

Christian Advocate

NEW ORLEANS

Vol. 81—No. 1. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 4060.

D. B. RAULINS, D.D., Editor

NEW ORLEANS, LA., THURSDAY, JANUARY 4, 1934.

C. MILTON CHALMERS, Manager

STATESMANSHIP AND RELIGION

BY HON. HENRY A. WALLACE

(Below is the great address delivered by Hon. Henry A. Wallace, Secretary of Agriculture of the United States, before the recent Twenty-Fifth Anniversary meeting of the Federal Council of Churches. We read it and re-read it, planning to select paragraphs from it for our readers; but we concluded that we had better send it all along. You will be interested in the great religious tone of the address.—Editor).

The problem of statesmanship is to mold a policy leading toward a higher state for humanity, and to stick by that policy and make it seem desirable to the people in spite of short-time political pressure to the contrary. True statesmanship and true religion therefore have much in common. Both are beset by those, who, professing to be able politicians and hard-headed men of affairs, are actually so exclusively interested in the events of the immediate future or the welfare of a small class that from the broader, long-time point of view they are thoroughly impractical and theoretical.

Isaiah, Jeremiah and Micah were truly great statesmen. They caught the vision of a superior social state and with all the fire at their command held up that vision before the people in spite of the protests of those concerned with politics, priestly intrigue, and commercial gain of the day.

The prophets failed in that their statesmanship was not adopted, but their efforts were so striking that the record remains to this day as an incentive to those who desire to look beneath the surface.

Religion Practical

Religion to my mind is the most practical thing in the world. In so saying I am not talking about church-going, or charity, or any of the other outward manifestations of what is popularly called religion. By religion I mean the force which governs the attitude of men in their inmost hearts toward God and toward their fellowmen.

Jesus dealing with that force said: "Thou shalt love the Lord thy God with all thy heart and all thy strength and all thy soul and all thy mind. Thou shalt love thy neighbor as thyself."

The Catholic Church dealing with this force said in effect that the minds and hearts of men are best attuned to God and humanity through the continual celebration in due form of the Mass by specially ordained priests whose duty it is also to receive and distribute alms.

Martin Luther and John Calvin dealing with this force said each man can meet his God face to face without priestly intercessor—each man can worship God most effectively by working hard in his chosen calling every minute of every day except the Sabbath.

The Reformation in action contracted rather than expanded the doctrine of Jesus; nevertheless the extraordinary emphasis on the individual unleashed forces which enabled man through energetic self-discipline to conquer a new continent in record-breaking time, to develop an unprecedented control over nature, and to develop capitalism as a temporary mechanism for social control.

Laissez Faire Days Gone

The classical economists of 100 years ago in their highly individualistic, laissez faire doctrine expressed in nonemotional terms the economic essence of Protestantism. Spencer, Darwin, Huxley, and their followers in promulgating the doctrine of natural selection and the survival of the fittest gave the whole idea an apparent foundation in nature. As a result Protestantism which in its origin was highly spiritual became in fact more and more material. Many of the ministers fought against the trend, but the children of the best families in their congregations for two generations or more have gone to college and accepted as gospel truth laissez faire economics and "survival of the fittest" biology. Trimmings have been put on this foundation but most of the children of our leading families have accepted as a matter of course an attitude toward the universe and toward their fellowman which is based on pseudo economics, pseudo science, and pseudo religion.

Today I am glad to say that economics, science and religion are all re-examining the facts under pressure from the common man who is appalled by the tragic nonsense of misery and want in the midst of tremendous world stocks of essential raw materials. Science has given us control over nature far beyond the wildest imaginings of our grandfathers. But unfortunately the religious attitude which produced such keen scientists and the aggressive business men makes it impossible for us to live with the balanced abundance which is now ours as soon as we are willing to accept it with clean, understanding hearts.

To enter the Kingdom of Heaven brought to earth and expressed in terms of rich material life it will be necessary to have a Reformation even greater than that of Luther and Calvin. I am deeply concerned in this because I know that the social machines set up by this administration will break down unless they are inspired by men who in their hearts catch a larger vision than the hard driving profit motives of the past. More than that the men in the street must change their attitude concerning the nature of man and the nature of human society. They must develop the

capacity to envision a cooperative objective and be willing to pay the price to attain it. They must have the intelligence and the will power to turn down simple solutions appealing to the short-time selfish motives of a particular class.

The New Deal and New Hearts

Enduring social transformation such as the New Deal seeks is impossible of realization without changed human hearts. The classical economists, most orthodox scientists and the majority of practical business men question whether human nature can be changed. I think it can be changed because it has been changed many times in the past. The Christians of the second and third centuries inaugurated a tremendous change. Again the Protestants of the sixteenth century introduced an element of firm resolution, and of continuous daily discipline into human nature which had hitherto been lacking. Great religious movements which consist essentially of a changed human nature eventually come to fruition and are followed by a time when a spiritual vacuum coincides with great material uncertainty. The people in their anguish then seek to change their course. They admit the errors of their past ways and turn toward the potentialities of a brighter future. In such a time, the truly religious, in the broadest sense of the term, have an opportunity to plant seeds some of which will flower almost at once and others of which will not produce fruit for a century or two.

What a marvelous opportunity there is today to minister to the disillusioned ones who at one time had such perfect faith in endless mechanical progress, in the continual rise of land values in their own particular sections, in the possibilities of ever-expanding profits, and in wages which were to go higher and higher while the hours of work per week became less and less. This faith in triumphant machinery as the last word in human wisdom has now been rudely shaken. The ideal of material progress could satisfy, only so long as we were engaged in the material job of conquering a continent. Of course, those of us who are close to the scientists and inventors realize that extraordinary progress is yet possible. As a matter of fact, the possibilities along this line are almost infinite, but the significant thing is that we cannot enter into these possibilities until we have acquired a new faith, a faith which is based on a richer concept of the potentialities of human nature than that of the economists, scientists and business men of the nineteenth century. What an extraordinary twist of the human mind it was in

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STATESMANSHIP AND RELIGION

(Continued from page 1)

the nineteenth century to think of human society as composed of so-called "economic men!" As a result of this thought, an increasing percentage of our population did become in fact "economic automatons." The profit motive ruled and it was discovered that through the mechanism of money and the organized commodity and stock exchanges, it was possible to make huge profits in an atmosphere so theoretical and divorced from reality that mistakes in judgment, involving millions of innocent victims, became all too easy.

Hard Headed Men Blow Bubbles

It is possible for powerful men in positions of financial influence or in control of certain fundamental mechanical processes to pose as hard-headed men of affairs when as a matter of fact they have all too often created temporary illusions, they have been merely blowing bubbles. By the manipulation of money, the floating of bonds, they have distorted the judgment of our people concerning the true state of future demand and future supply. Oftentimes with excellent motives and looking on themselves as realists, they were in fact sleight-of-hand performers and short-change artists. Yes, we have all sinned in one way or another and we are all sick and sore at heart as we look at the misery of so many millions of people, including among them many of our close friends and relatives; and we ask again and again why this should be so in a nation so blest with great resources, with nearly half the world's gold, with great factories, with fertile soil and no embarrassing external debt. We look at all this and ask what mainspring inside of us is broken, and where can we get a new mainspring to drive us forward.

First Century and Twentieth Century Christianity

I am wondering if the religion we shall need during the next hundred years will not have much more in common with the Christianity of the second and third centuries or possibly even with that of the Middle Ages than with the Protestantism of the past one hundred years. The strong personal initiative conferred by the Protestant religions must in some way be merged into a powerful religious attitude concerning the entire social structure. I am not talking about welfare drives and other forms of charity which good men among the Protestants, Jews and Catholics alike support so loyally. The thing I am talking about goes far deeper. It is an attitude that will flow not from external compulsion but that will spring from the hearts of the people because of an overwhelming realization of a community of purpose. Perhaps the times will have to be even more difficult than they have been during the past two years before the hearts of our people will have been moved sufficiently so they will be willing to join together in a modern adaption of the theocracy of old.

Neither socialism nor communism meets the realities of human nature as I sense them. Both of them have an emotional dryness, a dogmatic thinness which repels me. They deal in the dry bones of the "economic man" and I crave in addition the flesh, and blood and spirit of the religious and the artistic man. I want to see whole realms of beings kept out of the sphere of economics and business. The economic and business machine should be subjected more and more to the religious, the artistic and the deeper scientific needs of man. The business man prompted all too often by the short-time profit motives has had altogether too much influence; or possibly I should say that his ideals have caused the nation to put entirely too high a percentage of its energy into efforts which were bound to be self-defeating and eventually productive of unemployment and misery.

Business Men and Farmers

It is proper that we should respect the business man in his true sphere. He should be encouraged to develop a social machinery which will make it possible to bring about an equilibrium from year to year between productive power and consumptive power. He should be encouraged to work out social machinery to bring about as nearly as possible a just distribution of our physical output to the different individuals of the nation. For rendering his technical services, the business man should, like all the other elements of the population, be assured of a fair salary and a modest return on capital, combined with such assurances of security as may be possible in view of the resources and productive power of the nation.

The bitterness in the hearts of many of the communists and farm strikers in this country ap-

palls me, but I am even more concerned about the way in which powerful business interests, steeped in the doctrines of laissez faire and survival of the fittest, are able to hire fine intelligent men to serve short-time selfish ends by presenting their case in Washington. The expressions of the extreme left-wingers may oftentimes be venomously cruel and brutal but I am thinking even more about the intelligent burrowing of those whose thoughts are guided chiefly by concern for immediate profit. Of course, our hope lies in the fact that the great bulk of laboring men, farmers and business men are neither bitter nor rapacious. They are patient, long-suffering people, slowly struggling to find the light.

The Christian Religion and World Destiny

If the Christian religion is to help them in finding that light, it must furnish the spiritually hungry people with something which is truer and more compelling than the "dog eat dog" philosophy of the classical economists and the biological scientists. I am not denying either evolution or the law of supply and demand. But I am denying the right of a philosophy based on such laws to guide humanity toward the infinite richness which is resident on the one hand in human nature itself and on the other hand in the capacity of science to exploit the material world for our benefit. Business men operating as individuals on the animal plan can destroy us no matter how great our scientific discoveries. And as a matter of fact, the greater the discoveries, the more certain the destruction.

We are approaching in the world today one of the most dramatic moments in history. Will we allow catastrophe to overtake us, and as a result force us to retire to a more simple, peasant-like form of existence, or will we meet the challenge and expand our hearts, so that we are fitted to wield with safety the power which is ours almost for the asking? From the standpoint of transportation and communication, the world is more nearly one world than ever before. From the standpoint of tariff walls, nationalistic strivings, and the like, the nations of the world are more separated today than ever before. Week by week the tension is increasing to an unbelievable degree. Here resides both danger and opportunity.

The religious keynote, the economic keynote, the scientific keynote of the new age must be the overwhelming realization that mankind now has such mental and spiritual powers and such control over nature that the doctrine of the struggles for existence is definitely outmoded and replaced by the higher law of cooperation. When cooperation becomes a living reality in the spiritual sense of the term, when we have defined certain broad objectives which we all want to attain, when we can feel the significance of the forces at work not merely in our own lives, not merely in our own class, not merely in our own nation, but in the world as a whole—then the vision of Isaiah and the insight of Christ will be on their way toward realization.

This spiritual cooperation to which I refer depends for its strength on a revival of deep religious feeling on the part of the individual in terms of the intellectual concept that the world is in very truth one world, that human nature is such that all men can look on each other as brothers, that the potentialities of nature and science are so far-reaching as to remove many of the ancient limitations. This concept which now seems cloudy and vague to practical people must be more than the religious experience of the literary mystic. It must grow side by side with a new social discipline. Never has there been such a glorious chance to develop this feeling, this discipline, as in this country today.

Nationalism—Internationalism—Drift

Let me illustrate from the immediate dilemma which confronts this nation: Shall we follow the path of nationalism, the path of internationalism, some combination of the two, or let things drift? Each of the first three paths carries with it great benefits and great penalties. Nationalism means an extraordinary degree of internal regulation, especially in agriculture. Internationalism means planning of foreign loans, lowering of tariffs and a planned retirement of certain types of industry. To carry out either one or a combination of the two sufficiently well to prevent great misery means wide-spread debate in Congress and among the people until the national will has been aroused sufficiently to make it possible for the people to hold resolutely to a sensible plan in spite of the handicaps which go with it.

Until the tariffs are lowered we are forced in agriculture to follow in some measure the plan of nationalism. Frankly, I don't like it, but there is no alternative for the time being. It may, of course, have invaluable results if a high degree of social discipline is developed. Already there are signs that our wheat acreage reduction plan is developing some of this social discipline.

The national quota is split up among the states and then among the counties and individuals. There is the hard problem of wrestling with the stubborn individual facts to meet a social outcome. Some of the newer Kansas counties claimed the right to grow more wheat than we thought they should. We had to re-examine our facts; the farmers had to re-examine theirs. There have been literally hundreds of thousands of individual debates, many of them conducted on a very low plane, but all the time I believe there has come an increasing appreciation of both the international and the national problem in terms of the local welfare. In another year the problem will have shifted but I trust there will still be a machinery for voluntary social discipline.

Social Discipline

We must have more and more of this kind of thing throughout our entire national life. If the international plan instead of the national plan is eventually decided upon we shall still need a social discipline, though of a somewhat different type. In any event every individual in the country should feel that he is necessary to carrying out the plan. He should feel that the plan is necessarily a shifting one but that the shifts are to be made in terms of the total welfare and not as the result of pressure from a particular region or class. He should feel that the national plan is to be fitted into the welfare of the world as rapidly as can be done with safety.

The social discipline can be given a very definite machinery, but after all, the really important thing is the spirit pervading the whole effort. If men close to the inward realities are able to grasp the present national and world picture with their minds they can make the necessary social discipline seem tremendously worth while. Without such men a discipline will prove sterile and we shall drift on a sea of sophisticated materialism toward not only national disaster but world catastrophe.

THE BENEFITS OF A LONG-TIME PASTORATE

By Rev. R. L. Allen

(Brother Allen, a native of South Mississippi, where he was for a time pastor, was returned to his charge by the Bishop at the late session of the Florida Conference).

It has been my pleasure to enjoy the benefits that come to one from a long pastorate—not only its joys, but to have the unusual experience of being the only pastor since the organization of this church that gave promise of great opportunities when it was organized in 1921. In many ways we feel that it has in some measure lived up to those golden opportunities and has tried to make good in every department of its work. It gives pleasure to see a church grow from 110 members, housed in an old school building, to a membership of nearly nine hundred, housed in one of the best church buildings in the city.

It is a pleasure, in trying to be a shepherd over God's flock, to come to know them by name. It is a delight that comes only in a long pastorate to undertake to pastor the children of the church and see them grow up, marry at its altars, bring their little ones there for dedication at the same altars where only a few years before you had a part in the dedication of their own lives, and to feel that you have had a part in their development that inclines them to dedicate their own to the Christ you have preached and the church that together you both have builded.

It is a rare privilege for a preacher of the Methodist Church to see his child remain in one home long enough to go from kindergarten to college and never know the heartaches of being torn up in the midst of the school year. It is a treat not only to realize that you are pastor of the church of your denomination, but to feel that you have become a part of the community in which you live and work; that you are a friend and recognized as such to the many who are not identified with any church, and to be allowed to serve them in their sorrow or help to care for them in their need.

A long pastorate impresses us with the fact that whatever problems may be yours, there is the privilege of finding a sane solution; not to seek another field and leave it for another, after we are gone to what we hoped would be more peaceful surroundings.

It helps us to fight the temptation to let down and take it easy when we are reminded, as soon as the services of one Sunday are ended, that to

this same people you must preach again on the next, and to tell them something you have not already told them you must keep constantly in search of truth.

To my mind, one of the greatest benefits from a long pastorate is the opportunity to keep harmony among the people of the church. You grow together and learn how to react to each other's ideas and interests, and to avoid the strife and strain that often come in well-meaning but misunderstanding. In many of our churches where there is much changing of pastors, there come many division among the members, because of this. There are always some who are of Paul, some of Apollos, and some for Cephas, and they soon identify themselves as such; and because of this former loyalty, they feel reluctant to become enthusiastic about a newcomer. And because of the warmth of the love and interest of one group and the indifference of another group toward the different pastors, there too often develops a coldness toward each other that inclines one group to withdraw from an active place in the program of the church.

In every new pastorate the preacher must learn from the people about the people who make up the membership of his church. Some of them have been there for many years and have seen pastors, many of them, come and go. Naturally they know more about the church than does the pastor, and as this continues year after year there is naturally a tendency to feel that the church is theirs to run; and they no longer inform the pastor, but they undertake too often to enforce their ideas and will upon the more timid of the membership of the church. You may think that there will be temptation to the preacher to become a big boss, but it is hardly likely that long-time pastors and big bosses will be found in the same field of service. As soon as he manifests that spirit there will be someone out of the membership who will see to it that he is not both, and will either change attitude or pastors.

It is fine to build, if you are privileged to do it, on the foundation another has laid, but it is a joy indeed to have time to lay the foundation and see the dreams of the years materialize before your eyes. I believe there are benefits that come to both preacher and people in having time to know each other so well that there is a feeling of loyalty and possession that both feel in regard to each other. When we know each other better, we will love each other more; and when we love each other more we will be able and glad to serve each other better.—Nashville Advocate.

Tampa, Fla.

MINISTERIAL ETHICS

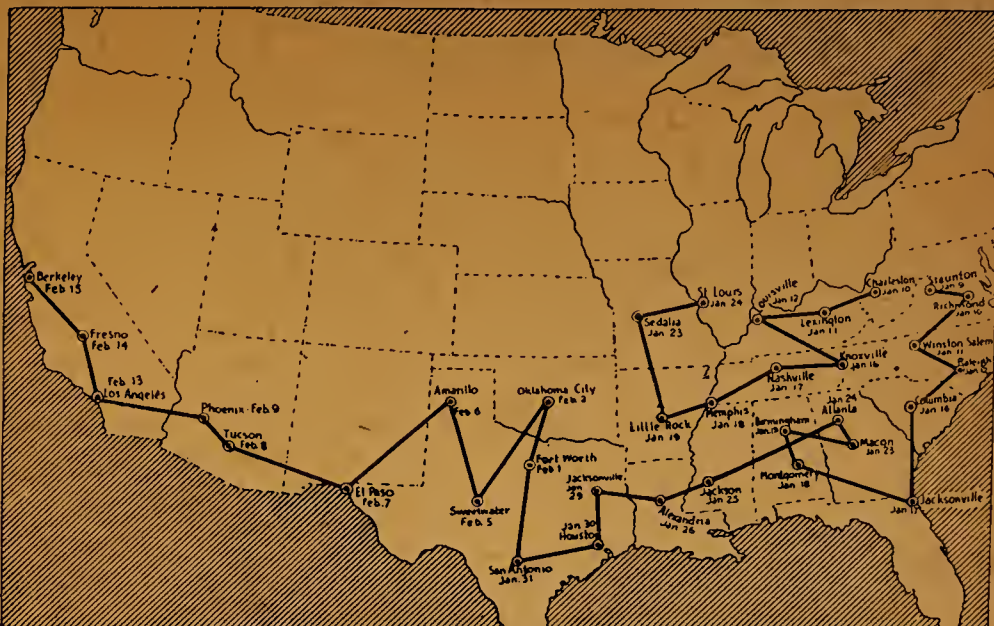
By Rev. T. J. O'Neil

When my good friend, the Rev. Nolan B. Harmon, Jr., wrote Ministerial Ethics, he rendered very valuable service to the Church, provided the preachers—I mean particularly Methodist preachers—will read the book and minister their lives according to its teachings.

At this time, I especially recommend to some of our preachers the careful reading of that part of Chapter IV that deals with "Duty To A Successor," Page 72 sq.

Under the above heading Brother Harmon quotes Bishop Charles Betts Galloway, the sainted and ascended silver tongued orator and great preacher whose inimitable manners and phrases are carefully stored in the urn of memory by many who enjoyed the rare privilege of hearing him speak. Bishop Galloway said: "It is positively reprehensible for an ex-pastor to take advantage of his personal attachments to secure the honor of officiating at marriages in his former charges." Further on the good Bishop said: "I would also advise against confidential and voluminous correspondence with old parishioners."

Such warm friendship may be developed between a pastor and parishioners as to cause said parishioners to desire that such pastor officiate at the marriage of daughter, and some of our laity may not be sufficiently conversant with the true code of Ministerial Ethics as to see the impropriety of inviting a former pastor to officiate at a marriage without consulting the present pastor, but certainly every former pastor who has even a modicum of knowledge of ministerial ethics will suggest that the present pastor be notified, and that he be invited to have some part in the ceremony, for the present pastor is really the "shepherd of the flock," and there is no point of contact that opens up quite so great an avenue of approach to the confidence and good will of a young couple just entering upon the serious realities and responsibilities of married life as that of having some part in the marriage ceremony.



THE ROUTE OF THE TEAMS ACROSS THE CHURCH

The mailing of cards of greeting on special occasions such as Christmas, New Year, Easter, etc., letters of condolence on occasions of bereavement, serious illness or other trouble; letters of congratulation or felicitation on occasions of good fortune, in economic or social affairs, and occasional letters of friendship are not at all objectionable, but constant and voluminous correspondence are liable to invite criticism, and create suspicion against the present pastor, and hinder him in his work.

But of all the objectionable acts of a former pastor, I think the most reprehensible is constant visitation in the homes of former parishes. Whether intentional or unintentional, when a former pastor makes frequent visits to a former pastorate, he builds some walls of handicap that may be difficult for the present pastor to hurdle.

I quote again from Brother Harmon's book. On page 75, he refers to a certain occasion when Bishop Warren A. Candler was lecturing a class of young ministers. The Bishop emphasized the disciplinary admonition: "Above all, if you labor with us in the Lord's vineyard, it is needful you should do that part of the work which we advise, at those times and places which we judge most for his glory." Then the Bishop added; "I should like to make this: 'Will you go where you are sent, and stay away from where you've been?' Now John Wesley did not put that last part in, but if he had known what I know he would have."

I suspect Bishop Candler was correct in his conjecture. If John Wesley had known what some of us know today, he would have added with emphasis: "Stay away from where you've been."

Every Methodist preacher in full connection in any Conference solemnly vowed at the altar of the Conference that he would do the work "at those times and places" judged by those in authority to be most for the glory of God. I believe it would be well for each of our Bishops, just before reading the appointments for any Conference to call attention to that vow, and admonish the brethren to respect the vow. May I be pardoned if I suggest that we preachers in the Mississippi Conference read again the vows that we took when we were admitted into full connection in the travelling connection, and let those of us who have not in all points been faithful to our vows, amend our ways, and help our successors all we can by "staying out" of their territory, and doing our work in the places where we are!

Gulfport, Miss.

MOBILIZING THE CHURCH

Beginning on January 9, at Staunton, Virginia, Bishop Arthur J. Moore will lead a team of speakers across the southern sections of the Church in a series of twenty-five missionary rallies, ending at Berkeley, California, on February 15. Beginning at Charleston, West Virginia, Bishop Sam R. Hay will lead a team through the central section holding nine rallies, closing at St. Louis on January 24.

All the bishops of the Church and the secretaries of several of the general boards will participate in these rallies. From three to eight persons will attend each meeting. The above map shows the route of the teams and the dates and places of the rallies.

This is the most ambitious plan of reaching and mobilizing the whole Church that has yet been attempted. It is expected that practically all our preachers as well as thousands of our

leading laymen and women will greet the teams and hear from them the necessity of a spiritual awakening and the methods of bringing it about.

Bishop Moore, the director, points out that this itinerary does not involve the expenditure of benevolent funds. The cooperation of the railroads in providing transportation has reduced expenses to the minimum and the offerings at the great mass meetings in every place are expected to provide the balance necessary.

"This is not a 'drive' or a 'high-pressure campaign,' in the sense that many use those terms," says Bishop Moore. "It is a spiritual movement; its main objective is to kindle evangelistic fires, vitalize religious experience, and quicken that passion for souls which we call 'the missionary spirit.' Of course the usual Kingdom Extension offering will be taken according to the Discipline of the Church, because it is necessary to our benevolent work and because to neglect, thus still more injuring our missions, would defeat the very spiritual aims we have in view. But there will be no pressure here. The revival passion we hope to arouse will take care of the financial part of the movement."

"SEVEN EVILS IN ANY AGE"

Dr. Roy L. Smith, one of the outstanding preachers of the country and one of the most versatile men who write for the press, gives us what he considers the "Seven Evils in any age."

1. Old men without faith in tomorrow.
2. Young men without respect for the past.
3. Rich men without any sense of responsibility for their riches.
4. Poor men without any respect for themselves.
5. Leaders of righteousness fighting each other.
6. A people without any religious faith.
7. Government (and churches) that allow justice to go on sale.

"THE SEVEN DEADLY SINS"

When the editor was a boy his honored father often preached on the "Deadly Sins." We heard Bishop Lane once give a great discourse on "Deadly Sins."

The men of the older generation made the "deadly sins" "the sins of the flesh" and opposed adultery, drunkenness and such sins in no uncertain manner, something after St. Paul's fashion in describing the "sins of the flesh." Of course, they were right then and they would be right now in condemning such sins. But there are some subtle forms of sin that are just as deadly. Men who would not think of adultery or drunkenness practice these sins which are just as deadly. We should like to hear a discourse now on the "sins of the spirit." A great church leader in England has named the "Seven Deadly Sins," which are:

1. Policies without principles.
2. Wealth without work.
3. Pleasure without conscience.
4. Knowledge without character.
5. Business without morality.
6. Science without humanity.
7. Worship without sacrifice.

We commend a careful study of these sins. Perhaps some of us will find that we are not quite clear of some of them.—The Christian Index.

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

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C. MILTON CHALMERS, Manager

Published every Thursday by the Publishing Committee for the Louisiana, the Mississippi, and the North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917; authorized Oct. 30, 1918.

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Subscription Rates: One year, \$1.00; six months, \$0.50. To superannuates and widows of preachers, \$1.00

Editorial

OUR WEEKLY PARTY

Rev. C. C. Wier, pastor at Franklin, La., was a visitor in the city last week.

"The Magi" was the theme of Rev. A. T. McIlwain, pastor First Church, Columbus, Miss., for his Christmas message.

Rev. R. F. Harrell, pastor at Lecompte, La., and Dr. Geo. F. Winfield, president of Whitworth College, were recent callers to this office.

Rev. R. E. Rntledge, Bonhomme charge, Mississippi Conference, has been given a generous reception and is happy on the way for the new year.

Rev. D. W. Poole, formerly of McDonoghville, La., recently assigned to Mangham, La., reports a hearty reception and a promising outlook for the year.

"We are getting settled slowly, and zigzagging back to normal, while Christmas celebration is under way." That is Rev. H. N. Brown, pastor at Ponchatoula, La.

"I am happy in my work. We have the prospects for a very splendid year at Arcadia. Everything has started off nicely!" Rev. J. Henry Bowdon, pastor at Arcadia, La.

We are thankful to our friends throughout the territory who remembered us with Christmas cards and copies of their Christmas bulletin. And we are wishing all a Happy New Year.

Mr. Ventress Smith of New Iberia, La., brother of Mrs. Jno. A. Pharr and Mrs. Henry N. Pharr, died recently at Touro Infirmary, New Orleans. Mr. Smith was a graduate of Centenary College.

Mrs. R. R. Patterson, Big Creek, Miss., wants to know of a Methodist service being broadcast. Those of you knowing of such, please drop Sister Patterson a card and tell her how to get the station.

A number of our churches used the Christmas pageant, "The Coming of the Christ Child," which appeared in the November number of the Church School Magazine. Algiers and Carrollton Avenue, New Orleans, and First Church, Crowley, La., were among those using it.

Rev. W. T. Griffin, who took the superannuate relation at the recent session of the Mississippi Conference, is with his daughter, Mrs. Helen Nolte, Route 3, Box 344, Jacksonville, Fla. Brother Griffin says he has plenty to do. For forty-two years he was a member of the Conference, and he will be much missed from the active ranks.

By all means get to one of these great Missionary Rallies: Alexandria, La., January 26; Jackson, Miss., January 25. Leaders scheduled to be at the Alexandria meeting are Bishops Dobbs, Arthur J. Moore, U. V. W. Darlington, Drs. T. D. Ellis, G. L. Morelock and E. H. Rawlings. The team for Jackson will be almost the same with only one or two changes.

Temperance work in Palestine is by no means without its thrills as on several recent occasions

not only echoes but actual contact with Arabian revolutionary troubles punctured their temperance appeals. Advices from Miss Mary Campbell, World's W. C. T. U. organizer, to the headquarters of the organization, bring report of more than twelve months of fruitful temperance work among Arabian and Jewish women in that historic area. With Jerusalem as headquarters they have made tours into nearly every section thereabouts, and groups of White Ribboners are now to be found in Jaffa, Bethlehem, Damascus, and other towns of the vicinity.

Nashville, Tennessee

My dear Raulins:

Thank you so much for your kind note. The good wishes you express go far in "pepping up" a convalescent pedagogue. Hope to get back to work with the coming of the New Year. I will enjoy the boys all the more after such a long holiday. Had hoped to go to New Orleans in October, but my illness prevented. I keep in touch through the weekly visits of the Advocate.

Sincerely,

THOMAS CARTER.

And I suspect some boys will be glad to see you in spite of that heavy Greek that you will be insisting upon.

VICKSBURG CHRISTIAN EDUCATION INSTITUTES

For the Vicksburg District there will be held two Christian Education Institutes: one at Yazoo City, January 15; and the other at Natchez, January 19. J. Fisher Simpson of the General Board of Christian education at Nashville, and several of the district and conference workers will speak at both meetings. The Institute at Natchez will be for that part of the district south of Vicksburg; and the one at Yazoo City, for Vicksburg and the territory north.

H. G. HAWKINS, P. E.

COLUMBUS DISTRICT PREACHERS' MEETING

The next preachers' meeting for the Columbus District will be held at Ackerman, January 16. The program for the day will be as follows:

10:30 a.m., Devotion—Rev. W. B. Baker.
11:00 a. m., Sermon—Rev. W. P. Buhrman.
12:00 Noon Lunch.

Afternoon Session—Subject: "Missions"

I. Bible Authority for Mission—Revs. T. F. Sartain, W. W. Milligan.

II. By-Products of Missions.

(a) Reaction of Missions on Local Church—Revs. H. D. Suydam, W. L. Pearson.

(b) Reactions of Missions Upon Political, Economical and Moral conditions of the world—Revs. T. M. Bradley, A. T. McIlwain.

The officers for the ensuing year are as follows: President, Rev. W. M. Langley; Vice President, Rev. W. S. Hemphill; Secretary, Rev. R. T. Hollingsworth.

It was suggested that the Secretary be instructed to write each member a love letter, and I am doing it through your paper. We hope no preacher in the district will miss the next meeting. We have a good time together and sometimes we learn things. It will pay you to attend, for "It is good for brethren to dwell together in unity." When I come to talk about love, something comes up in my throat just like it used to, and yet I must say, Brethren, I do love everyone of you. Be sure to come to the next preachers' meeting at Ackerman, January 16.

R. T. HOLLINGSWORTH,
Secretary

SHREVEPORT DISTRICT OBJECTIVES

Our aim in the Shreveport District for the year 1934 shall be to so co-ordinate and direct the work, that all may be working as a unit toward the attaining of our common goal. That this may be done, our transcendent purpose shall be deepening the Spiritual life within the Church, and reaching the unconverted, both within and without the Church, striving to bring them to a definite experience with Christ as Saviour and Lord.

With this goal in mind, we make the following recommendations:

First: That a revival be held in every church in the district at sometime during the year. We suggest that the pastors of the district help one another wherever it is possible and desirable.

Second: That plans be made to put on the full program of the church as far as possible.

Third: That we express our appreciation of the value of the Woman's organization by backing them in their work and in enlisting their co-operation in the activities of the Church.

Fourth: That every Church be organized in whatever way may seem best to promote the financial program of the Church. We recommend the Every Member Canvass for enlisting financial support and co-operation in all the activities of the Church.

Fifth: That we pledge ourselves to begin immediately raising the Church Benevolences in full in cash or in pledges not later than May the first.

Sixth: That we pledge ourselves to cooperate fully in carrying out the program of the General Board in our Kingdom Extension Campaign.

J. M. BOYKIN, Chairman,
IRA W. FLOWERS, Secretary.

OUR GENERAL CONFERENCE TEAMS

Below are the names and addresses of our General Conference delegates with the Committees to which they are assigned.

Louisiana

CLERICAL: W. W. Holmes, 1421 Constantine St., New Orleans; F. N. Parker, Emory University, Ga.; Martin Hebert, West Monroe, La.; W. Angie Smith, Shreveport, La.; Guy M. Hicks, Mansfield, La.

ALTERNATES: R. H. Harper, Lafayette, La.; H. L. Johns, Ruston, La.; D. B. Raulins, 512 Camp St., New Orleans.

LAY: T. W. Holloman, Alexandria, La.; Mrs. Geo. Sexton, Jr., Shreveport, La.; R. W. Oglesby, Winnfield, La.; S. M. McReynolds, Monroe, La.; J. H. Carter, 1220 Pine St., New Orleans.

ALTERNATES: T. L. James, Ruston, La.; J. Ed Eaves, Lake Charles, La.; Mrs. Wiltz Ledbetter, Shreveport, La.

Mississippi Conference

CLERICAL: J. L. Decell, Jackson, Miss.; J. T. Leggett, Hattiesburg, Miss.; J. A. Smith, Jackson, Miss.; B. L. Sutherland, Jackson, Miss.; Otto Porter, Meridian, Miss.; T. J. O'Neil, Gulfport, Miss.

ALTERNATES: C. W. Crisler, Brookhaven, Miss.; C. A. Bowen, Nashville, Tenn.

LAY: J. M. Sullivan, Jackson, Miss.; H. H. Crisler, Port Gibson, Miss.; J. M. Forman, Jackson, Miss.; V. D. Youngblood, Brookhaven, Miss.; E. M. Lane, Raleigh, Miss.; W. D. Hawkins, Meridian, Miss.

ALTERNATES: Mrs. L. W. Alford, McComb, Miss.; C. V. Hathorn, Columbia, Miss.; Mrs. T. B. Cottrell, Fayette, Miss.

North Mississippi

CLERICAL: J. R. Countiss, Grenada, Miss.; V. C. Curtis, Columbus, Miss.; J. D. Wroten, Water Valley, Miss.; J. M. Bradley, Corinth, Miss.; W. R. Lott, Aberdeen, Miss.; T. H. Dorsey, Aberdeen, Miss.

ALTERNATES: Mellville Johnson, Cleveland, Miss.; E. Nash Broyles, Greenville, Miss.; W. N. Duncan, Greenwood, Miss.

LAY: J. G. McGowen, Jackson, Miss.; John W. Kyle, Sardis, Miss.; J. G. Houston, Houston, Miss.; J. H. Johnson, Clarksdale, Miss.; Mrs. R. P. Neblett, Pickens, Miss.; A. W. Mildren, University, Miss.

ALTERNATES: R. W. Sharp, Grenada, Miss.; J. H. Sherard, Sherard, Miss.; O. T. Hamner, Water Valley, Miss.

Committees

1. Episcopacy: W. W. Holmes, T. W. Holloman, J. L. Decell, J. M. Sullivan, J. R. Countiss, J. G. McGowen.

2. Itinerary: F. N. Parker, Mrs. Geo. Sexton, Jr., B. L. Sutherland, J. M. Forman, J. D. Wroten, J. H. Johnson.

3. Revisals: Martin Hebert, R. W. Oglesby, Otto Porter, E. M. Lane, J. M. Bradley, John W. Kyle.

4. Publishing Interests: W. Angie Smith, T. W. Holloman, J. L. Decell, H. H. Crisler, J. R. Countiss, A. W. Mildren.

5. Christian Education: W. Angie Smith, J. H. Carter, J. A. Smith, V. D. Youngblood, W. R. Lott, A. W. Mildren.

6. Church Extension: W. W. Holmes, S. M. McReynolds, Otto Porter, V. D. Youngblood, J. M. Bradley, John W. Kyle.

7. Missions: Martin Hebert, Mrs. Geo. Sexton, Jr., J. T. Leggett, W. D. Hawkins, J. D. Wroten, Mrs. R. P. Neblett.

8. Conference Claimants; Finance and Boundaries: Guy M. Hicks, S. M. McReynolds, T. J. O'Neil, E. M. Lane, T. H. Dorsey, J. H. Johnson.

9. Temperance and Social Service: F. N. Parker, R. W. Oglesby, B. L. Sutherland, H. H. Crisler, V. C. Curtis, Mrs. R. P. Neblett.

12. Hospitals: F. N. Parker, R. W. Oglesby, J. A. Smith, W. D. Hawkins, W. R. Lott, J. G. Houston.

ADDRESS

[illegible]

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Used by millions for 25 years, Musterole is pure, clean, safe and easy to use. Recommended by many doctors and nurses. All druggists. In three strengths: Regular Strength, Children's (mild), and Extra Strong.

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LOUISIANA YOUNG PEOPLE GREET NEW YEAR

By Lydel Sims

Along with the rest, here's our HAPPY NEW YEAR to you all! And when your Union workers are making your resolutions, here's something that should help. It's the Points of Emphasis Recommended for Young Unions, as determined by the Nashville Associate Council for Young People, and reported by Miss Anna Pharr Turner. You Union officers better cut this out for future reference! Here 'tis:

It is presupposed that each Union be properly organized with the officers, standing committees, and Adult Counselor as provided for in the Manual for Union Officers.

1. Charter with General Board.
2. Local Departments properly organized.
3. Monthly mass meetings and Council Meetings.
4. Records and minutes accurately kept, and reports promptly made.
5. Basic purpose of Union to aid local departments.
6. Program to include projects impossible for local departments (see Pages 19-20 in Manual for Union Officers and Members).
7. Stimulate participation in Home and Foreign Missionary Enterprise.
 - a. Encourage each department to pledge.
 - b. Monthly department programs specifically missionary, with continuing missionary emphasis.
8. Further training of leaders:
 - a. Promotion of Christian Culture Institutes and Young People's Training Conferences.
 - b. Encouragement of local training classes.
 - c. Stimulation of interest in Summer Assembly and Lake Junaluska or Mount Sequoyah.
 - d. Union delegates to summer training events.
 - e. Inter-department visitation (Flying Squadrons) under supervision of the District Director.
9. Planned programs.
 - a. Themes determined in advance.
 - b. Proper variety in terms of objectives.
 - c. Instructions in methods and procedures in local departments (see pages 15-16 of Manual).
10. Promotion of General and Conference Program within the local department.
 - a. Quota on Epworth Highroad.
 - b. Observance of Young People's Day, Sunday School Day, and College Day.
 - c. Making conference expense pledge and pledge to any other conference project.
 - d. Promoting the attendance on any district rally.

* * *

And now comes the rest of Miss Turner's report on the Nashville Council Meeting. Remember Pearl Hattic's account of the trip as a whole, and everything that happened to the "Wanderers"? Well, here's what they did at the meeting:

On Tuesday, December 5, at 11 a. m., Miss Elizabeth Brown called the Young People's Associate Council of the Educational Council, Methodist Episcopal Church, South, to order.

Rev. E. O. Harbin: Leisure Time

After an opening statement by the president, and appointment of committees by the chair, Rev. E. O. Harbin led a discussion on "Youth and the Christian Use of Leisure. The facts brought out there were interesting. Due to the increase of leisure time hours since the beginning of the N. R. A., the problems of providing for the unregimented time becomes of more importance than ever. The use

of this time is of supreme importance in making life worth living. There are many and various ways of profitable use of it, as in games, athletics, dramatics, banquets, etc. It is the responsibility of the church to provide wholesome activities. An emphasis should be placed in the enrichment of life.

Miss Rowena Ferguson: Enrichment Sources

Enrichment sources in program building, as mentioned by Miss Ferguson in a later discussion, are: knowing different kinds of people, being alert as to what is going on in the world, and reading the many books and magazines of real worth. Lists of the latest and best books will be furnished on request.

Mr. Hunt: Materials

The materials available for Intermediates, as discussed by Mr. Hunt, are: The graded Lesson Series for Sunday school, or the Intermediate Quarterly, and the Haversack and Torchbearer, which contains, in addition to the stories, a program for the evening meeting of this age groups. These programs are printed one week in advance. Helps for adult Counselors are found in the Church School Magazine. In this periodical we may soon have suggestions for Intermediate Union programs. The Epworth Highroad contains material for the retaining for the morning and evening meeting of Seniors and Young People.

Miss Brown: Missions

In the statement on Missions made by Miss Ina C. Brown, attention was called to the fact that the whole purpose of the enterprise is to build attitudes and teach young people to share. There are some methods of collecting and disbursing these funds which would be quite detrimental to the achievement of this aim. The ideal way is a specific educational program that will enable the young people to understand the "why and whereof" of it all, and will insure regular and systematic payments. The opportunity of collecting money should be used to develop loyalties.

Union Needs

The Committee on Unions requested that the Union program material found in the High Road be published a month in advance. They asked also that some specific work be done on the work of the standing committees, and that a quarterly letter be sent by Mr. Towner to all Union presidents. Points of emphasis were suggested for the coming year.

Temperance

The Committee on Youth and Temperance requested that the two courses on that subject be used in all assemblies, that the possibility of including such courses in the Standard Training series be considered, that articles be published in the Highroad with occasional poster suggestion, and that the stand of the youth taken for temperance should be made a course of action instead of a mere recommendation.

Intermediates

Intermediate organization was discussed for several minutes and attention is being made in training. Adult leadership forms a major problem in the work. More leaders should be en-

(Continued on page 7)

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When womanly aches and pains and cramps are due to a weak, rundown condition, take Cardui. Sold at drug stores.

Stop Headaches Right Now!

Take CAPUDINE is the answer. CAPUDINE contains several ingredients so proportioned and balanced to act together producing team work which provides such quick, easy relief. CAPUDINE is liquid—already dissolved. It naturally takes hold quicker without upsetting the stomach. Can you afford not to take the best? Try it for periodic pains and cold aches also. 10c-30c-60c a bottle.

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Here's Strength for Rundown Women

"My mother used to take Lydia E. Pinkham's Vegetable Compound. After I grew up she gave it to me. I have been doing housework for eleven years. I felt weak and tired at certain times. Your medicine gave me more strength and built me up when I was rundown."—Mrs. Mary Garant, 415 Adams St., N. E., Minneapolis, Minnesota.

If you are weak, nervous and rundown give this medicine a chance to help you too. Your druggist sells it.



**LYDIA E. PINKHAM'S
Vegetable Compound**

98 out of 100 Women Report Benefit

YOUNG PEOPLE GREET NEW YEAR

(Continued from page 6)

listed and developed. The Intermediate should be included in the Daily Vacation Church School, where he should be dealt with constructively.

Work Continues

Committees were appointed which would endeavor to do some constructive work throughout the year and hopes for great progress were expressed.

Young People's Day Play

"A Million Jobs Awaiting" is the title of the one-act play suggested for Young People's Day, March 11, 1934. It is written by Mr. Louis Wilson of Colorado, a writer of demonstrated ability. The theme is that of a Christian solution of the problem of unemployment. There are eight characters. The setting is a plainly-furnished living room in a small apartment. The price is \$1.25 per dozen, single copy 15c. A program written by Rev. E. O. Harbin will appear in the Highroad, and may be substituted for the play.

ANNA PHARR TURNER.

* * *

And here's hoping that we all accomplish great things this year, and make our religion a more vital part of us than ever before. "Ray for New Year's"!

A WORD FROM NATCHEZ

My Dear Dr. Raulins:—

For the first time in more than twenty years I will send you a brief report from our work in Natchez. We were kindly received, many appreciations of kindness shown us since Conference. I have received by vows, two; and nine by certificate, to date. Congregations very good. The installation service for the officials I think was helpful.

The stewards have made provision for the support of the pastor, and we have twice as much secured for General Conference work as was paid last year, and not half through our canvass. The Conference Journal shows 63 removed by certificate, death, etc. That is according to my report. There were about 40 of them that were otherwise removed as the report of the preceding year showed a membership of 40 more than we have on our roll or than can be found, so I followed Par. 689, in making out my report. We did not lose them, for you must possess a thing before you can erase it.

I am endeavoring to carry out the entire program of the church, and during January and February we will canvass for the Advocate. These people are responsive. A delightful charge to serve; come to see me.

Yours for a great year,

W. M. SULLIVAN.

A BLESSED CHRISTMAS

By Rev. James H. Felts

Christmas services at the Grenada Methodist Church were of sufficient interest to provoke favorable comment in a large way. The morning worship period consisted of special reading by Miss Joyce Mathews. One addition to the church.

At 5 p. m., "The White Christmas" was given. Unusual decoration and unusual presentation marked this hour. The church was crowded to overflowing, many standing, many turned away for lack of room. The effect was scarcely short of overwhelming. Tears and smiles came with acclamations of joy. Two applied for membership on profession of faith.

At 9 p. m., Monday, Christmas morning, more than two hundred people gathered in the church for the communion service. Deep reverence, holy desire, and fine fellowship marked all these services in a cumulative way. Truly was it a blessed Christmas. In some forty years as an itinerant Methodist preacher I have known no

such Christmas services in fine effect, deep spirituality, converting power. I thank God and renew both courage and zeal.

Grenada, Miss.

THE WAY OF LIFE

By a Layman

The Law of Love

Love is the basic principle of Christianity. "Love your neighbor as yourself" is one of the two great commandments. Jesus puts love of your fellow man on the same basis with love to God.

Love as here used, of course, is not a feeling, a sentiment. Sentiment is involved but it is not fundamental. It is an attitude, a habit, a course of conduct. The Christian is he who establishes an attitude of helpful cooperation with all men, and develops habits of helpful service in every way possible. This is the meaning of "love" as here used.

Feeling cannot be depended upon to inspire and guide Christian conduct. Love is a principle of conduct, not an emotion. The Christian must follow the law of his life regardless of feeling, regardless of emotion. "But I say unto you, love your enemies." But sentiment will follow conduct, based on Christian principles. This is the law of love. As a sentiment, love is the product of activities directed toward helpful service. "It is more blessed to give than to receive," because love, that is the basis of blessedness is the product of giving, helping, serving. We may or may not love the people that serve us. Ingratitude is a very common vice. Bestowing gifts of itself doesn't develop love in the receiver. Often its influence is in the opposite direction. The law is that we love the people and the causes that we serve, and our love is in proportion to the service that we attempt to give.

Love was strong in the old-fashioned busy, working, serving home, because it was built on mutual service. It is weak in many modern beautiful homes, because mutual service has disappeared.—Southern Agriculturist.

FRECKLES TAN BLACKHEADS BROWN PATCHES QUICKLY REMOVED WITH **PRESTO** FACE CREAM

ECZEMA is only skin deep and may be instantly relieved and quickly healed by the use of Cranolene, the cranberry treatment for stubborn skin diseases. You pay only if you can say you are cured. Write today. Cranolene, Dept. 39, Girard, Kans.

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WANTS METHODIST HISTORY

By Rev. Geo. H. Jones

I am anxious to secure all the information that I can with reference to the history of Methodism in Jasper county, Mississippi, and will appreciate any aid that I may receive along this line. If the preachers and laymen who have lived in this county in years past (or their relatives and descendants) will write down their recollections of churches, charges, ministers, leading laymen, unusual revivals, district conferences, interesting happenings, Mississippi Conference Training School, etc., and will send these accounts to me, it will be of great help. Also I will appreciate the use of any old diaries, letters, newspapers, clippings, books, and the like, and I promise to return all such to the proper persons.

Jasper county has a rich history and owes much to Methodism, past and present. Please help me get this record for our churches and people of Jasper county and also for our Conference historians.

Montrose, Miss.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Alexandria Dist.—First Round

Alexandria, Dec. 31, 11 a.m.
Alco, Dec. 31, 7 p.m.
Provincial, at Provincial, Jan. 7, 11 a.m. and 2 p.m.
Montrose, Jan. 7, 7 p.m.
Campti, at Campti, Jan. 8, 2 p.m.
Pleasant Hill, at Pleasant Hill, Jan. 14, 11 a.m. and 2 p.m.
Natchitoches, Jan. 14, 7 p.m.
Trout and Good Pine, at Good Pine, Jan. 21, 11 a.m. and 2 p.m.
Jena, Jan. 21, 7 p.m.
Colfax and Montgomery, at Colfax, Jan. 28, 11 a.m. and 2 p.m.
Pineville, Jan. 28, 7 p.m.
Melville, Feb. 4, 11 a.m. and 2 p.m.

Opelousas, Feb. 4, 7 p.m.
Marksville and Evergreen, Feb. 11, 11 a.m. and 2 p.m.
Lecompte, Feb. 18, 7 p.m.
Olla and ???, at Olla, Feb. 25, 11 a.m. and 2 p.m.
Rochelle, at Selma, Feb. 25, 7 p.m.
Winnfield, Mar. 4.
Boyce, Mar. 8.
Sicily Island, Mar. 11, 11 a.m. and 2 p.m.
Ferryday, Mar. 11, 7 p.m.
District stewards meeting at Alexandria, 1:30 p.m., Friday, January 5.
BRISCOE CARTER, P. E.

New Orleans Dist.—First Round

Algiers, Dec. 31, 11 a.m., preaching; Q. C., Jan. 31, 7:30 p.m.
St. Mark's, Dec. 31, 7:30 p.m., preaching; Q. C., Feb. 11, 7:30 p.m.
Epworth, Jan. 7, 11 a.m., preaching; Q. C., Jan. 24, 7:30 p.m.
Louisiana-Second, Jan. 7, 11 a.m., preaching; Q. C., Feb. 21, 7:30 p.m.

Pearl River, at Talisheek, Jan. 14, 11 a.m., preaching and Q. C.
Bogalusa, Jan. 14, 7:30 p.m., preaching and Q. C.
Chalmette and Gentilly, at Gentilly, Jan. 17, 7:30 p.m., Q. C.
Morgan City, at Morgan City, Jan. 21, 11 a.m., preaching and Q. C.
Franklin, Jan. 21, 7:30 p.m., preaching and Q. C.
Donaldsonville, at Donaldsonville, Jan. 28, 11 a.m., preaching and Q. C.
Parker Memorial, Feb. 4, 11 a.m., preaching; Q. C., Feb. 28, 7:30 p.m.
Carrollton Ave., Feb. 4, 7:30 p.m., preaching; Q. C., Feb. 7, 7:30 p.m.
Covington-Slidel, at Covington, Feb. 11, 11 a.m., preaching and Q. C.
Felicity, Feb. 14, 7:30 p.m., Q. C.
First Church, Feb. 18, 11 a.m., preaching; Q. C., Feb. 5, 7:30 p.m.
McDonoghville, Feb. 18, 7:30 p.m., preaching; Q. C., Jan. 10, 7:30 p.m.
Rayne Memorial, Feb. 25, 11 a.m., preaching; Q. C., Feb. 6, 7:30 p.m.

Houma and French Mission, at Houma, Feb. 25, 7:30 p.m., Q. C.,
W. L. DUREN, P. E.



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Christian Advocate

NEW ORLEANS

Vol. 81—No. 2. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 4061.

D. B. RAULINS, D.D., Editor

NEW ORLEANS, LA., THURSDAY, JANUARY 11, 1934.

C. MILTON CHALMERS, Manager

EDITORIAL OBSERVATIONS

JUDGE LYNCH'S barbarous and brutal record is before me. The 1933 report of twenty-eight people put to death by mobs is sad reading.

Is it not a pathetic and tragic commentary upon our civilization and our Christianity that each year at this time, from the pen of Dr. R. R. Moton, president of that great Negro school of Booker T. Washington, Tuskegee Institute, comes this annual report? The Negro is the chief victim of mob violence. Each year it comes without interpretation, coloring, threat, complaint, or appeal. Just a statement of facts, stark and simple, but inescapable in its insistent implications.

My heart sinks again. I am still provincial enough to feel peculiar pride in my local section. And while I do not rejoice that any community has been victimized by lawlessness, still there is a sense of relief in knowing that it is not my own. This 1933 record credits Louisiana with 4 and Mississippi with 3; no, discredits them with these numbers. How long, how long must this be? How long will we allow our states and our country to be discredited in the mind of the peoples of the world, whom, in our pride, we have always been disposed to regard as inferior to us? Christian America! God pity our paganism.

Twenty-eight persons lynched in 1933; twenty more than the year before, and the highest number for four years.

The tragedy does not end with those who were lynched. That is unspeakably bad. But in every community where a lynching occurred, the courts, law and order, justice, religion and the entire community were lynched.

But the most tragic feature of the record of 1933 is left to Governor Rolfe of California, who is reputed to have promised immunity to those who engaged in the double lynching of that great state. When one appointed by the sovereign vote of the people of a great state as the custodian and responsible symbol of law and order can so completely abandon that sacred responsibility, then are we far gone indeed. Not the number of twenty-eight victims for the year, but the attitude of Governor Rolfe marks the high point of the lynching record of 1933.

Who is to blame? The more thoughtful of us cannot sleep until we have made some disposal of the responsibility, even though it be a mere makeshift alibi for failure on our part.

Certainly the officers of the law have their share of responsibility. In some cases, if they did not become a part of the mob, they acquiesced in the crime. Courts sometimes move too slowly. But these are not the chief offenders. The community itself

is responsible and culpable. The school and college share in the blame. But most of all, the Christian church, because of its failure to develop a barrier of sentiment, conviction and sense of social responsibility for the life of the community.

It no longer matters much on which side our fathers fought in the Civil War. And stories of the courage of those on either or both sides cannot be taken as a substitute for clear-sighted and courageous action regarding this problem. Will we allow our prejudices to stab us dumb and dope us helpless in the presence of such a menace and peril to the good name of our Southland? Alabama, Georgia, Louisiana, Mississippi, North Carolina, South Carolina, Tennessee and Texas are responsible for twenty-three of the twenty-eight victims.

I call upon our church to unite with all those agencies that would lift this scourge from us. Let us move quickly and courageously.

* * *

THE SOUND OF TRUMPETS is not only the title of the Kingdom Extension book for 1934, written by Bishop Arthur J. Moore and Dr. E. Stanley Jones, but it rather symbolizes the great evangelistic and missionary rallies that are being held throughout our church across the whole continent. A good team of bishops and secretaries with local pastors and laymen will hold a three-program day meeting at thirty-four different points.

Under the leadership of Bishop Arthur J. Moore these parties will seek, through prayer, message and round table discussion, such a revival of interest in our church as shall re-instate in the minds and hearts of our people the high and compelling interests of the Kingdom of God and the Church. The whole Church should observe a special period of fasting and prayer for this enterprise.

Our country needs nothing so much just now as the exaltation of Christ in the affairs of our country throughout. No lag-gard return of material prosperity can answer the crying spiritual needs. And no such prosperity will be worthwhile without spiritual renewal. For material prosperity to return without spiritual foundations will mean the entrenchment of abuses that have held on far too long already. Now is the time for the Church to strike and strike relentlessly.

* * *

BUT THE SOUND OF TRUMPETS is not going to be enough. Trumpets rally to battle and the bugle calls to attack. But where and what and how?

The Apostle Paul had a word to say about the trumpet that gives an "uncer-

tain" sound. The word he used means indistinct or indefinite. He says, if the trumpet gives that sort of sound, who will prepare himself for battle? Note the word "prepare."

Now we need not deceive ourselves into thinking that we have no battle to fight. It is more than a battle. It is a whole war. It is going to demand sacrifice and consecration, but it is going to require strategy, also. A war means that there are two distinct sides and that those sides stand for two different interests. We do not want defeat and we do not want a "draw."

It is not going to be enough to preach to people to repent in a general way and be good in some abstract fashion. When on the banks of Jordan, John the Baptist preached repentance, it went far enough to cause the listener to inquire about its application to his own particular case. The people asked, What must we do? The publicans asked, What must we do? and the soldiers asked, What must we do? There was no uncertainty about the preaching of John the Baptist, and the repentance of the people seemed to be equally definite. When Saul of Tarsus met Christ on the Damascus road his question was, "What wilt thou have me to do?"

Among other things, should we not seek first of all a repentance that will bring us to ask, "What wilt Thou have me to do?" Should not our preaching and discussion concentrate upon the life and conditions in the midst of which we now live and move and have our being? It will be easy for us to allow ourselves to be shunted down some sidetrack and the religious movement of our time prove abortive.

We are willing to admit that the present religious distress is due to moral and spiritual breakdown. And the Church is made to weep when it reads the names of some prominent in affairs economic and political are found to be the same as names upon our church registers. When we see this we are forced to acknowledge that the church has failed.

And we should certainly conceive our religion in such large and compelling terms that we shall not have to take time out to debate modernism and fundamentalism, the individual gospel and the social gospel. As Methodist people, let us seek the leadership of Christ and take our orders from Him. The whole truth never lies within any one camp of religious thought, and there is but one Gospel. With our eyes fully open to the world's needs and fully convinced of the adequacy and necessity of Christ, we should be able to go into battle with a solid front driving steadily toward definite issues and salients of the enemy's lines.

THE CHALLENGE OF THE PRESENT SITUATION

By Bishop Arthur J. Moore

The annual Kingdom Extension appeal was ordered by the last General Conference. The time has arrived for the presentation of this important matter. From now until Easter this cause will be of head-line importance to all Methodists.

There are three possible attitudes toward this appeal. First, cooperation; second, apathy; and third, antipathy. The last can be dismissed. Surely there is no informed Methodist who would oppose a thing so vital to the life of the Church at home and in the regions beyond.

There are those among us, however, who have not yet been awakened to the perilous situation in which our total missionary, educational and evangelistic enterprise finds itself. Some are saying "spare us another Campaign, wait until the General Conference gives us a new financial plan." It will be at least a year before any new financial legislation will produce returns. In the meantime our Methodist flag must be kept flying. To withhold from our connectional Boards all or any considerable portion of this year's income will wreck our work in the mission fields at home and abroad. The terrible struggle goes on between the hosts of sin and the forces of righteousness. Our danger comes not from those who are antagonistic but from those who are indifferent and therefore careless.

The prophecy of Obadiah is in the form of an indictment against the children of Edom for this very thing. Jerusalem was in dire peril and mortal conflict. The fall of the city was imminent. The Edomites however were indifferent to the call of need. Instead of going to the help of the distressed people they simply stood on the other side content to do nothing beyond looking on. The prophet says that by their indifference in the face of such a call to courageous action they numbered themselves with the foes of Jerusalem. They stood on the other side at a safe distance when every instinct should have urged them to a self-sacrificing share in the conflict.

Our danger today is spiritual lukewarmness. The great enterprises of the Church no longer stir us. What is more exhilarating than a mighty missionary enterprise? The man who is cold or indifferent has good reason to examine himself. If the challenge of the present situation does not awaken us, it is difficult to see how and whence our awakening will come. To stand on the other side comfortable and complacent while Christ marches in the greatness of His strength to the liberation of the captive and the righting of the world's wrong is to fail in the supreme expression of one's devotion to the Lord Jesus. If we shade our eyes from the world's hurt and turn our ears from its cry, soon we will become spiritually blind and deaf. We cannot "save" our lives without at last "losing" them.

God has placed us where we are and given us such powers as we have for a time like this. To evade the duty of courageous self-dedication, to shirk the responsibility of personal service, is to disappoint our Lord and to impoverish the Church almost beyond recovery. Unless the dynamic of the Gospel is sufficient to give us courage and confidence, inspire us to sacrifice even in depression days, the world will not be quick to accept our declarations of its redeeming power. Unless we can triumph over days like these and share our material possessions with our Lord even if it means less for ourselves, we witness against Him.

Are We Discouraged?

If ever there was a time when discouragement might be excusable it is now. Over the whole world there broods an anxiety which has depressed the spirits of many. The Church has not of late years been in a triumphant frame of mind. It has been in many places nervous and anxious. It has talked much of "retrenchment," "strained resources" and "inadequate powers."

We need today the bracing vision of God's sovereign power. If we are to believe that the Gospel can save everybody, if we are to believe that it will win its way to the end of the earth, we must start with a great idea of God. Our doubts and timidities rise when we forget God. The vision of His might is the secret of our confidence.

Do you remember that antithesis at the close of St. Mark's Gospel? "Then the Lord was received up into heaven and sat down at the right hand of God. . . . and they went everywhere." The Lord on the throne, the servants busy out in the fields! The Lord in the place of power, the disciples flinging themselves with relentless dash and courage upon the strongholds of Satan!

Here is the secret of courage. The Lord reigneth; let His Church rejoice. A new vision of His power will change our sobs into songs of triumph and convert our shivering weakness into a bold offensive. What though obstacles are great and enemies many? Greater is He that is with us than all that are against us! To see the Glory of God in the face of Jesus Christ is to have all the depression blown away by the bracing winds of God.

Mobilizing Methodism

Beginning on January 9, a series of thirty-five Conference-wide meetings will be held. Teams of carefully chosen and competent speakers will visit these meetings and interpret the present situation to our people. Let it be clearly understood that these meetings call for no large expenditure of Church funds. Speakers are for the most part traveling on courtesy transportation. No one is receiving an honorarium. A free-will offering will be received in each meeting which we believe will practically defray the total expense. In last week's issue we published a list of the cities where meetings will be held, speakers who will compose the teams, etc.

The purpose of these gatherings is to furnish inspiration and information. No high pressure meth-

ALONE

It is human to stand with the crowd, it is divine to stand alone. It is manlike to follow the people, to drift with the tide; it is God-like to follow a principle, to stem the tide.

It is natural to compromise conscience and follow the social and religious fashion for the sake of gain or pleasure; it is divine to sacrifice both on the altar of truth and duty.

"No man stood with me, but all men forsook me," wrote the battle-scarred Apostle in describing his first appearance before Nero to answer for his life for being and teaching contrary to the Roman world.

Truth has been out of fashion since man changed his robe of fadeless light for a garment of faded leaves.

Noah built and voyaged alone. His neighbors laughed at his strangeness and perished in style.

Abraham wandered and worshiped alone. Sodomites smiled at the simple shepherd, followed the fashion, and fed the flames.

Daniel dined and prayed alone. Elijah sacrificed and witnessed alone. Jeremiah prophesied and wept alone. Jesus loved and died alone.

And of the lonely way His disciples should walk He said, "Straight is the gate and narrow the way which leadeth unto life, and few there be that find it."—The Christian Index.

ods are to be employed or suggested. We aim only to tell the story of the need and plead for cheerful and sacrificial cooperation. It is hoped that pastors, laymen and elect women will attend.

New Troups Arrive

More than thirty of the busiest pastors in our connection have cheerfully volunteered their services for one or two weeks during the cultural period. They will visit the District Kingdom Extension institutes. What a heartening sight to see these busy pastors who are serving our largest churches going out into the field to plead for our missionary cause! Surely a matter important enough to induce these men to leave their heavy responsibilities is imperative enough to command our attention and loyal support.

The Sound of Trumpets

The new study book, "The Sound of Trumpets," is now ready. It has 80 pages crammed with information and appeal. It will sell for ten cents a copy instead of twenty-five cents as in other years. Dr. E. Stanley Jones, the outstanding missionary of our generation, has been gracious enough to help in preparing the book. It will be on sale at all Conference and district meetings and we trust it will have a wide circulation in all our churches.

The Offering

An attractive offering envelope has been prepared. It is printed in beautiful colors and carries its own appeal. One million have been printed. They will be mailed to all pastors for distribution to the entire Church membership. We sincerely hope they will be placed in every Methodist home. A special plea should be made that our people everywhere make a real sacrificial offering and

return their envelopes to the Church not later than Easter Sunday.

The offering received will be divided on a 50-50 basis. One half will go to Mr. J. F. Rawls, treasurer, Doctors' Building, Nashville, Tenn., as an offering for Kingdom Extension. One half will go to the Conference Treasurer as a credit on the amount apportioned to your church for regular benevolences. Practically every Conference has accepted this plan. Our slogan and prayer is "a sacrificial offering from every Methodist for world-wide evangelization."

The writer, at the request of the General Commission on Benevolences and under appointment of the College of Bishops, is expected to devote all his time from January 1, until Easter to this cause. I interpret the task as the will of God, the high call of duty and a chance to serve my Church. My one plea is for united action and prayer. The task calls for devotion. Upon your response and mine much depends. If these things be so, there is nothing more to be said. There is everything to be done, and that by each of us.

A NEW MODEL PRESIDING ELDER

Under the above caption, in the Christian Advocate (Nashville), Dr. C. O. Ransford, of St. Louis, Mo., discusses the presiding eldership. It is a sane, sensible discussion. After showing the debacle of business and the futility of extremes of retrenchment and economy in the business world he points out the danger of like mistake in the Church, illustrated with examples of what has resulted from reductions here and there in personnel.

He then tells of the associational missionary idea of the Baptist and the Church of the Disciples in Missouri, showing how such men placed in a field of three counties look after making every-member carvasses, supplying pulpits where pastors die or resign, conducting revivals, Sunday school and B. Y. P. U. institutes and keep busy all the time preaching and working with the various congregations. He gives figures showing the larger results from this service in which our Baptist brethren of Missouri, not asking to be shown but showing us, "do not pass down program but pass them across," and ends by calling for a larger measure of duty and responsibility upon our presiding elders. He believes that unless such is done, laymen and preachers will join in the opinion that the office is a fifth wheel or an expensive luxury. He cannot see why the presiding elder may not hold revivals doing away, especially in backward fields, with calling in an evangelist or even making up a purse for some brother called to help which we sadly note is a growing custom in South Carolina. He thinks the elder, too, may do many other things. For all this he rightly thinks no new legislation is needed. No need either to grouch or criticize. Just let the men who are presiding elders, or those who may be selected as such get at what plainly they can do by making a "New Model" of their old selves.

The conclusion of this good article since we have not space for all of it, we give:

"What is most of all needed is a presiding elder who can divest himself of his official functions and authority and sit down long enough in the preacher's home, when he visits his charge, and discuss with him sympathetically his church and personal problems. The presiding elder should first of all be a spiritually minded man. He should know the heart of the preachers and their problems. Spiritual fellowship is not only the strength of our ministry, but its richest compensation.

"Those sweet intimacies and confidential fellowships presiding elders and preachers may have are like unto those spiritual refreshings Paul had with saints and co-workers in the apostolic church. How tender are his words when he said to the saints at Rome, 'That I may come unto you with joy by the will of God, and may with you be refreshed.'

"It is this comradeship that binds ministers together with virile cords and bands of love that make them brave and strong for each other. Should that splendid fellowship come and warm the hearts of our ministers revival power would come upon the churches and our hearts would burn within us as we walk in high fellowship with our Lord Jesus."

Happily, South Carolina has had a few presiding elders in days that are gone who met the requirements of the latest model. One or two of these gave a new meaning to the office in this part of the moral vineyard. We still have such. Possible all may, must, and should, make fuller proof of their ministry. The exigencies of these times do not call for the scrapping of the presiding elder or of scrapping about him but for magnifying his office. And for that matter that word "magnify" may well be applied to every officer or office whether pastor, lay leader, presiding elder, connectional or Conference secretary or Bishop.—Southern Christian Advocate.

"KNIGHT OF PELICAN PINES" PUTS AWAY HIS POTENT PEN

Beloved Dr. Steel Terminates Writings Followed by Thousands of Commercial-Appeal Readers

Creole Gumbo is no more. The "Knight of the Pelican Pines," beloved Dr. S. A. Steel, has put away the pen whose vivid, courageous, sometimes militant, writings were followed by thousands upon thousands of Commercial-Appeal readers.

To the managing editor came the following note:

"Dear Sir: With great reluctance, I have to inform you that owing to my extreme weakness I am obliged to discontinue my Creole Gumbo letters. But I cannot do so without thanking you for the kindness you have uniformly shown me. My work is done, and I am only waiting for the summons to cross over the river and rest under the shade of the trees."

"May the Lord bless you in your work.

"Very truly yours,

"S. A. STEEL."

* * *

So simple, so unostentatious, the terminating of a work well done. It is typical of this grand old man of Methodism and letters.

Dr. Steel was born October 5, 1849, at Grenada, Miss., and spent most of his boyhood days on a farm near Horn Lake, south of Memphis. He began preaching when but 17 years of age.

He attended school here and in Trenton, Tenn., alternately preaching and studying until he was able to enter Emory and Henry College in Virginia.

The same independent, indomitable spirit characterized his preaching that brought him so many followers as a writer in recent years. He soon attracted the attention of prominent Virginians who prevailed upon him to join the University of Virginia as chaplain. After two years at the University, he became a member of the Virginia Methodist Conference and was stationed at Richmond for three years.

A pastorate at Columbus, Miss., followed and Dr. Steel was there for four years before answering a call from the First Methodist Church of Memphis, where he preached for four more years. Louisville called him and he remained two years, going thence to Kansas City, where, after a year, the Tennessee Conference urged him to return.

McKendree Methodist Church at Nashville was his charge for several years and he later transferred to West End Church there. The Epworth League was being formed and in casting about for an able worker, the League asked Dr. Steel to accept the arduous task of secretary. He spent four years in the post, bringing the League to greater membership and better circumstances.

* * *

The Chautauqua platform had long been held out to him, for he was known near and far for his forthright forensic abilities. He finally capitulated after four years with the League and (the expression is his) "rambled all over the United States until superannuated."

"My last pastorate was at Mansfield, La., and the kind people, not wanting us to leave, gave us a nice home, which we still occupy," is his modest recording of later events that fixed his present residence.

About eight years ago Dr. Steel was invited to contribute a weekly column, which he captioned "Creole Gumbo," to the Commercial-Appeal. He did not miss a week. Now a stroke of paralysis arrests his pen. May the twilight of his life be the more reposeful for the knowledge that through his works and deeds he has brought light and happiness to so many thousands.

* * *

The above story, taken from The Memphis Commercial-Appeal, is deeply appreciated by the many friends of Dr. Steel in Mansfield. That paper, not having much circulation in this vicinity, "Creole Gumbo," under which his weekly article was headed, was not so well known here, but in Tennessee and Mississippi his readers were numbered by the thousands.

Dr. Steel has, however, written for The Mansfield Enterprise for a number of years, and the "Knight of the Pelican Pines" usually headed his articles to this paper, "From the Den," and while The Enterprise circulation is limited mostly to DeSoto parish and north Louisiana, we have had many compliments upon his articles, and our readers were always glad to open the old home town paper and find therein one of Dr. Steel's articles.—The Mansfield Enterprise.

THE MEMORIAL MERCY HOME HAS BOARD MEETING

Makes Plans for New Year

By Dr. Jno. G. Snelling, Superintendent

There was a very fine spirit manifested on the part of those who were present and the reports of the Superintendent and Supervisor, Rev. and Mrs. J. G. Snelling, were heard with much interest.

The Superintendent was requested on the part of some of the members to send out a statement, especially to those who were not present. We deem it wise to send this to all of the members of the board.

We regret that we could not help as many girls as we have done in the past several years on account of keeping the budget as nearly balanced as possible.

While a great many of the babies are taken by the girls' relatives, we have had a very fair demand for those we place for adoption, and we have given them to some of the most excellent homes throughout our territory.

We have, also, received many letters of gratitude from parents and girls for the help we have given. Some of the girls who were here a number of years ago sent us Christmas cards, and we have been happy to learn of many of them marrying well since they left here.

Ever since the falling off of the benevolences the Home has been several thousand dollars in arrears, but nearly all of this, at the present, will be taken care of by a loan that we hope to make with the American Bank & Trust Company, where we have been doing business for several years, pledging them for the loan the Conference collections in the fall.

We do not expect to borrow over \$2,500.00. We have been able to reduce our loan from \$6,000.00 three years ago to \$2,500.00 and still hold our budget in line. Of course, this has meant self-denial on the part of some who have been entitled to salaries but who were willing to set them aside in order to keep our Institution going.

Our new organization calls for a representative in each presiding elder's district to be named by the presiding elder in cooperation with the superintendent of the Home. This district representative becomes a member of the Board of Managers. It is expected that he will do everything in his power to try to get the pastors in his district to present the work of our Home and take an offering for the same at as early date in the year as possible, and in cooperation with the pastor, to get a committee woman, who will have the interest of the work at heart, appointed in each church. The names of these women and addresses are to be furnished to the superintendent by the district representative. He will, also, assist the superintendent in arranging for engagements in the churches in his district, where the superintendent may visit officially and present the work.

The new Board was organized and Dr. W. W. Holmes was elected president of the three groups. Rev. J. V. Bennett was elected secretary of the board; Rev. W. C. Scott, was made chairman of the Louisiana Conference group; Rev. J. H. Felts was made chairman of the North Mississippi group and Rev. L. E. Alford was elected for the Mississippi Conference group, and Mr. E. H. Prescott, treasurer. There was an executive committee named to consider whatever question may arise during the year. This committee is composed of the president, W. W. Holmes; the superintendent, Rev. J. G. Snelling; and the treasurer, Mr. E. H. Prescott.

Consensus of opinion of the members who were present, after thoroughly considering the work from its various angles, was to the effect that there should be a hearty and thorough cooperation on the part of all of the pastors of the three Conferences, in an effort to bring to the attention of our Methodist constituency that this Home has been owned and managed by the Methodists for fifteen years and is a vital part of the program of the local churches.

It was, also, stated that the facts should be presented to the people with reference to this work as to what it is doing and as to its needs. It was generally agreed that since the superintendent could not reach all of the churches in any reasonable length of time, that the pastors should inform themselves with reference to the work by a review of the literature and try to let their people know about it so that a larger interest might be enlisted.

The Board, also, endorsed accepting the proposition of the Colgate Company for a Coupon Campaign, in the Louisiana Conference. It was understood that this organization was not in any wise to conflict with the building of a financial constituency for the support and maintenance of the

Home. But, in view of the present needs of the Home it was felt that whatever the good women of our church would do in this campaign would be of great help in taking care of some of the present needs.

MEMORIAL MERCY HOME BOARD OF MANAGERS

North Mississippi Conference

Aberdeen District, Rev. J. D. Wroten; Columbus District, Rev. T. B. Thrower; Corinth District, Rev. J. V. Bennett; Greenville District, Rev. R. G. Moore; Greenwood District, Rev. E. H. Cunningham; Sardis-Grenada District, Rev. J. H. Felts.

Mississippi Conference

Brookhaven District, Rev. J. L. Carter; Hattiesburg District, Rev. L. J. Power; Jackson District, Rev. L. E. Alford; Meridian District, Mr. W. D. Hawkins; Seashore District, Rev. P. M. Caraway; Vicksburg District, Rev. W. M. Sullivan.

Louisiana Conference

Alexandria District, Rev. J. J. Rasmussen; Baton Rouge District, Rev. A. S. Lutz; Lake Charles District, Rev. J. W. Faulk; Monroe District, Rev. W. C. Scott; New Orleans District, Rev. W. W. Holmes; Ruston District, Rev. H. L. Johns; Shreveport District, Rev. Guy M. Hicks.

The superintendent is ready at any time to cooperate and to furnish information with reference to the work and desires to be called upon by those who have accepted responsible positions as members of the Board of Managers.

METHODIST SEQUI-CENTENNIAL AND THE LOCAL CHURCH

By Rev. J. B. Cair, Secretary Mississippi Conference Commission

Pastors and local church officials and members generally are asked to take note of the first recommendation of the Conference Commission on the 150th Anniversary of the Organization of American Methodism as it appears on page 84 of the Journal of 1933.

It is earnestly desired that every local church shall in some way give recognition to this important event. This ought to be a time when every local church should take an interest in its own history and select some one to prepare a brief history from the beginning of its organization until the present time. (The Conference Historical Society may be able to help in preparing a list of pastors and presiding elders). This history ought to be read at some public meeting during the year, should be published in local papers, and a copy sent to the chairman or any member of the official staff of the Historical Society.

Attention is also called to the very excellent elective course in the Adult Student for the first quarter of 1934 on Methodism by Dr. Gilbert T. Rowe. Use may be made of this course in a number of ways, special study classes, regular classes at the Sunday morning hour, mid-week services, Sunday evening services, or in any way that a local church may desire. The last quarter of this year will have an elective course by Dr. W. L. Duren on great characters of Methodism. Let us begin now to make plans to use this course in some way, especially if we do not use the one for this quarter.

Let Methodism in the Mississippi Conference give full recognition to Methodist history this year!

Yazoo City, Miss.

HELP! BOOKS WANTED

I am still in need of the following books and am not able to buy them, therefore, I am asking again, if any of you brethren have them, you will do me the great favor to loan them to me.

An Outline of Old Testament History by Frank Seay.

The Virgin Birth of Christ, by Orr.

Life of William Tyndal, by Demaus.

Evidence of Christian Experience, By Sterns.

Life of Hugh Latimer, By Demaus.

If any of you have any or all of these books, let me know and I will send postage for them.

Fraternally yours,

W. M. TABB.

Kreole, Miss.

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

D. B. RAULINS, D.D., Editor

C. MILTON CHALMERS, Manager

Published every Thursday by the Publishing Committee for the Louisiana, the Mississippi, and the North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917; authorized Oct. 30, 1918.

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North Mississippi Conference—Rev. J. H. Felts, Rev. L. M. Lipscomb, Rev. V. C. Curtis, D.D.

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North Mississippi Conference—Rev. V. C. Curtis, D.D., Rev. W. R. Lott.

TERMS:

Subscription Rates: One year, \$1.00; six months, \$0.50. To superannuates and widows of preachers, \$1.00

Editorial

OUR WEEKLY PARTY

Young People of Mississippi, what are you doing? Let us hear from you.

Rev. W. C. Galceran, pastor at Hollandale, Miss., is receiving splendid co-operation in that live church.

Rev. R. G. A. Carlisle, Longview, Miss., reports improved health and a hunger for the opportunity to preach.

"The Pageant of the Nativity" was presented by the Young People's Division of Central Church, Meridian, Miss.

Occasionally we receive a news item bearing no address. If you did it, you will probably see no notice of the event. Put in your name and address.

Attention! The Jackson District Christian Education Institute, instead of at Forest, will meet at Flora, January 16; so Rev. I. H. Sells, Executive Secretary says.

Word from Rev. W. L. Doss, Jr., D. D., presiding elder of the Ruston District, indicates that that district is making a very encouraging beginning of the new year.

The Elective Course, "The Methodist Church and Its Message," is being taught by the pastor at Aberdeen, Miss., at the opening assembly period of the adult division.

Large congregations are attending the ministry of Dr. H. F. Brooks at Tupelo, Miss. Fifty-four members have been received during the two months of the Conference year.

Rev. H. S. Spragins, presiding elder of the Memphis District, visited during the holidays with his children in Winona. He is serving one of the really great districts of Southern Methodism.

Rev. J. B. Williams, superannuated at the late session of the Louisiana Conference, now living at Mary, La., will be the preacher at First Church, Lake Charles, Sunday, January 21. The occasion is "Family Day."

Dr. J. A. George is the District Director of Christian Education in the Columbus District, North Mississippi Conference; Rev. W. C. Newman is Director of Adult Work, and Miss Helen Evans is Leader of Young People's Work.

Have you read the booklet, "The Sound of Trumpets," by Bishop Arthur J. Moore? Better get it and read it. There is a chapter by Dr. E. Stanley Jones. Let us get ready for an intelligent and constructive advance. What is your part?

Upon the reorganization of the Preachers' Meeting in the Greenwood District, Rev. J. J. Baird was elected president for the new Conference year. He is the pastor at Tchula and will make a good leader for the district.

We have heard that Rev. J. H. Bowdon, pastor of our church at Arcadia, La., delivered a very

timely and thought-provoking message on "How to Make the Official Board an Effective Force in the Local Church" at a recent district meeting.

During the absence of Rev. E. S. Lewis from his pulpit in Winona, Dr. J. R. Countiss preached one Sunday morning and Rev. W. J. Cunningham preached upon another occasion. Both these brethren were heard with great interest and appreciation.

Dr. Theodore Copeland, one of our general evangelists, Dallas, Texas, through our columns, greets his friends and reports a very happy and successful year. He has just closed a very gratifying meeting at Van Alstyne, Texas, the best of the year.

A Copy of the Journal of the 1933 session of the Mississippi Conference is before us. Rev. W. B. Jones, pastor at Magnolia, the able and dependable secretary, is due congratulations which we herewith deliver. From the pale-green cover to the heart of its contents it is a neat and attractive booklet.

Rev. Frank C. Collins, recently assigned to Leesville, La., has been cordially received with a pounding and other courtesies. To a crowded house, a pageant, "The First Christmas," was presented; after which the young people went carolling, making a number of homes happy and several shut-ins glad.

The New Orleans Kingdom Extension Institute met in double session last Tuesday. At Morgan City, in the morning, there was a session for the western half of the district. At First Church, New Orleans, in the evening, was the session for the city and immediate territory. Dr. W. B. Ricks, of Clarksville, Tenn., was the chief speaker.

Grenada College is entering upon a brighter day. The enrollment for the present session is 115, which is considerably better than last year. Dr. J. R. Countiss has made a great contribution to the cause of Christian womanhood in North Mississippi, and he has done so on very meager pay. However, he has the consciousness of duty well done.

The choir of the Moore Memorial Methodist Church, Winona, Miss., gave a most beautiful and impressive Christmas Cantata on the evening of December 17. A great crowd that taxed the capacity of the auditorium and annex combined heard with keen appreciation this splendid program. The congregation is always glad to hear this splendid choir.

On the evening of New Year's day the pastors of New Orleans were invited to the parsonage of Louisiana Avenue Church for a surprise birthday party in honor of the new pastor, Rev. Jolly B. Harper. With genial grace, Mrs. Harper presided while a very happy time was "had by all present." No one counted the candles on the cake, but it was observed that there were several.

I trust you read Secretary Wallace's address which appeared in our last week's issue. It was just too good to keep from you, so we moved in off the front page and gave him the room. Mr. Wallace is a farmer, and, as Secretary of Agriculture, is attempting to make farming conditions better. But his message is bigger than the farm. It gets at the very root of things. Better read it again and file that number of the Advocate.

The editor of the Advocate has requested every presiding elder of our territory to provide us with a publicity man, or woman, for his district. It is our desire to let everybody know what everybody else is doing. This is the year for Louisiana and Mississippi Methodism to make an unusual record. We are to have company the last of April, the General Conference, and we want to have something to set before them. Come on, everybody.

A beautiful White Gift service was held in Winona on Wednesday night before Christmas in which more than fifty people took part. Quite a large number of gifts were presented for the local poor. The program made a most wholesome impression upon the large audience present. The writer has never seen a better, finer Christmas spirit than has been seen and felt on every side this year. There are better times ahead for the Church.

The Summer Assembly at Grenada College is set this year for June 4 to 8. Dr. Umprey Lee, pastor of Highland Park Church, Dallas, Texas, will give the Bible Hour and deliver lectures on the history of Methodism at the night services. A course specifically for pastors, "The Pastor and His Task," will be offered this year. A determined effort will be made to make this a gathering-place for all the preachers for fellowship and inspiration.

The other day I was listening on the radio. It seemed that the Champion Liars' contest was on

in full blast. Several "big ones" had been told. The man who got the "dog" offered this: "My grandfather had a clock that was so old that the shadow from the pendulum swinging back and forth had worn a hole in the back of it." And that is almost as strong as the one that said a certain fellow had just talked so much that he had corns on his tongue.

The executive committee of the Historical Society have selected six men from the North Mississippi Conference to serve as collectors of historical data in the several districts, the goal being to have six books containing historical sketches of all local churches. These collectors of data will ask each pastor to secure the article from the churches. Aberdeen District, W. R. Lott; Corinth District, S. E. Ashmore; Columbus District, H. D. Suydam; Greenville District, C. A. Parks; Greenwood District, E. S. Lewis; Sardis-Grenada District, H. P. Lewis.

One of the serious losses the church has felt this winter is the going away of Dr. Trigg Thomas, noted Presbyterian Evangelist, whose home was in Winona, Miss. His widow is the daughter of the Rev. J. H. Mitchell, long one of the leaders in the North Mississippi Conference. For some years Dr. Thomas was employed by the Synod of Missouri, where he labored with unusual success and where he left a name that will live on after the stars have gone out. He was buried at his old home in Bristol, Va.

Smile with me at this: "A Methodist Episcopal Church, South, minister at Quicksand, Ky., had three candidates for immersion. Because there was no place for this service in Quicksand, he went to the neighboring town of Jackson, where there is a baptistery all right, but its water arrangements were, for some reason, lacking. Near by was a Presbyterian Church whose waterworks were in good order. The problem was how to get the Presbyterian water over into the Baptist Church. Finally some neighbor suggested that the Christian Church owned a hose. This Christian Church hose was therefore attached to the Presbyterian faucet and the Presbyterian water flowed into the Baptist baptistery, and the Methodist preacher read the Methodist ritual and immersed three people who refused to be merely sprinkled. Church union, as it were."—Western Christian Advocate.

PRESIDING ELDERS, HELP US

It is our desire that our readers be informed as to the activities of our church throughout the two states. Therefore, we have requested our presiding elders to give us the name of a publicity agent for each district. Some have already responded, and we feel that replies from the others will be forthcoming.

D. B. R.

GENERAL CONFERENCE PLATFORMS

A letter has gone to each of our General Conference delegates asking them to let us have a statement of what they wish the Conference to do in its coming session at Jackson, Miss.

As soon as we can hear from the delegates we shall begin publication of their "platforms." Our readers should be interested in their delegates and the things for which they will stand. If there are particular matters in which you are interested, let your delegates know about them.

Not that they will greatly improve the decorations of the Advocate, but for the sake of variety, we are asking these delegates for a cut of themselves or a print from which we may have one made to accompany each article. It is presumed that this will not injure the rating of the delegates.

D. B. R.

JOURNAL OF MISSISSIPPI CONFERENCE—ONE HUNDRED TWENTY-FIRST SESSION

By Rev. H. G. Hawkins

Mention of some of the statistics revealed by the Journal of the 121st session of the Mississippi Annual Conference just issued may be of use and interest. Twenty-five charges paid salaries in full. Doubtless a number of congregations which are in circuits not paying in full did pay their part in full; but the action of the Conference in directing that the finances be published by charges only, prevents this information.

To our shame be it said that just three charges paid the assessment for General and Conference work in full: Centenary, Galloway Memorial, and Millsaps Memorial. Sixty-eight per cent of the

ADDRESS

LOUISIANA YOUNG PEOPLE LOOK TO ANNUAL ASSEMBLIES

On January 12, which should be tomorrow as you read this, the Conference Executive Committee of the Louisiana Young People, which is also the Assembly Committee, will hold its first session of the year to make plans for Mansfield Assemblies, which, you probably know already, will be bigger and better this year than ever before. That's because young people must progress. Well, after they've met and re-met, the following afternoon—January 13—at four o'clock, the Conference Council and Union Presidents' meet-

ing will begin. This is the big meeting of the first half of 1934 for Louisiana Young People's leaders. Mr. Walter Towner will be there from Central Office, and your Union President and District Director, if they're there, will get all sorts of tips on how to serve you better. So, if your Union President isn't planning to come, you'd better stir up a big racket at the last minute and send him—or at least some Union representative. It'll be worth it to have the Union pay the expenses, which will be only about three dollars, besides transportation. The meeting will run through Sunday, January 14, of course, the place is Alexandria, at the First Methodist Church.

BACK AND FORTH: The Shreveport Intermediate Union has already voted to send patty Bartmess, their president, to the Union Presidents' meeting in Alexandria. At their last meeting they discussed Looking Forward and heard plans for the year. They are mighty proud of their charter which just came from Central Office. Jolly Rodgers and his Union scandal sheet are slandering along in fine shape. . . . that's from the Shreveport City Union, which had a swell party the Friday before Christmas. . . . don't I know? I was there. . . . The Melville Young People are getting along fine, and believe in asking for information when necessary. . . . Amite Young People are proud of the fine devotionals and attendance they've been having. . . . their President, Miss Flora Mae McClendon, says they have an average attendance of around thirty. . . . and will ya please listen to this: now is the time for all good Departments to begin their Mansfield Delegate Funds, if they haven't already. . . . write and tell us how much money you've made, and how. . . . Would you like some money-making suggestions? . . . Maybe we could swap. . . . Speaking of Assemblies, read in the World Outlook about the first Young People's Assembly in China. . . . It'll make you long for Mansfield, if you've ever been. . . . Goodbye, and be sure you're represented at Alexandria by both your District Director and your Union President.

DR. W. B. RICKS A HIT

By Rev. R. S. Walton

The Missionary Institute of the Eastern part of the Baton Rouge District met at Hammond, January 3. The meeting was presided over by Dr. K. W. Dodson. A survey of the attendance showed all the preachers were present except Rev. C. M. Morris, who chose to attend at Baton Rouge. Revs. J. A. Alford, A. K. McLellan, Wm. Schuhle, Rev. J. R. Spann and Dr. W. B. Ricks were visitors. There were about twenty laymen in attendance.

The Mission Board made a great hit in selecting Dr. W. B. Ricks to represent them. He is no doubt a man of faith, one that believes mountains can be removed if necessary to carry on or to promote the Lord's work. We believe his spirit of faith was caught by those present and will result in fruit.

Rev. J. R. Spann, pastor of First Church, Baton Rouge, followed in a brief address on the subject, "Having the Mind of Christ."

Brother Jno. Harper, lay leader of the district, spoke in behalf of the paper, The Methodist Layman. He urged the observance of Layman's Day in June.

All the books sent to us from the Mission Board were taken, and some forty copies were ordered.

Following the Missionary Institute, the pastors' association, consisting of the Methodist preachers from this part

of the district, met and reorganized for the year. Rev. A. S. Lutz was elected President and Rev. R. S. Walton was elected Secretary.

Rev. C. E. McLean addressed the association on the subject, "Law Enforcement." The secretary was requested to send Brother McLean's paper to the New Orleans Christian Advocate for publication. Read it, it is worth while.

FORGOTTEN MAN REMEMBERED

By Rev. and Mrs. I. T. Reames

The forgotten man? Well, "There aint no sich animal," at any rate in the vicinity of Vivian, in the form of a superannuated preacher. We have, for some time, needed a new roof on our little "shack," and now such may be in sight. Our friends kindly remembered us in a substantial way before Christmas, and are reminding us all along of their appreciation of our having selected Vivian as the place to spend our last years on earth. On October 14 (last) a goodly number of our women surprised us by coming out with all needed articles for making coffee and chocolate, having brought the anniversary cake, and candles, went into the kitchen and began the work of preparation for "light refreshments." Brother Kleinschmidt and wife were present, and when the table was ready, he made a most beautiful and appropriate invocation. Candles were so arranged as to form the figures 47, indicating the 47th anniversary of our marriage. May the richest blessings rest upon these good people, is our prayer.

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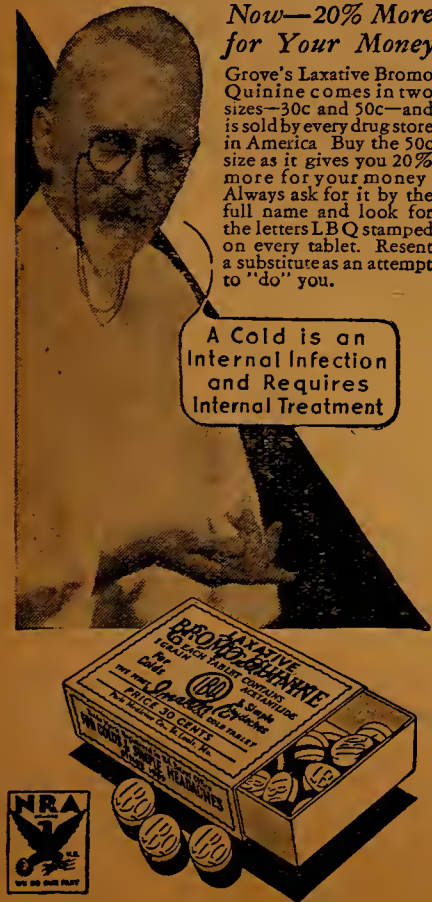


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"Constipation caused me to have a tired, worn-out feeling and a dull headache," writes Mrs. J. W. Alverton, of Danville, Va. "I was anxious to find something to help me for I would not feel like doing my work. I found that by taking small doses of Black-Draught at night I was greatly relieved. It makes me feel just fine. I am glad to tell others about it."

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This simple mixture soothes and heals the inflamed throat membranes with surprising ease. It loosens the germ-laden phlegm and eases chest soreness in a way that is really astonishing.

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GLAD HE'S BACK

Dear Editor: we are glad to be returned to the Brooksville charge for another year. It is great to have a place to work in God's Kingdom. Our people have been good to us. Just before Christmas they gave us a very liberal pounding—more than \$25.00 worth of good things to eat along with some other needed articles for the parsonage. Our hopes are high for the new year, and our New Year's resolution is: We are going to try to do better. The general condition of the work of the charge is encouraging; the congregations are good; the Sunday schools, Epworth Leagues, and Missionary Societies are running in "hi," and plans are being made for the year's work.

We are enjoying reading the Advocate wherein we hear from our brethren throughout the bounds of the Conference, many of whom we hope to see in Jackson at the Missionary Conference on the 25th.

We are hoping this will be a great year in every phase of the Church work.

R. T. HOLLINSWORTH.
Brooksville, Miss.

ADVISORY COUNCIL MEETS

The advisory council of the American Bible Society consisting of leaders of twenty-five denominations met December 6, in an all-day meeting with the officers and budget committee of the Bible Society at Bible House, Astor Place, New York City, to review the work of the Society and to discuss the budget and policies for 1934.

The basic principles of the work of the Society in distributing Scriptures in more than forty countries and in nearly 200 languages, its service to pastors and churches in meeting widely varying Scripture needs, its direction of Universal Bible Sunday, and its publication of pamphlets and literature on the Bible were described and discussed.

Copies of a new series of Scripture in English together with recent publications in foreign languages were presented.

A study of income showed no decline from annuity sources and only a small percentage of loss in invested funds. However the heavy reduction in gifts from individuals and churches made necessary the approval for recommendation to the Board of Managers of a budget twenty-seven percent lower than the ten-year average of 1921-1930.

In Memoriam

MRS NANNIE WESTBROOK LINN
CALLED TO HER REWARD

The subject of this sketch was called from labor to refreshments on the evening of December 21, 1933.

She died within a short distance from where she was born, and had lived in this same community all of her life. She was a member of the Westbrook family, that meant so much to the social, political, and religious life of the McCondy community, Chickasaw County, Miss. In her young days she was married to Mr. F. E. Linn, and to this union five children were born. Mr. Linn and the oldest child preceded her by several years.

She was a kind and considerate neighbor, humane in all of her dealings with peoples; affectionate toward all of her people, highly devoted to her own family.

Before the Methodist Church was organized at McCondy, she was a member of the Sunday school in the little schoolhouse, and a member of the Ebenezer Methodist Church from its organization to her death, and faithful to all of its institutions, a charter member of the Woman's Missionary Society.

She was born March 5, 1861, 72 years 8 months and 16 days.

We shall miss her but we have another tie in the sweet beyond.

The funeral services were conducted by this writer, assisted by Rev. T. M. Bradley, Methodist pastor of West Point, Miss., and Dr. Wright, Baptist pastor of West Point.

Her pastor,
H. N. McKIBBEN.

WILLIAM HAZEL MILLETT was born in Jackson, Miss., April 18, 1858, and departed this life December 28, 1933, age seventy-five years, eight months, and ten days, having lived in Jackson all his life.

He united with the Methodist Church early in life and lived a very consistent Christian life ever afterwards. On November 25, 1891, he was joined in wedlock to Miss Mollie A. Dennis at Raymond Miss.

Three children blessed this union: a son, H. D. Millett, and two daughters, Mrs. Lucy Clair Padelford, and Mrs. Myra Proudly, all of Jackson, Miss.

Brother Millett received a certificate indicating that he attended Sunday school at Capitol Street Methodist Church five Sundays in February, 1920, a certificate that can be issued only three times in one hundred years.

An unusual, fine-spirited Christian, a devoted husband and father, a loyal and true friend, a neighbor of the pioneer type, and a four-square citizen has gone. The wife, children, and the five grandchildren have a wonderful and comforting heritage left them, that which thousands do not have at similar times.

Glendale Methodist Church at Jackson, Miss., will surely miss this jovial, kind, and courteous member, who loved his church and was interested in it and attended its services until just before he joined the Church of the First Born! May we all so live so as to meet him at the last trumpet!

His pastor,
J. A. WELLS.

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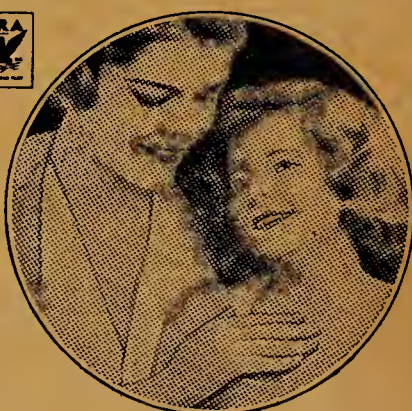
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You have four million tiny tubes or filters in your Kidneys which may be endangered by using drastic, irritating drugs. Be careful. If poorly functioning Kidneys or Bladder make you suffer from Getting Up Nights, Leg Pains, Nervousness, Stiffness, Burning, Smarting, Acidity, Neuralgia or Rheumatic Pains, Lumbago or Loss of Vitality, don't waste a minute. Try the Doctor's prescription called Cystex (pronounced Siss-tex). Formula in every package. Starts work in 15 minutes. Soothes and tones raw, irritated tissues. It is helping millions of sufferers and is guaranteed to fix you up to your satisfaction or money back on return of empty package. Cystex is only 75c at all druggists.

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1933 LYNCHING RECORD

By R. R. Moton, President Tuskegee Institute

I send you the following information concerning lynchings for the year 1933. I find according to the records compiled in the Department of Records and Research of the Tuskegee Institute that there were 28 persons lynched in 1933. This is 20 more than the number for 1932; 15 more than the number 13 for 1931; and 7 more than the number 21 for 1930. Fourteen of the persons lynched were in the hands of the law; 9 were taken from jails and 5 from officers of the law outside of jails; the bodies of 2 of the victims were burned.

There were 37 instances in which officers of the law prevented lynchings. Six of these were in Northern and Western States and 31 in Southern States. In 24 of the instances the prisoners were removed or the guards augmented or other precautions taken. In the 13 other instances, armed force was used to repel the would-be lynchers. A total of 48 persons, 11 white and 37 Negro, were thus saved from death at the hands of mobs.

Of the 28 persons lynched, 4 were white and 24 were Negro. The offenses charged were: murder, 8; rape, 3; attempted rape, 3; wounding persons, 3; altercation, 1; no offense reported, 3; striking man, 1; slapping youth, 1; kidnapping, 2; stealing liquor, 1; insulting women, 1; threatening men, 1.

The States in which lynchings occurred and the number in each State are as follows: Alabama, 3; California, 2; Georgia, 4; Louisiana, 4; Maryland, 1; Mississippi, 3; Missouri, 1; North Carolina, 1; South Carolina, 4; Tennessee, 3; and Texas, 2.

Y. W. C. A. EXECUTIVE RETURNS FROM ORIENT

Miss Sarah Lyon Visits Eastern Associations

The problems China is facing today seem overwhelming, but no visitor could move among the Chinese people without feeling that as a people they can never be completely overwhelmed. This is one of the impressions of Miss Sarah S. Lyon, executive of the Foreign Division of the Y. W. C. A. of this country, who has just returned to the States after several months spent in the countries of the Far East.

There is a striking sense of hopelessness and futility expressed by many people, Miss Lyon reports. In general, Chinese men and women feel that the world has deserted them and that help from other nations is only likely to lead to a campaign of imperialism. They feel that their own government is inadequate, that Japan is strong and prepared. A "what's-the-use" sort of idea permeates their thought.

Evidences of "militarism on the march" were reported in every country Miss Lyon visited. "In Japan it began with a unique landing of my boat in Yokohama harbor in absolute darkness. In China we passed soldiers in lorry or freight cars wherever we moved. In the Philippines and in Honolulu American barracks and soldiers were in evidence. In San Francisco we were welcomed by the Pacific fleet. These external significances seemed less significant than the prevailing attitude of moral armament on the part of all except a few of the most pacifistic elders and idealistic youth."—National Board, Y. W. C. A.

PRESIDENT ROOSEVELT'S GOAL

Has the President any definite goal or is he just experimenting? Is he a constructive statesman with philosophic grasp or a mere opportunist? His

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secretary, Colonel Howe, who has been his intimate assistant for twenty years, answers positively that the President has a thoroughly thought-out objective from which he has never swerved. Ways to the goal may be adjusted as obstacles are met, but the ultimate goal stands clear before him all the time. Three major factors: agriculture, industry, and finance, have all become chaotic, and the remedy is not dictatorship but internal organization. Each must organize itself, instead of continuing as a host of warring units. Government represents the fourth party, the general population in their capacity of consumers. Government must assist the groups to organize, and compel them, if need be, to organize, but its chief task is to see that the organization does not injure consumers, and to ensure that each group co-ordinates its work with that of the others. Each of these three groups has in turn dominated the life of the nation and each in turn has failed. Now Government must step in to provide that co-ordinating power hitherto lacking. But this depends on another element. The spiritual problem is as urgent as the economic one. Though the task may have outgrown the mind of man, still more seriously has the mind of man outgrown his soul. Control of power has developed more rapidly than the sense of responsibility for the exercise of that control. Spiritual insight and sound philosophy must underpin the structural changes wrought by statesmen if the world is to escape disaster.—Canadian New Outlook.

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Christian Advocate

NEW ORLEANS

Vol. 81—No. 3. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 4062.

D. B. RAULINS, D.D., Editor

NEW ORLEANS, LA., THURSDAY, JANUARY 18, 1934.

C. MILTON CHALMERS, Manager

Shreveport Preachers Urge Advance

CHURCHMEN SEND MESSAGES TO THEIR CONSTITUENCIES; ASK NEW
VIGOR IN RELIGIOUS WORK IN 1934

A call urging that a new spiritual advance be undertaken during the New Year was sounded recently by a group of Shreveport churchmen in a message to their memberships approved at an informal luncheon gathering in the First Baptist Church.

Endorsing unanimously a statement issued recently by the heads of 30 national communions, with an aggregate membership of over 27,000,000, the churchmen here agreed to affix their signatures to the same statement and issue it in that form.

"The spiritual tasks of the present hour are a clear summons to greater co-operation among all Christians," the statement said. Emphasis upon a renewed spiritual life for the individual, it said, "must lead us straight out into the great social issues of our day, not away from them, and make us think of them in spiritual terms."

Among those who attended the recent meeting and endorsed the statement were: Bishop Hoyt M. Dobbs of the Methodist Episcopal Church, South; President Pierce Cline of Centenary College; Dr. Geo. S. Sexton and the Protestants of the city.

The original call for spiritual advance grew out of an informal conference convened by the Rev. Albert W. Beaven and the Rev. Lewis S. Mudge, president and vice president of the Federal Council of Churches of Christ in America. Being unofficial in character, the conference included representatives of several communions which are not members of the council.

The statement, as endorsed by the Shreveport churchmen and issued through them as a call to their constituencies, reads in full as follows:

"As representatives of Christians of many communions, convened at the invitation of the Federal Council of the Churches of Christ in America, we have faced together the present crisis in the nation and the world, and find ourselves united in a sense of need for a great spiritual advance. We join in bearing witness to deep convictions in which we are at one.

A Time of Challenge

"We are agreed in regarding this time of testing as an occasion not of despair but of challenge and hope. Far from being a fair-weather faith, Christianity started with the Cross and has won its major victories amid tragic turmoil and storm.

"We are agreed in affirming certain eternal verities which stand unshaken amid the present chaos. In the face of prevalent skepticism we affirm an unchanged faith in God. In the face of widespread

moral confusion we affirm faith in Jesus Christ as Lord and Saviour, through whom God has revealed Himself and shown us His will for human life.

"We are agreed in holding the personal experience of fellowship with God in Christ to be the supreme value in life and the foundation of any Christian program adequate for a fear-stricken and bewildered world. Unless the Gospel is first lodged in the heart of the individual as a renewing and transforming power, it can have no healing for society as a whole.

"We unite in summoning our people everywhere to a new determination to explore the riches of God's power, in order that a new outpouring of His Spirit may come upon us. Let us humbly confess that we who have named His name have been unworthy representatives of our high profession. We have been touched by the common sins of our day until we need to echo the old cry, 'Create within us a clean heart, O God, and renew a right spirit within us.' Let us, therefore, unite in seeking the cleansing which comes from true repentance and confession, the inspirations that proceed from the study of the Bible, the refreshment to be found in God's day of rest and worship, the assurance that comes from prayer, the new strength that results from the fellowship of the Lord's Table, and the encouragement of united worship.

Today's Social Problems

"We are agreed that a renewed spiritual life for each of us as individuals must lead us straight out into the great social issues of our day, not away from them, and make us think of them in spiritual terms. Our experience of God proves its Christian character by the service it induces for others. The more deeply we become aware of the reality of God, the more we are impelled to test every aspect of our complex life by its conformity to His will. The more unclouded our discernment of the significance of Christ for ourselves and for the world, the greater is our compulsion to bring every realm of men's relationships under His influence. We cannot be interested in the salvation of individual personalities without being at once concerned about the slums that damn them or the unemployment that works havoc to the spirit of man no less than to his body.

"We are agreed in thinking of our present breakdown as not merely economic, but spiritual. Our new powers of machine industry and our unrivaled technical skill have failed because they have been controlled by the motive of private acquisi-

tiveness instead of public service. The attainment of economic health cannot come from a mere return to things as they were. We should regard it as a dire tragedy if a mild recovery should now blind our eyes to the moral issues involved and lull our consciences into complacency with our former condition.

"We are agreed that our emphasis on spiritual values calls for a rebuilding of our economic life. Private profit as the corner-stone of the economic order appeals to men to be selfish when the Christian Gospel bids them be unselfish and seek the common good. We plead, therefore, for a courageous facing of the cause and cure of our present situation in terms of the Christian principle that the aim of any economic system should be the welfare of the people. This new emphasis on co-operation we regard as especially in harmony with the Christian view of life. While the churches should stand above any political or economic partnership, they cannot be indifferent to the central issue as to whether our economic order is to have a Christian or an unChristian basis.

Seek Moral Conviction

"We are agreed in recognizing the moral and spiritual peril involved in the liquor traffic. The Eighteenth Amendment has been repealed, but there has been no repeal of the liquor problem. We therefore set ourselves to reducing the traffic in intoxicants to the lowest possible proportions. We are not willing to see the traffic treated as a source of profit for either individuals or government. We insist that selfish cupidity shall not be permitted to exploit the appetite for liquor and create demands for it that do not now exist. We call upon the churches to take up with renewed vigor a movement of vital education concerning the habit-forming nature of alcohol and the ruinous social effects of the liquor traffic, so that an intelligent moral conviction on the subject may be developed throughout the rank and file of the people.

"We are agreed in dedicating ourselves afresh to the task of securing an international order in accordance with the mind of Christ. We note the forbidding aspect of the present world situation, the clashing interests the swollen armaments of rival powers, the exaggerated nationalism, the suspicions and the heated passions which presage war. But knowing peace to be God's will for men, we must maintain our faith that it can truly be achieved. If others surrender to the necessity of war, we the more must see clearly and say

(Continued on page 5)

WHAT WILL BE OUR LYNCHING RECORD FOR 1934?

By Dr. W. P. King, Editor of The Nashville Christian Advocate

This question is a summons to every patriotic American, to every lover of righteousness and justice.

1. A Painful Comparison

In 1930 there were twenty-one lynchings, in 1931 thirteen, in 1932 eight, and in 1933 twenty-eight! We have been sowing to the wind by glossing over the vile normity of lynching, and have reaped the whirlwind.

It is the plea of the lyncher that an assault on white women must be met by a drastic remedy. The fact, however, is that less than one-sixth of the 3,773 persons lynched from 1889 to 1933 were accused of rape. Lawlessness spreads to any offense that incites the passion of an unreasoning mob. Lawlessness is never a cure for lawlessness, but increases as a deadly contagion. For example, in 1933 one man was lynched for striking a man and another for stealing liquor.

2. Naming Crimes According to Their Real Nature

An unvarnished portrayal of a crime is not a final cure, but it goes a long way when we can strip from an offense the covering of lies and expose it in its naked hideousness. To murder is to kill a human being unlawfully and with premeditated malice, or wilfully, deliberately, and unlawfully. President Roosevelt expressed it forcefully when he said: "Lynching is a vile form of collective murder." Every member of the mob who lynch is a murderer. He is a cowardly murderer, since he allies himself with other murderous members of a group to commit a crime which he would not dare to do alone. The lyncher not only joins in the murder of a human being and makes impossible a fair trial and the weighing of evidence; he stabs his own moral nature with a wound which never heals. He becomes forever afterward a worse citizen of society. He carries on his brow the mark of Cain and in his depraved heart the guilt of murder. If the conscienceless white hoodlum element are not checked and dominated by the better element of society, it will mean the destruction of our civilization. They are as depraved and conscienceless as the guiltiest victims whom they shoot or burn. They are as low down in the moral scale, as filthy a portion of the vile dregs of society, as any criminal whom they lawlessly lynch. The lynchers not only lynch a human being; they lynch the law itself, which is the safeguard of all human beings. The horror of it is that in the South especially the whites have control of all the machinery of the courts, and yet it is the native whites of the South who are guilty of lynching. With this mob frenzy, it has been established beyond question that several persons who were entirely innocent have been put to death.

The mob is a monster that throws aside all reason and moral sense and becomes as cruel as a group of devils. Any language which may be used is mild, for it is not possible to exaggerate in an arraignment of lynchers. The false taunt is thrown out that those of us who believe in upholding the law do not think of the crime which occasioned the lynching. On the contrary, we believe that, when proven guilty, the accused should receive the extreme penalty of the law. We are not in favor of a Negro, whether guilty or innocent, being seized and murdered by a gang of blood-thirsty white savages. Furthermore, when lynchers attempt self-justification by pleading the imperfect procedure of courts of justice, they may be reminded that in no case is a bungling procedure of the courts and public officials more abundantly illustrated than in their own escape from justice. If these white hoodlums were found guilty and received a just sentence, it would put the fear of the law in their debased minds, and strike terror to their depraved hearts.

3. Important Factors in the Fight Against Lynching

A well-directed and co-operative effort should be made by various influential agencies:

1. The good citizens feel a sense of shame over the black record of 1933. The good citizen must be positive in his antagonism to lawlessness. He must be creative in molding public sentiment. The citizens who would scorn to join a mob, and yet who excuse and extenuate the guilt, are the enemies of law and order. The "good citizens," according to Governor Rolph, of California, consist of the denizens of low dives and speak-easies. If the better element of our population do not arouse themselves aggressively against lynching, they need not complain that their fetish of states' rights is taken from them and it is made a federal offense. Take, by way of contrast, kidnapping and lynching. Kidnapping is mainly an offense against the rich; lynching is an offense against the defenseless. Kidnapping is primarily the effort to obtain money; lynching is the lawless destruction of a human life. Any local community in the South

would see that justice is meted out to the kidnapper. It has been impossible to get a local community in the South to see that the lynchers obtained justice.

2. The press may become a far more powerful agency in creating a better condition. The church press is outspoken for the orderly procedure of the courts, but it needs to speak more frequently and more vigorously. The secular press, with few exceptions, is on the side of law and order. It is strong in its editorial condemnation. But the press can do more. The press too often gives to the public mind the partisan statement of the pro-lynchers, and fails to state the features of the case which throw doubt on the guilt of an accused person. The press will give publicity to general resolutions to the effect that we must do better in the future, but do not sufficiently grapple with the issue that is immediately present. The press is prone not to pursue a policy that is too pointed and personal. The press should make a marked man of any public official who connives at lynching, and forever end his political career. I am grateful for the stand which the press has taken, and may be pardoned for intimating that they can do more. The press can also instill into the public mind the murderous guilt of lynching in the absence of any specific case, when the public mind is more receptive and dispassionate.

3. The officers of the law and court officials constitute a powerful factor in our lynching situation. We have had conspicuous examples of courage in the face of bitter prejudice on the part of public officials. There were thirty-seven instances in which officers of the law prevented lynchings—six of them in North Carolina and Western states and thirty-one in Southern states. All decent citizens will give to such courageous officers their utmost encouragement.

It must be said, however, that the humiliating failure to bring mob murders to trial is traceable in a large measure to the failure of public officials. For political motives some of our officials appeal to the passion and prejudice of a low order of white citizens. In the case of the Maury County lynching, the sheriff, according to newspaper account, said: "No one in Maury County regrets that the Negro was lynched." This statement was made in spite of the fact that the preachers of Columbia, Tenn., passed a resolution in condemnation of the lynching. This sheriff slandered every good citizen of his county, and if he is ever again elected it will be a disgrace second only to the lynching itself. Another official is quoted as having said that these lynchers were good citizens. In the mind of this official, murderers are good citizens. Officers of the law, who have sworn to uphold the law and then proceed to connive at lawlessness, become violators of a solemn oath. They are traitors to their country in time of peace. Worse than all this, they become accomplices in gang murder, since they make it more possible and more probable that other lynchings will follow. Following in the wake of lynching is perjury, and sheriffs and deputies have been known to become so blind that they could not recognize members of an unmasked mob whom they have known for years.

The last lynching of 1933 was the lynching of Cordie Cheek, a Negro boy of seventeen years old, by a mob from Maury County, Tenn., for an alleged assault on a young white girl. Circumstances surround the case, such as the reported fight between the Negro boy and the brother of the girl, and a reported quarrel between the girl and a married sister, which by all means demanded the calm investigation of the court. Why did not the officials of Maury County bring an indictment against the Negro if he were guilty? A dark blot rests not only on Maury County, but on Nashville, until this affair is cleared up and the guilty brought to punishment. Was there a collusion between officials of Maury County and the lynchers?

If the situation were reversed, and a white man were lynched by a mob of Negroes for an alleged assault on a Negro girl, and one of the Negroes of the mob should be positively identified and sworn to, and two automobiles should be identified, would we have gone this long without an arrest?

4. Again, the pulpit must speak in no uncertain terms in an arraignment of the growing menace of lynch lawlessness. People should be fortified in the quiet time against the crisis which may arise. There is a marked absence of any feeling of social responsibility in much of our preaching and church teaching of today. The individualistic theology of a large element of the Southern Baptist, Southern Methodist, and Presbyterian Churches should be corrected. A large class of our preachers should be reminded to let the Egyptians and Israelites have a good long rest, and also the sins of the ancient Amalekites, and to deal in a Christian way with our own social and racial problems. It is high time that we were dealing with the murderous crimes of "Americanites."

Preachers who condone or apologize for lynching turn the pulpit into a coward's castle and are unworthy of their calling; they should surrender their credentials and take their place among

the renegades of society, where they belong. The Church is not to estimate its success by specific ecclesiastical achievements. Unless the Church is the saving salt of society, it is failing. Unless the Church saves us from our present perils, it avails nothing to recount ancient miracles and the glorious exploits of the past.

5. In brief, various other organizations, such as our schools, civic and business organizations, and women's clubs, may play a large part in creating a strong public sentiment against lynch lawlessness. Good use can be made of the country weeklies. Finally, we would speak an earnest word to the Negro leaders and preachers and ask for their wisest co-operation in making a good record for 1934. We confess an unjust discrimination against members of their race. At the same time these leaders of influence have something else to do besides nursing a sense of injustice. They should exert themselves to the utmost in urging the criminally inclined of their people to refrain from criminal acts, and specifically the horrible crime which gives occasion to the mob spirit.

Altogether we should work and pray that, as dark as is the record of 1933, we may strive with all the higher and holier energies that belong to us to protect 1934 from such a black record. Let us hope and work and pray that this dark night may be followed by the dawn of a brighter and better day.

LINDBERGH

The "We" who first hopped the Atlantic were only Charles A. Lindbergh and his plane. The "We" who settled gently on the waters of Long Island Sound just before Christmas were a bigger and better plane, Ann Morrow, and the Master of the Air, no longer an unknown adventurous youth, but a man seasoned by tribulation and expert in his calling. Brave, hardy, daring, but never reckless, he has added another exploit to the plunge of May, 1927, when the Spirit of Saint Louis wrote his name across the sky in letters so large that all the world could read. The newspapers have mapped their 30,000-mile air voyage as they zig-zagged over four continents, twice spanning the Atlantic, crossing the Arctic Circle in August and the Equator in December. They attempted nothing which they did not accomplish and they achieved many things never before attempted. It was a voyage with a purpose—the exploration of routes for the intercontinental air travel which is probably soon to become a reality. Wise editors have commented upon almost every phase of the unprecedented flight. But there are two aspects which have escaped notice. One is the spiritual value of the achievement at such a time as this. While "we grovel her below" this dauntless young man fixes his mind on an impossible goal and attains it. 'How sorely we need that lesson.' And there is another: Among the advertisements printed in connection with his arrival in New York are those of the firm which made his Wright Cyclone engine, the Hamilton Controllable Pitch Propeller, and the lubricant which kept the delicate parts from wearing out. There were plenty of advertisements of alcoholic beverages in those morning papers. But no brewer or distiller claimed credit for the pilot's steadiness of hand or brain. When young people are urged to use tobacco or alcohol to steady their nerves, they have an answer ready-made—"What about Lindbergh?"—N. Y. Christian Advocate.

450TH ANNIVERSARY OF MARTIN LUTHER'S BIRTH

In recognition of the key significance of Martin Luther for Protestantism as a whole, the Federal Council of the Churches of Christ in America has issued a statement describing him as "one of the few really indispensable men in the history of human progress." The Council appeals to all Christians today to "emulate his utter trust in God's grace, simple loyalty to Christ, passionate sincerity of conviction and courage and outspokenness in witnessing." The Federal Council's pronouncement also lays emphasis upon Luther's permanent contribution to Christian thinking through his insistence on "the free exercise of conscience," and declare that our social and international life today must have "a new hold on the essentials of Christianity as set forth by Jesus Christ and those like Luther who have understood His meaning for the world."

The full statement, as issued by the Federal Council under the authority of its Executive Committee, is as follows:

"November 10 of this year of our Lord 1933 marks the 450th anniversary of the birth of Martin Luther, one of the few really indispensable men in the history of human progress. His clear vision of the essential element of true Christianity, and his fearless courage in standing by his convictions, made him God's man and humanity's

prophet as no other in his day and few in any day.

"Martin Luther reopened to the individual soul the Holy Shrine of God's presence. He made men see that the eternal realities are to be found through the free exercise of conscience, sensitivity to the indwelling Spirit of God and the full personal appropriation by a living faith of the saving and transforming grace of God in Christ.

"The world today is waiting for a revival of genuine religion. Obviously, it is not sufficient either to be tied fast to the moorings of past faith and order, or, on the other hand, to become negative, uncertain and colorless. It is not sufficient to be content with formal orthodoxy, social respectability and business success as evidences of godliness. The economic order, with its dangerous tendencies to serve the private interest of the few, or to rely on force as the only hope of justice for the many; the political order, with its rampant nationalism threatening to break the world into fragments, with the growing determination of the nationalist State to make religion nothing more than a submissive department of the government; the whole social life of humanity, wandering in a desert of disillusionment—all need above everything else a faith by which just men can live, a new living sense of God as the supreme concern, a new hold on the essentials of Christianity as set forth by Jesus Christ and those like Luther who have understood His meaning for the world.

"It has been truly said that 'history shows no kinglier man than this Thuringian miner's son.' Well may all who profess the Christian faith emulate his utter trust in God's grace, simple loyalty to Christ, passionate sincerity of conviction, courage and outspokenness in witnessing, which alone can give to the world the spiritual motive without which it now lags and would ultimately fail."

"THE SOUND OF TRUMPETS"—A CALL TO ACTION

By M. H. McCormack, Jr.

The trumpets are sounding! The call is to soldiers, brave and true. Slackers and Hessians should be out of the way. This is no time for personal interest. The Church's existence is at stake. We must now show our true colors. Our bishops and leaders have issued the call. There are only two manly alternatives—be loyal or get out! If anyone of us, pastors or laymen, is unwilling to fall in line and discipline himself into the activities of a good soldier of the Cross, God grant that he may be man enough to relieve the suffering Church of the burden of his indifferent presence. There is only one thing that will defeat us—indifference! No general can wield an army that is handicapped by a large group of insubordinates and unsystematic slackers. Our Church needs sorely to be Gideonized.

Listen to the generals:

Bishop Mouzon: "There is only one way out of the situation in which the Church finds itself. . . . humanizing the benevolences . . . the education of our people with reference to the spiritual value of the great enterprises of the Church."

Bishop Arthur J. Moore: "There are only three possible attitudes toward this appeal: First, co-operation; second, apathy; third, antipathy. . . . Our danger comes not from those who are antagonistic, but from those who are indifferent and therefore careless . . . I interpret the task as the will of God the high call to duty, and a chance to serve my Church."

Bishop Ainsworth: "There was never such an hour for the prophet of God—strong, steady, patient, uncompromising . . . The Church must have its people's best—themselves and their substance."

Bishop Smith: "The year ahead . . . holds greater perils for the connectional program of the Church than has been true of any other year of the quadrennium. . . . Let us capitalize upon the general improvement in morale which obtains over the country as a whole, and support wholeheartedly our program."

Dr. Forney Hutchinson: "The Church of our day is under fire. Her critics are many, and their criticisms are severe. Her friends are bewildered, and her ministry is perplexed. She (the Church) must cease to sing 'Hold the Fort,' and swing into 'Onward Christian Soldiers.' She has the promise that 'the gates of hell shall not prevail against' (that is be able to resist) the onslaught of the Church."

Dr. Cram: "My plea is one for a sustained effort; for a growing and increasing confidence in the sure and certain forces of the gospel and the Church that make for victory, for one co-operative pull together that will bring rehabilitation and a great revival of spiritual living among our people."

Bishop Boaz: "The Church of God must arise and put on its armor . . . our evangelistic pas-

sion must be rekindled, our enthusiasm must be regained, and our faith in God and the Church strengthened. Every man must 'stand in his place' and perform his duty in this new day that is coming . . . in bringing a new day for the . . . Church!"

The "reveille" has been sounded, and now we hear "Assembly!" "Shoulder Arms!" "Forward, March!" The New Deal is on, and the way is open for the N. R. A. (New Religious Advancement.) Doesn't it all make your fighting blood tingle, and arouse in you that old, undaunted spirit to go forward that impelled you toward the altar to take upon yourself the sacred vows of the Church you always loved and wished to serve?

And now for a message from our great Generalissimo: "Go! . . . and lo, I am with you always, even unto the end of the world!"

Beginning January 9, a series of thirty-five conference-wide meetings will be held throughout the Church. Teams of carefully chosen and competent speakers will visit these meetings and interpret the situation to our people.

Mississippi and North Mississippi Conferences' meeting, Jackson, Mississippi, Galloway Memorial Church, January 25. Be there! Take a group from your local church! Carry the inspiration back to the people of your local church! Endeavor to enlist the fervent co-operation of all of your people, but do not waste much time on the few irreconcilables; they don't make good soldiers anyway.

But, above all, remember that this mobilization of our great Church can only be accomplished through continuous, uninterrupted communication with the General Headquarters on high. The line of communication is prayer. Personally, we are planning to have a week of prayer in our local church, to be followed by the observance of the Lord's Supper. This is to be followed by our Kingdom Extension offering. The theme throughout all these services will be "The Sound of Trumpets."

All out for mobilization, then for the "Big Push."

THE CHURCH AND LAW

By Rev. C. E. McLean

The interest of the citizen in Law and its administration rests largely in that justice which is afforded through law, and in the stability of the national or community structure of which he is part and which stability is possible only through the existence and execution of law.

There are interested groups whose approach to the question is a matter, not of justice and stability, but of selfishness and preference. They are concerned with the passing or blocking of law according as the law favors or circumscribes the practice or business they are interested in. They seek to screen their selfishness with a cloak of high respectability through the passage of protective or so-called regulatory measures.

The Church's approach to the question of law is, first of all, its interest in justice upon the terms of God's Word. Justice, as commonly understood, may be a thing of law, but from the standpoint of God's Word and the pulpit of His Church it is a thing of right. The Church and its pulpit, therefore, are concerned in building righteousness into the law, into the conduct, and into the spirit of humankind since without righteousness there is no promise of stability in any social order.

The Church looks beyond a time-serving human ordinance to the real good of men flowing out of obedience to the eternal truth and justice of God.

The Church is interested in holy character and therefore can never make peace with any spirit, attitude, custom or law which stands between humanity and righteousness.

The practice of bringing accusations against the Church both from without and within is no new thing. It is easy to do and nobody seems to mind much. But let no one divert from more responsible groups the discredit due them for their misdeeds by flinging blazing fire-brands of criticism in the direction of the Church and its ministry. No one could intelligently claim that the Church is without a share of blame for the present attitude to law in America. But we do contend that the Church's contribution to present-day lawlessness comes from a direction somewhat apart from that which is commonly supposed.

The Church Accused

The Church has been accused of, "allowing respect for law to break down." And yet the Church has long contended (and justly) that obedience to law is not merely a matter of good citizenship and morals. It has also contended that the honest and fearless administration of law is likewise a matter of moral integrity. Whatever breakdown in respect for law has developed, it cannot be charged glibly against the Church.

The perpetration of lynchings, which in some

quarters is made a matter of Church responsibility, is in many cases the angry protest of citizens against futility and unseemingly delays of the instruments of justice. Let those who have built up a system of legal machinery with its standard of ethics and concepts of justice, based rather upon human conventions than upon uncolored righteousness, regard the blood of lynchings as a stain upon their own hands rather than upon the robes of the Church. For those who administer the laws and those who frame them are largely from the same group.

The Church is charged with, "failure to stave off war," and this in spite of the fact that the Church and its ministry have constantly pleaded for that correctness of spirit and behavior which makes wars impossible! What if a large section of the ministry and membership of the Church were carried away with human enthusiasms after war was declared? What if a number of prominent ministers who had the public ear did wax terrible in public utterances? Judge the Church by the steady teachings of years rather than by the hysteria born of war fever and fostered by propaganda highly discolored and, probably too often, utterly false.

Who Is To Blame?

Jesus wept over Jerusalem as He prophesied the misery and desolation of the war that was soon to sweep over the Holy City. Do we blame Him for his failure to avert that war of desolation? We do not! We blame those leaders and those citizens who were blind to His vision and deaf to His message, and whose wisdom without Him was utterly incapable of staving off war! Let the Church and its ministry continue to preach to a sin-befuddled world that it will always be Christ or cannon!

The Church has been charged with bringing, "the calamity of the Eighteenth Amendment with a vast crop of attendant evils upon America." Let it be admitted that the Church did play a vital part in having the Amendment adopted. It has concerned itself with few movements more unselfish or important. But the so-called crop of evils was largely the aftermath of war or tares sown to our confusion by the enemies of sobriety. In part these evils were expressions of resistance by those elements of our society whose greatest loyalty is to their own bellies and to their own profit! We still contend that the abolition of the liquor traffic is vital to the well-being and self-respect of Christian America.

The Church and Law

A great deal is said of the majesty of law as if law of every sort were shrouded in a halo. The fact is that law has majesty only in so far as it contains elements of justice and righteousness. The lack of these elements is sufficient to discredit any law.

The Church has no right to honor every law alike. Iniquitous decrees are as distasteful to God and as dangerous to society today as they were when prophets withstood kings to their faces and pronounced the Judgment of God upon them! No potentate, president or congress has the right, simply because of possessing the power, to enact or to encourage any law subversive to decency and right! And when they do so it is the business of a prophetic pulpit to "cry aloud and spare not!" We need a terrible earnestness for Right! Men must be willing to go to jail for their righteous convictions and a Divine pronouncement!

Consider the spectacle of a president with one hand upon the open word of God swearing to support and defend the Constitution of the United States, and who thereafter, immediately proceeds to assail with all of his power one of its most righteous and important divisions—thus striking a staggering blow at the moral progress of a century!

Laws legalizing a traffic subversive to public well and morals are enacted compromising national self-respect and flouting the consciences of millions of honest Americans. Through it all runs the suggestion that the guidance of God is being sought! And the Church is expected to help promote and lend respectability to the temperance defined by these attitudes and laws which encourages social drinking, which lays the foundation for drunkenness! And the Word of God has expressly declared that no "drunkard shall inherit the Kingdom of God!"

What shall be the attitude of a Church thoroughly alive to its sacred responsibilities in face of such actions and such laws?

We need not deceive ourselves! The harvest is always in keeping with the sowing! In high places and in low there are men who have been and are yet blind to the vision of the Church and the Christ and who are dear to their message and ministry who are surging onward along self-chosen paths to certain failures and grief, and their official acts vitally affect the peace and security of our nation. When disaster strikes their cry is always the same—"The Church Has Failed."

Franklinton, La.

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

D. B. RAULINS, D.D., Editor

C. MILTON CHALMERS, Manager

Published every Thursday by the Publishing Committee for the Louisiana, the Mississippi, and the North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917; authorized Oct. 30, 1918.

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TERMS:

Subscription Rates: One year, \$1.00; six months, \$0.50. To superannuates and widows of preachers, \$1.00

Editorial

THE GOODWIN PLAN is the name of a very pretentious scheme for using the ladies of the various churches of the country as advertising agents for certain nationally advertised products the particular manufacturers and sellers of which have not yet been named.

Without at this time questioning the motives of the sponsors of this scheme and giving an analysis of the "plan," we do wish to warn our people. At this time when the Christian Church is being called upon by prevailing conditions to become spokesman for a more universal application of Christian ethics, we do not wish in any wise to muffle its voice. It is therefore very important that the churches, regardless of the financial pressure or the attractiveness of the scheme, avoid entanglements that may hinder or make impossible its exclusive ministry to the community. We must not forget that the financing of the church in spirit and method must support its supreme undertaking.

By another week we hope to be able to give a clearer statement of this matter. In the meantime I think it advisable that any contemplated agreements with this organization be withheld until the fullest possible consideration of the implications of the plan can be studied in the light of all factors involved.

* * *

Let US TAKE ANOTHER TRIP to Easter.

Two years ago when we proposed the trip a large number joined us and it was a great trip. Voyaging in and out among the continents and islands of religious experience with pauses at the great "stops" in the Lenten season, finally we docked in the happy harbor of Easter morn.

Last year a number of private parties were organized in different churches, some of which were registered with the Editor. The season was equally happy and, perhaps, more widely observed.

What shall we do this year? The Editor will be delighted to pilot the party if it is desired, or he will be glad to list the different parties making the journey. We must not pass up the opportunity.

We are greatly in need of not only spiritual renewal, but we need new ways charted. Not only does "time make ancient good uncouth," it makes necessary new and larger religious outlooks. Many are distressed because they see little evidences of "old-time Revival." Then, let us not try to limit God to our ways or to patterns of the past. There is unmistakable evidence both of our very great religious needs and of the timeliness of a great religious awakening. Let us set out for it. The bugles are calling.

"Fellowship of Prayer" for this year is written by Dr. Chas. E. Jefferson, one of America's greatest preachers, now retired. Out of his rich and seasoned experience that has been lived along a wide coast he has prepared for us the forty-five daily studies for the Lenten season. The theme of these daily meditations for this year is "Men ought always to pray." Sailing date is February 14. Last year more than 600,000 of the little booklets were distributed.

If you wish to join the Advocate Trip to Easter, send us an ordinary size envelope stamped and addressed. And the booklet will be forwarded.

OUR WEEKLY PARTY

Do not overlook the article "Shreveport Preachers Call for Spiritual Advance." Ponder it.

A new church has been built on the Mathiston and Maben charge, where Rev. J. S. Maxey is pastor.

First Methodist Church, Brookhaven, Miss., is making a great beginning for the New Year. Rev. O. S. Lewis, pastor, is preaching to good congregations.

"This district is starting off well. Pastors and people are hopeful. The outlook for the year is fine." Rev. K. W. Dodson, presiding elder, Baton Rouge District.

With a renewal for two years, Mrs. Ike Jones, Black Hawk, Miss., says, "I love the Advocate. It has been in our family since my birth, seventy-seven years ago."

"Enclosed find M. O. for renewal to our paper. I have been a reader for fifty years. It gets better all the way." F. A. Ainsworth, General Merchandise, Jayess, Miss.

More than fifty members have been received into First Church, Tupelo, Miss., since Conference. Dr. Henry Felgar Brooks is the pastor. All signs point to a great year on this station.

Rev. T. H. Dorsey, P. E., Aberdeen District, reports that all the charges are showing an increase in the support of the work during the first quarter this year over the same period last year.

The Aberdeen District Preachers' Meeting was well attended, January 9, at Vardaman, Miss. Twenty-three pastors were present. The next meeting will be at Smithville on March 6.

Rev. R. E. Wasson is enjoying the work at Pittsboro and Bruce. His charge is the combination of one of the oldest towns in Mississippi, Pittsboro, with one of the youngest, Bruce.

Rev. T. G. Lowry, Bellefontaine, Miss., is beginning his third year in the Conference. He is working hard to get into the homes of his people and to get acquainted with the work of the several churches on his charge.

Rev. J. E. Stephens, pastor at Lexington, Miss., has entered the sixth year of his pastorate at that church. The spirit of co-operation is splendid and the promise is for one of the best year's work in the history of the church.

Rev. G. M. Dameron, our pastor at Crowley, with his church, has been participating in a Kerrahan campaign of Visitation Evangelism. We have not had a full report of results. A number had been received into the church.

Rev. J. J. Garner, is beginning his work at Main Street, Water Valley, Miss., with the prospects of a very fruitful pastorate. Brother Garner has the record for many years of holding long pastorates and increasing in interest each year.

Rev. W. L. Stormont, P. E., Sardis-Grenada District, has divided his district into four zones for educational cultivation. He plans to have four teams to visit sixteen charges in that district in January, to carry the message of Christian Education.

A letter from Mrs. L. E. Wimberly, Port Arthur, Texas, recalls with appreciation a number of the Louisiana preachers whom she has known, among them, the late Dr. W. W. Drake, Dr. Briscoe Carter, Dr. Thomas Carter, Dr. W. L. Doss, and Rev. Martin Hebert.

"I have greatly enjoyed the Advocate. It is like a letter each week from my home Conference—the North Mississippi. I congratulate you on the splendid and timely editorials. We are happy in our new pastorate, First Church, Wauchula, Fla." Rev. James W. Robers. A great year to you, Brother Rogers.

"We have been very busy getting our building completed. We will occupy it Sunday. I have been moving pianos, chairs, etc. And I am still in the thick of it." Rev. H. L. Johns, Pastor Trinity Church, Ruston, La. Congratulations and good wishes to this pastor and his congregation upon their success in these difficult days.

Rev. W. R. Hammontree, pastor at Sardis Circuit, has gone to work with his accustomed vigor and has already made contacts with many of the homes and people on his circuit. He plans to carry out the work of the church in each local church where it is possible. He is taking special interest in the work of young people.

Mrs. R. H. Wynn, 4500 Caroline Boulevard, Houston, Texas, in a good letter bringing renewal of subscription, paid us a visit the other day. Speaking of the Advocate, she said: "It is very fine indeed, optimistic, encouraging, spiritual. May the Father's blessing in large measure continue upon you." Thank you, Sister Wynn.

Dr. C. A. Bowen, Secretary Editorial Department, Nashville, Tenn., speaking: "I read the Advocate each week with great pleasure. You were happy in originating the term, 'Our Weekly Party.' That describes quite aptly my visit with old friends and co-workers through the columns of your periodical." Give him "two chairs."

Mr. A. M. Mayo, for more than forty years the very effective superintendent of the Sunday school of First Church, Lake Charles, La., is not often caught napping, but in a note from him the other day we found this question: "What is the rate of subscription now? To atone for this we feel sure that he is about to lead that great church in a great subscription list."

Did you read in last week's Advocate about Dr. S. A. Steel? If you didn't, go right now and do it. But don't stop with that. Sit right down and write him a letter. Every mail should take to him some word from his many friends over the Church. We miss him from our paper, but we feel him in our hearts. He built his "den" in the back yard—and in a corner of my heart.

In the "Postal Service" of Rayne Memorial Church, New Orleans, "Sent Out Now and Then," we note that last Sunday was the fifty-seventh anniversary of that great church. Somebody hinted that the pastor, Dr. W. W. Holmes, was celebrating that day as his anniversary also. Of course his age may be a "little the rise" of that, but it was a convenient time to celebrate.

The School of Music of Southern Methodist University has been admitted to full membership in the National Association of Music Schools, the highest standardizing agency of music schools in the country. Membership in this association marks the highest recognition of the merits of the school. Dr. Paul van Katwijk is dean of the Southern Methodist School of Music.

The following reporters will give us the news from their districts: Rev. L. W. Smart, Bossier City, La., Shreveport; Rev. R. S. Walton, Amite, La., Baton Rouge; Rev. M. H. McCormack, Jr., Friars Point, Miss., Greenville; Rev. J. F. Campbell, Vicksburg, Miss., Vicksburg; and Rev. C. L. Rogers, Sardis, Miss., Sardis-Grenada. We thank these reporters and their presiding elders for their cooperation.

My Bishop came to see me. And I was out. But when I returned to the office I found his tracks—on my desk. Oh, no; anyone who knows Bishop Dobbs would not even hint such a thing as that. The "tracks" were in the form of cheery greetings and assurance of appreciation on a clean white sheet of paper, and a contribution with which to send the Advocate to some superannuates. Come again, Bishop.

The church at Pontotoc, Miss., Rev. M. E. Scott, pastor, had a service of thanksgiving and praise on the night of January 10, when they were able to meet the annual payment of interest and principal on the church debt. This marks a real victory on the part of the pastor and people, for the debt condition had been oppressive on that congregation for several years. The spirit for progress in all departments of that church is very promising.

That's the proper thing to do. On January 4, Franklin, La., Methodist Church, publicly complimented Mr. R. E. Brumby, who has been for twenty-five years an active member of the church, giving most of that time to the superintendency of the Sunday school, but serving at other important points in the life of the church. Rev. C. C. Wier is pastor and it was during a former pastorate of twenty-five years ago that Mr. Brumby began his work as superintendent.

The World Student Christian Federation will meet at Southern Methodist University in February and all the colleges and universities of the South will be represented. Each college will represent a foreign nation and will discuss the life problems of that country. T. Z. Koo of Japan will be the outstanding speaker. Organized thirty-eight years ago, the Federation today is a channel for the expression of Christian fellowship and service, and at the same time it is a challenge to an effective ministry of Christian reconciliation in a world divided by inherited suspicions and torn by devastating conflicts. It is more than an organization; it is a movement and a spirit. It exists where groups of students and professors are doing the work of their local and national movements with a vivid consciousness of their partnership with Christian students of other lands in a common world enterprise. To get material for discussion, questionnaires have been sent out to every nation.

ADDRESS

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Cardui Good For Run-Down Condition

"I have found Cardui a good medicine to take for a run-down condition," writes Miss Hazel Authement, of Houma, La. "I had pains in my sides. This made me nervous, and I felt I should take something for this trouble. I was with my sister. She was taking Cardui, so I took it, too, and found it very helpful. I am glad to recommend it to others."

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WEIR HAS A "WATCH SERVICE"

At the weekly meeting of the Epworth League Sunday, at the suggestion of Curtis Nabors, Committee President, the members decided to have a "Watch Service," to begin at 11:30 and end at midnight. A committee arranged a suitable program; and they decided at 11:59 to 12:01 the bells would be rung, ringing out the old year and ringing in the new year.

By 11:30 there were around fifty present, including young and old, married and single. The complete program was as follows:

Prelude, "The Old Year Is Dying in the West."

Opening Sentence, Curtis Nabors.

Prayer, Curtis Nabors.

Special "Ring Out Wild Bells," Evelyn Fancher.

Scripture Reading, Beatrice Nabors.

Special Solo, "When They Ring Those Golden Bells," Mrs. Irving.

Talk, "The Needed Peace," Curtis Nabors.

Special Number, "Ameratti," Grace Gibson.

Talk, "The Kinds of Peace," Curtis Nabors.

Hymn 51, "All Hail The Power," by choir.

Special Number, "End of Day," Evelyn Fancher.

Reading, "One More Day's Work for Jesus," Lucille Nabors.

Hymn 232, "More Like the Master," choir.

Benediction, Rebekah Nabors.

GERTRUDE RAY,
Reporter.

Weir, Miss.

LOOKOUT FOR INSTITUTES

By Lydel Sims

Have you noticed a change in the atmosphere in the past week? Not the weather; the atmosphere. In other words, have you realized that your District and Union Leaders have gotten back from their meeting at Alexandria? Well, if you haven't noticed it yet it's simply because they have been back only four days. You'll see results soon—and if you don't, ask for 'em! Next week we'll tell you all about the meeting, and give you advance news on Mansfield Assembly. We'd like to give you all the low-down this week, but as this is written the meeting hasn't met yet. Will ya be listenin'?

The epidemic of Winter Institutes is upon us. If your Union or District isn't planning one for your benefit, you're an exception. Hoyt M. Dobbs Union plans one in Jackson. . . Friendship Union in Natchitoches. . . Oakdale Young People are talking of the one they plan to have. . . they're fun. . . and worth something too . . . when is yours?

Edith Skinner thinks something should be done about it. Yes sir, while young people at Conference innocently enjoy fellowship dinner, New Orleans runs off with even more than it already had. Conference President Mickal; Conference Director White (though he's back at Alexandria now); Christian Adventure Assembly Dean Jolly Harper; the one and only Brother Grambling; Rev. W. H. Giles; Rev. D. B. Raulins; Rev. A. W. Townsend, idol of Ruston District Young People—

666

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what do they think they are? There oughta be a law!

BACK AND FORTH: Take charge of a preaching hour? Surely the Young People can. . . and do. . . Sulphur Young People did it Conference Sunday, and increased their membership with eleven recruits as a result. . . Wisner Young People did it New Year's Eve morning with a missionary program. . . Natchitoches Intermediate did it Christmas Eve with a pageant. . . try it sometime at your church. . . "The Almighty's Man," in the January Highroad, along with "Satan's Man" of a former Highroad, would be excellent for story-telling as a League or Sunday school program. . . story-tellers are made, not born, so they say. . . maybe you'd make a good one. . . watch those special articles in the Highroad; they're excellent for special programs. . . and every program should be special. . . of course!

As a parting shot, or blow, we ask: Have You Started Your Mansfield Delegate Fund yet? If not, why?

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Theford's Black-Draught is one of the most popular laxatives sold today because it is made of the leaves and roots of medicinal plants, and because it brings refreshing relief from constipation troubles. Try it for slow-acting, sluggish or constipated bowels.

MR. RUSSELL JOHNS,
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"Sure!—

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• "A throat specialist said to take Pertussin for my bad cough," writes Mr. Johns. "It sure did work. In two days the cough was gone!"

THOSE tiny moisture glands that line your throat—they clog up when you catch cold. Sticky mucus forms. Your throat tickles. Coughing can't "raise" a thing!

What's needed? Get those throat glands working again! Pertussin does this!

A spoonful or two stimulates the glands, starts their natural moisture flowing. Phlegm is loosened! Your throat feels soothed! Pertussin is helping Nature to cure your cough!

Pertussin is the extract of a medicinal herb used to treat the severest coughs. Contains no harmful drugs. Won't upset digestion. Won't you get a bottle right now?

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has been prescribed by doctors for 30 years... It works safely!

A CHURCH CODE ACCORDING TO ST. PAUL

(The Ascension Herald)

1. "Provide things honest in the sight of all men." Romans 12:17.

Live a life which both inwardly and outwardly is decent and honorable.

2. "Endeavor to keep the unity of the Spirit in the bond of peace." Ephesians 4:3.

In dealings and contacts with others try to be fair and friendly.

3. "Bear ye one another's burdens and so fulfill the law of Christ." Galatians 6:2.

Practice kindness and consideration until it becomes a fixed habit.

4. "In everything by prayer and supplication with thanksgiving let your requests be made known unto God." Philippians 4:6.

Reap the benefit of the church by personal participation in the worship of God.

5. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Galatians 6:10.

Make the work of the Church a means and an occasion of serving others.

6. "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." 1 Corinthians 16:2.

Support the Church by democratic, regular, systematic and religious giving.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Alexandria Dist.—First Round

Trout and Good Pine, at Good Pine, Jan. 21, 11 a.m. and 2 p.m.

Jena, Jan. 21, 7 p.m.

Colfax and Montgomery, at Colfax, Jan. 28, 11 a.m. and 2 p.m.

Pineville, Jan. 28, 7 p.m.

Melville, Feb. 4, 11 a.m. and 2 p.m.

Opelousas, Feb. 4, 7 p.m.

Marksville and Evergreen, Feb. 11, 11 a.m. and 2 p.m.

Bunkie, Feb. 11, 7 p.m.

Glenmora, Feb. 18, 11 a.m. and 2 p.m.

Lecompte, Feb. 18, 7 p.m.

Olla and Jonesville, at Olla, Feb. 25, 11 a.m. and 2 p.m.

Rochelle, at Selma, Feb. 25, 7 p.m.

Campti, at Campti, Mar. 4, 11 a.m. and 2 p.m.

Winnfield, Mar. 4, 7 p.m.

Boyce, Mar. 8.

Sicily Island, Mar. 11, 11 a.m. and 2 p.m.

Ferriday, Mar. 11, 7 p.m.

BRISCOE CARTER, P. E.

New Orleans Dist.—First Round

Louisiana-Second, Jan. 7, 11 a.m., preaching; Q. C., Feb. 21, 7:30 p.m.

Pearl River, at Talisheek, Jan. 14, 11 a.m., preaching and Q. C.

Bogalusa, Jan. 14, 7:30 p.m., preaching and Q. C.

Chalmette and Gentilly, at Gentilly, Jan. 17, 7:30 p.m., Q. C.

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Morgan City, at Morgan City, Jan. 21, 11 a.m., preaching and Q. C.
Franklin, Jan. 21, 7:30 p.m., preaching and Q. C.
Donaldsonville, at Donaldsonville, Jan. 28, 11 a.m., preaching and Q. C.
Parker Memorial, Feb. 4, 11 a.m., preaching; Q. C., Feb. 28, 7:30 p.m.
Carrollton Ave., Feb. 4, 7:30 p.m., preaching; Q. C., Feb. 7, 7:30 p.m.
Covington-Slidel, at Covington, Feb. 11, 11 a.m., preaching and Q. C.
Felicity, Feb. 14, 7:30 p.m., Q. C.
First Church, Feb. 18, 11 a.m., preaching; Q. C., Feb. 5, 7:30 p.m.
McDonoghville, Feb. 18, 7:30 p.m., preaching; Q. C., Jan. 10, 7:30 p.m.
Rayne Memorial, Feb. 25, 11 a.m., preaching; Q. C., Feb. 6, 7:30 p.m.
Houma and French Mission, at Houma, Feb. 25, 7:30 p.m., Q. C.
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For Criminal Sheriff—
GEORGE E. WILLIAMS

For Coroner—
DR. C. G. COLE

For Civil Sheriff—
MAURICE J. HARTSON

For State Tax Collector—
GEO. MONTGOMERY

For Registrar of Conveyance—
JOS. T. REUTHER

For Recorder of Mortgages—
W. P. (CY) HICKEY

For Clerk of Criminal District Court—
EDWARD A. HAGGERTY

For Clerk Civil District Court—
JOHN J. O'NEIL

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For Assessor Fifth Municipal Dist.—
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For Assessor Seventh Municipal Dist.—
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Christian Advocate

NEW ORLEANS

Vol. 31—No. 4. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 4063

D. B. RAULINS, D.D., Editor

NEW ORLEANS, LA., THURSDAY, JANUARY 25, 1934.

C. MILTON CHALMERS, Manager

EDITORIAL OBSERVATIONS

OF COURSE I DON'T like for a fellow to lick out his tongue at me, but the very wreck it makes of his face is some compensation and entertainment.

So I have not been able to get up much enthusiasm about the slurs against the Protestant ministry, and I have not made much progress in my efforts to secure for us that undisturbed and dignified place that rabbis and priests seem to enjoy when they appear on the screen or in other public displays.

Robert Quillen (I don't know what or who Quillen is, but I thank him for his defense of the "cloth" of the Protestant churches) in the St. Louis Star-Times is one of the latest champions of our cause. He tells how when a rabbi is required to appear in a movie scenario he is in white beard, a man of dignity and honor and wholly above reproach. Says he, "More often is a Catholic priest required. And in every instance the characters portrayed are worthy of respect. They are never belittled or ridiculed." Then he shows how if it be a Methodist, Baptist, or Presbyterian, they give him "heck."

Quillen makes his case all right. He speaks the glory and dignity of our Protestantism.

Let us remember, though, that this ridicule may be a part of the price we must pay for our inability as Protestants to speak very distinctly in a united voice. They say Catholics and Jews just stand up, shake their fists in the faces of the movies and say, "Thus far and no further." Protestants are not able to do that.

And, too, this is a part of the price we boys must pay for leaving off those long coats and high hats. A vest and collar turned backward help a whole lot in a tight place.

But weep not. With due regard for the ministry of those religious bodies that have enjoyed immunity along this line, let us remember that those boys have never been very long on stirring the hornets of popular worldliness and striking hard and long at some things that people ought to quit. What have they ever done about the great cause of temperance and the liquor traffic, for instance? I challenge them even now to come out officially and clearly with a good constructive program for handling the devils that have been let loose by repeal.

Protestant preachers have not hesitated to go out where the bullets are passing. And as sure as you do somebody is going to

throw some dust on you. But it is a compliment. Jesus said, Beware when all men speak well of you.

Let me stand up and say, It is still the task of Protestant Christianity in this country to keep aloft the banner of sober citizenship and high idealism along the line. We still have much territory that is not occupied.

So let us not worry too much about regard for the "cloth." Let us give attention to the man in the cloth and the particular task to which he is dedicated.

* * *

"THE NAVY WILL REMAIN DRY, according to the ruling of Claude A. Swanson, Secretary of the Navy, A dry navy was established by Josephine Daniels when he directed this arm of the service."

That is the announcement made by the Nashville Christian Advocate.

There is something funny about this liquor control business. A "dry" "navy" looks like a contradiction in terms, doesn't it? But the main laugh will come to the people of a few generations hence. When they scan the records it will seem amusing to them that we made so much ado about "controlling" a thing that is not subject to control. "Abolition" is the only rational attitude to take.

The Apostle John did not say, The Son of God was manifested that he might "control" the works of the devil; but that he might destroy the works of the devil.

Those doctors who went down into Cuba did not give themselves that they might "control" yellow fever, but that through them yellow fever might be destroyed.

Back to the Navy. What is the navy for? Presumably it is for protection to the country, and for war, offensive and defensive. Secretary Swanson seems to think that that task is such a delicate and important one that we must not risk our protection in the hands of men who drink liquor. And he is right. He is interested both in the protection of men and of property. It will take sober men with clear eyes and steady nerves for that business. And it will require something more than the artificial courage that alcohol gives.

But what about the police force of a city? What is their function? Protection? Hadn't we better apply it there also?

What about the men who operate our great machinery, those who handle the throttles of locomotives? Even those men who put so much money into the propa-

ganda that brought about repeal will agree to that. We do not want any shaky nerves when it comes to these matters.

But what about the man who drives an automobile? Twenty-nine thousand people were killed in auto accidents last year. It would be interesting to know just how many of those lives were a sacrifice to the god rum. Does an autoist have any responsibility for the protection of the people? Must we turn the road over to him when he gets a little liquor aboard, while decent men and their families remain at home?

* * *

SECTION 2 OF THE TWENTY-FIRST amendment reads as follows:

"The transportation or importation into any state, territory, or possession of the United States for delivery or use therein of intoxicating liquors, in violation of the laws thereof, is hereby prohibited."

Now that looks a little funny, too. But this part of it was ratified along with the rest of it. When thirty-six states certified their action not one had made a reservation at this point.

This amendment is an attempt to serve God and Mammon. Jesus said that it couldn't be done. Lincoln entered the anti-slavery fight declaring that this country couldn't continue half slave and half free. Slavery went. This country need not think it has solved the liquor problem with the Twenty-first Amendment. That document itself is a hybrid arrangement that is a monument to the impossibility of going opposite ways at the same time. We may not have it settled by in the morning, but we cannot go on half drunk and half sober. Personal liberty is not that important.

Mr. Roosevelt has his hands full and he is still smiling. But he helped to turn the mad bull out of the lot. He thought we had enough ropes on him. But he is taking the "people" down the road. Occasionally Mr. Roosevelt looks around and hollers, "Don't let the saloon come back, boys." No, we may be running as though we were driving the bull, but as a matter of fact the bull is pulling us. We are not going to be able to tame him in the China shop.

So let us get down to our knitting. Let us revise our strategy. Let us fire up our boilers and get out on the main line. We have some heavy loads to haul.

Changing the figure a bit. We are going to continue the war. When these allies march together: Protestant Christianity, Education and Modern Science—there can be no defeat. Liquor must go.

A NEW FINANCIAL PLAN

REPORT OF THE GENERAL CONFERENCE COMMISSION ON BENEVOLENCES

Part I.

The Discipline of 1930, Chapter IX, Paragraph 339 says: "The Commission shall conduct a careful and thorough investigation of the best methods of Church Finance and make such recommendations as it deems advisable to the next General Conference."

Acting under this paragraph, the Commission on Benevolences has studied through this quadrennium the question of an adequate financial plan for the Church. It has sought to secure the thinking of laymen, pastors, presiding elders and bishops. The results of the study are submitted to the Church in the form of suggested legislation. The plan is herewith presented in order that the Church may have time to make a study of it and offer constructive criticism so that the Commission may be able to re-study the question and incorporate those suggestions which would improve the paper. The members of the Commission regard this as a tentative plan and reserve the right upon further study to change any feature of it. It is simply the best thought of the Commission acting as a whole up to the present time.

In offering this plan for the consideration of the Church we call attention to the following features:

1. It approaches a unified budget.
2. It undertakes to put all questions of finance in one chapter.
3. It eliminates the Commission on Benevolences and the Board of Apportionments. The Commission on Budget will continue to operate with its present responsibilities.
4. It undertakes to protect the Churches from multiplied and unauthorized appeals.
5. It provides for changes in the askings for the General Boards, and causes in the interval of General Conferences.
6. It emphasizes the voluntary principle in that the askings shall be submitted to the Annual Conferences for their approval.
7. It does not undertake to tell an Annual Conference how the benevolences should be raised, but places the responsibility of determining the method of presenting and raising the benevolences upon the presiding Bishop and the Annual Conference.
8. It undertakes to enlist the agencies and organizations of the local church in a co-operative effort with the pastor and officials in raising the General and Conference Benevolences.
9. It makes specials secondary to General and Conference Benevolences in that a special is not to be assumed until a church has provided for or paid the askings in full. All exceptions to this principle have been noted in the plan.
10. It introduces the principle of tenure of service in the support of superannuated Bishops and the widows of Bishops, a principle already established in the legislation for the distribution of superannuate funds to other ministers and widows.

In place of Section 227 and Chapters V, IX, X and XI in the Discipline of 1930, insert the following chapter covering the whole question of finance:

CHAPTER— FINANCIAL PLAN

Section I.

General Commission on Budget

Provision for the incomes from askings of the various Church Boards, General and Conference, for the support of Bishops, superannuated preachers, the widows and orphan children of Bishops and of preachers, the expense of the General Conference, the support of presiding elders and pastors, and for meeting the needs of all other interests for financial support, shall be made according to the following plan:

There shall be a General Commission on Budget constituted as follows: Six ministers and seven lay members, none of whom shall be a member or employee of any Connectional Board, to be nominated by the College of Bishops and elected by the General Conference. Vacancies occurring during the quadrennium shall be filled by the Commission. The General Secretary of each of the Boards having charge of interests for which askings are made, or some one appointed by the Board to represent the Board, one Publishing Agent and a representative of the College of Bishops, shall appear before the Commission to represent the interest for which each is responsible. The Commission elected at each General Conference may meet on call of the Chairman, and shall serve until the adjournment of the next succeeding quadrennial General Conference. Eight members of the Commission shall constitute a quorum. The expenses of this Commission shall be paid by the Treasurer of the General Administrative Fund.

The General Commission on Budget after making diligent effort to secure full information regarding all the general interests of the Church that none may be neglected, jeopardized or excluded, shall recommend to the General Conference for its action and determination in a single budget the total amount to be asked for all Connectional Interests.

The General Commission on Budget shall recommend to the General Conference for its action and determination what percentage of the total sum asked for General Interests and of the receipts therefrom shall be allotted to each of the interests included in the budget.

The total askings approved by the General Conference for all general and connectional interests shall be transmitted by the General Commission on Budget to the several Annual Conferences according to the following plan:

One calculation shall be made according to the number of members of the several Annual Conferences, and another according to the amount contributed therein during the preceding quadrennium for the support of presiding elders and preachers in charge, not counting missionary appropriations. The average of the two ratios thus obtained for any Annual Conference shall constitute the fractional part of each of the several askings upon the Church at large, to be asked of such Conference. The Commission shall take into consideration any changes that may have taken place in Conference boundaries and adjust the percentage according to statistical returns from the territory affected by such changes. Let the percentage fixed by the Commission on Budget for the several Annual Conferences be reported to the General Conference before adjournment and recorded in its Journal.

(To Be Continued)

THE BANKRUPTCY OF THE WORLD

By Bishop W. A. Candler

Homer sometimes nods, but the President of Columbia University seems to have had a nightmare recently.

He startles us with the statement that the world is bankrupt and that it must go into the hands of a receiver, for which receivership he nominates the International Bank of Basle.

He seeks to justify his statement that the world is bankrupt by calling attention to the fact that the supply of gold throughout the earth is so small that it is out of all proportion to the amount of public and private debt existing in the form of bonds. This seems to be almost a hysterical cry. The indebtedness of mankind always exceeds the amount of gold in the world; and this fact will probably continue to the end of time. If all the world's wealth in other forms than that of gold were no more than the gold supply, then the stock of gold would be quite excessive above the needs of mankind.

Money is essential both as a means of exchange and as a measure of value; but most transactions, domestic and foreign, are not discharged by mere money, whether it be in gold or silver, and any other form. What is called the "balance of trade" is the difference which one nation owes to another when its imports have exceeded its exports. And these balances do not demand enormous stocks of gold.

International trade is in the main barter, and the amount of money required to settle the balances between nations is very far below the bulk of their trade.

It may be doubted if the world can be bankrupt; for the bondholders are a part of the world, and if the bonds owned by them exceeded in value all other property, they would be the owners of the world; but they are also a part of the world.

However, there is a real danger brought in view by Dr. Butler's cry that "the world is bankrupt." By various processes the money of mankind has been coagulated at certain centers, and is held by a comparatively few men. This is not good for the men that hold it, nor for the millions of others who need it.

Moreover, Dr. Butler points to a real evil when he sets forth the vast volume of bonded indebtedness; and this evil is especially prevalent in our own country. During a number of years past there has been in the United States a mania for issuing bonds. Such evidences of debt have been issued by State governments, County governments, the Federal government, Municipal governments, and by manifold enterprises of a personal or semi-public nature. Bonds have been issued for schools, hospitals, and churches—all secured by the properties upon which they have been issued.

It is said upon good authority that the total bonded indebtedness of the people of the United States is not less than a hundred and fifty billion dollars, and that these securities carry interest charges which aggregate over seven billions of dollars a year. The people themselves are to be blamed for the oppressive indebtedness by which

they are thus burdened; and already the most grievous pains have fallen upon them by reason of their frenzy for contracting debts of every sort, especially bonded debts.

The bond issues resting upon church edifices, is, perhaps, the most distressing of all these unhappy conditions. Some fifty years ago similar conditions prevailed, and the churches were seriously and hurtfully involved; but present conditions are far worse than those of any former times.

The bonded indebtedness of the Churches restrains all other forms of benevolence; for a church debt is the apology for denying all other appeals for aid on behalf of all other causes whatever. Foreign missions are denied assistance, home missions suffer likewise, and even the education of children is denied under the plea that the church is in debt.

Not a few people are deterred from entering into church membership in a church heavily in debt.

The bonded indebtedness of cities, counties, states, and the Federal government can only be discharged by taxation; and already taxation in our land is quite excessive, especially on real estate.

It behooves all agents, legislative or other, to practice economy in appropriations and to lift the burdens from a debt-ridden people in order that they may be free from this perpetual care.

The real estate of the people, especially, needs deliverance from excessive taxation.

Dr. Butler has not deprecated too strongly the excessive issue of bonds. This flood of bonded indebtedness must be arrested. The burdens arising from it must not be carried forward upon posterity. Even schemes for popular relief are not to be financed by the continued issuance of bonds. The people themselves must care for themselves, or the habit of running to the government for help may become a dangerous form of popular mendicancy. The people must learn to support themselves and not to depend upon the government for support.

As has been intimated, there cannot really be a bankrupt world in the mere matter of material indebtedness. But there is a bankrupt world in the relations of mankind to God, the Giver of every good and perfect gift. The world owes our Father in heaven far more than it realizes. It has robbed God during all its history, and its only hope of discharge from this limitless obligation is a frank acknowledgment of its debt and a profound repentance for its sin.

The Scriptures teach us that the goodness of God should lead us to repentance. His abundant goodness constitutes a bulk of obligations that reaches to the clouds.

In discharging our obligations to God, and seeking to relieve our spiritual bankruptcy, we must recognize ever our duties to mankind. "He that hath pity upon the poor lendeth to the Lord," and He will repay such benevolence with multiplied mercies. (Proverbs 19:17).

It is to be feared that the time of depression has stimulated selfishness, and, thereby, increased our moral bankruptcy. We have thought more of monetary matters than of merciful deeds.

Indeed, the whole field of vision among our people seems occupied by thought of material good or monetary loss. In all the schemes of relief proposed, there is little room left for consideration of spiritual good. The distress of the nations is lust for earthly things, and all the thoughts of the people run in that direction. The prosperity for which they yearn is not prosperity in the realm of spiritual things, but recovery of prosperity in the matter of earthly goods.

The worst adversity of mankind, great as are the pains of poverty, is the adversity of the soul estranged from God and insensible to His goodness.

LEARNING MORE ABOUT METHODISM

By Rev. C. A. Bowen

Preachers, dust off your histories of Methodism and sermons by John Wesley. This is going to be a Methodist year in the literature of the church school. One hundred and fifty years ago Methodism in America took organized form and the pupils and teachers in our church schools will want to know all about it. In order to assist them in their effort to learn more about our great Church the church school literature is carrying much material denominational in character.

Here are some of the things scheduled to appear in the periodicals issued by the General Board of Christian Education:

1. Two elective courses for adults on Methodism.
2. A course for seniors and young people dealing with the history of the Methodist movement.
3. "The Lesson in Methodist Literature"—a special feature in the Adult Student.

4. Studies of Methodist leaders in the lessons for intermediates.
5. Special programs on Methodism for use in Epworth League meetings.
6. Adult Fellowship Services featuring the importance of our Church.
7. Programs for Sunday School Day and Young People's Day built around the history and achievements of Methodism.
8. Articles, fiction, pictures, poems, special features, and editorials interpreting the spirit of the Methodism of the world.
9. Vacation church school courses on the Church.

To give a detailed description of all the special features which are being carried in our church school periodicals would trespass upon the space of this paper. The purpose of this announcement is to emphasize the fact that some of the finest material on Methodism now available is being furnished to our local churches through the church school literature. In the use of this material our children and young people will need the guidance of the pastor and the teachers of the church school. The pastor's library will doubtless be put into hard service. So will his time, patience, and knowledge of the history, doctrines and polity of Methodism. But here is the opportunity to study the work of our great Church which so many of us have been waiting for. Let us make 1934 a great Methodist year!

MANSFIELD ASSEMBLY PROGRAM MAPPED OUT

"DARE WE BE CHRISTIANS?"

"Dare We Be Christians?" is the arresting theme of the 1934 Mansfield Assembly for Young People, the plans for which were mapped out January 12 and 13 at Alexandria by the Assembly Committee, under the chairmanship of Assembly Dean, J. H. Bowdon of Arcadia. Other members of the committee present were: Mr. Wallace White, Conference Director of Young People's Work; Miss Pearl Hattie, Conference Vice President; Miss Jessie Grey Worthington, Conference Secretary; and Mr. Lydell Sims, Conference Publicity Agent. Dr. Walter Townner, Central Office representative from Nashville, was present and greatly aided the committee by his suggestions and advice. Ernest Mickal, Conference President, was unable to attend, much to the sorrow of the other members. The Young People's Assembly will be held June 19-25, on the campus of Mansfield Female College at Mansfield, La. Expenses will be in all eleven dollars—eight dollars for board, and three for registration and books. The Assembly is for the special benefit of Louisiana Methodist Young People between the ages of sixteen and twenty-three, inclusive. Educational, inspirational, and recreational phases of the meeting have been worked out carefully and thoroughly. Indications are that this will be the best Assembly in Louisiana Young People's Assembly history. The committee feels that all those young people who have been looking forward to another Assembly as good as the one held last year will be far from disappointed.

The Assembly's best recommendation has always been the plaudits of those who have attended before. Make your plans now to attend the best Assembly yet!

LYDEL SIMS.

"WEEK OF PRAYER" BUILDING DEDICATED

By Mrs. F. J. Mechlin

On Thursday, January 4, the new girls dormitory at MacDonell School in Houma, La., was dedicated, and to the writer, who, with a party of friends, drove over from Baton Rouge, it was a most impressive occasion. As we drove up the winding driveway leading to the campus we found the group seated in front of this beautiful new building. On the porch, with its columns reaching up to the roof, were seated, at one side, the speakers who were to dedicate and present the building, at the other side the school choir, dressed in white, their young faces showing the joy of the occasion.

This new building is a modern frame structure in keeping with the other buildings on the campus, and was made possible by the Week of Prayer money of 1932. It will be used as a dormitory for girls, also for a clinic and domestic science work.

The dedicatory service was presided over by Dr. W. L. Duren, presiding elder of the New Orleans District. The opening hymn, "Fairest Lord Jesus," was sung by all, following was the invocation by Rev. J. N. Blackburn, Presbyterian minister of

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The above telegram speaks for itself. It means that in one week after being placed on sale, THE SOUND OF TRUMPETS, by Bishop Arthur J. Moore and Dr. E. Stanley Jones, had broken all records in Methodist book-selling. The first edition of One Hundred Thousand copies had been snatched up, a second edition ordered, and a third edition prepared for.

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Houma. Deaconess E. K. Hooper greeted the friends and workers who had come from different parts of the state for these services. Those who know Miss Hooper can appreciate the sweet, genuine way in which she welcomed us. Mayor Edward Wright of Houma spoke briefly, followed by a number by the choir, "Morning Prayer." Dr. G. L. Tucker of the Episcopal Church spoke on "The Houma of the Future." The work of the General Board in this field was given by Dr. J. G. Snelling, President of the Board of Missions. Mrs. D. B. Carre told of the beginnings of the work, and Rev. B. H. Andrews, former pastor at Houma, told of the achievements of MacDonell Mission School. Notable among these achievements is the fact that Mr. Hillias Martin and Miss Leola Marcell, former students, are now back as members of the faculty. Mrs. George Sexton, Jr., Conference President, spoke of the future challenge in her talk, "Looking Forward." The architect, contractors and others were then introduced. Mrs. W. M. Ledbetter, Conference Secretary, presented the building for the dedicatory service conducted by Dr. Snelling. A dedication hymn, adapted by Laura M. White, and used for other services at the school when buildings were dedicated, was then sung by the school choir. The last verse expresses the aim of our work:

Here may the listening youth
Receive Thy Truth in love.
Here Christians live the truth
Of Him who reigns above:
Till all who humbly seek Thy face
Rejoice in Thy abounding grace.

Closing prayer by Rev. J. W. Booth, pastor at Houma.

SHREVEPORT DISTRICT NEWS

By Rev. L. W. Smart, Reporter

The District Kingdom Extension meeting was held at First Church, January 10. The churches of the district were represented almost 100 per cent.

Several visiting preachers and laymen were present also. The meeting was conducted by the Rev. Geo. Sexton, presiding elder of the district. The devotional was conducted by the writer. The speaker for the morning was Rev. W. B. Ricks. A closing exhortation was given by Bishop Hoyt M. Dobbs. Much enthusiasm was shown by the preachers and laymen present. The book, "The Sound of Trumpets," by Bishop Arthur J. Moore and Dr. Stanley Jones, was distributed. Every minister pledged his whole-hearted support to this great cause.

Dr. Angie Smith reports that the budget for First Church has been subscribed, and they are off to a good start.

Rev. R. T. Ware of Mangum Memorial writes the following: "We have made our every-member canvass. Had wonderful success. Budget subscribed. Have held a laymen's meeting and banquet with splendid success. Have received four into the church. Have baptized four children. Finances in full for the first month of the conference year. Have completed the organization of the Young People's Division and it is moving along fine. Congregations are good, better than last year. Spirit good. Young people have led prayer meeting for us once with a splendid program and a large crowd."

Rev. Jerome Cain of the Claiborne Methodist Church is planning a progressive movement in his church by adding some to the present building.

Chaplain A. F. Vaughn at Barksdale Field says they are taking on some organized activities "in a flying way" out at the airport.

Rev. Guy M. Hicks of Mansfield says he is looking forward to the best year of the four at that place. He is organizing for a steady march to victory in everything by Conference.

The pastor at Bossier City has put on the every-member canvass and is planning for a good year. We have erected an annex to the church to care for the Sunday school. Had 148 in Sunday school yesterday.

Dr. Sexton reports that all the preachers in the district are organizing for a complete victory over all difficulties. He is looking forward to a great year in the Shreveport District.

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

D. B. RAULINS, D.D., Editor

C. MILTON CHALMERS, Manager

Published every Thursday by the Publishing Committee for the Louisiana, the Mississippi, and the North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917; authorized Oct. 30, 1918.

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TERMS:

Subscription Rates: One year, \$1.00; six months, \$0.50. To superannuates and widows of preachers, \$1.00

Editorial

OUR WEEKLY PARTY

Mrs. T. W. Holloman, Alexandria, La., is a patient in the Baptist Hospital, New Orleans. What about a letter and some flowers, ladies?

Take time to read the article, "A New Financial Plan," a part of which appears in this number of the Advocate. What do you think about it?

We have the new year's copy of the well arranged bulletin of our church at Magee Station, Miss. Rev. Hugh C. Castle is the pastor.

"The year begins well here," writes Rev. C. F. Sheppard, pastor at Mooringsport, La. "We are expecting a great forward move this year." And in the letter was a good list of subscriptions.

Our church at North Carrollton, Miss., suffered recently from a fire in the roof. Otherwise little damage was done. A bucket brigade put an end to the fire. Rev. W. W. Bruner is the pastor.

"The Drum Call," official quarterly of the West African Mission, edited by Mrs. Gayle C. Beanland, is here. This is an interesting little quarterly of far away Africa, but as near as your prayers.

Dr. H. T. Carley, presiding elder of the Monroe District, tells of a very fine Kingdom Extension Institute. Rev. W. B. Ricks of Clarksville, Tenn., gave a very helpful address.

The Silver Jubilee service at Franklin, La., Church, Rev. C. C. Wier, pastor, honoring Mr. R. E. Brumby, superintendent of the Sunday school, was a great occasion.

Rev. C. B. White, pastor of Wisner, La., tells of a very gracious reception for his fourth year. He feels that he has just about the best "World Club" to be found anywhere. They are making happy progress.

"We have made a fine start on the new year. Congregations have been good. We are looking forward to a good year. I hope to do some more work for the Advocate real soon." That is Rev. H. A. Gatlin, pastor at Columbia, Miss.

After a sermon by the presiding elder, Rev. B. F. Rogers, of the Lake Charles District, the officers of the Crowley Church were installed, the service being closed with candlelight ceremony. Rev. G. W. Dameron is the pastor.

The "Yearbook and Directory" of Central Methodist Church, Columbus, Miss., is before us. Rev. T. R. Thrower is the enterprising pastor of this good church. The booklet is calculated to serve a very useful place in the life of the congregation.

The Advocate of last week carried a political advertisement. This word is given in explanation. The advertisement does not mean an endorsement of the ticket by the Advocate. Our columns were open to the other factions on the same terms.

Dr. W. D. Weatherford, president of the Southern Y. M. C. A. Graduate School, Nashville, Tenn.; widely and well known among the colleges of the south, is scheduled to appear on the program of

the Joint Conference of the Y. M. C. A. to be held March 9-11 at Millsaps College.

Rev. J. B. King, pastor at Fannin, Miss., reports a great and prolonged reception on the charge. Beginning with a box at Thanksgiving there has been an intermittent "pounding" taking on rather serious proportions during the Christmas holidays. Brother King speaks highly of his people.

"I will soon be taking renewals. My people are speaking well of the Advocate and that does the pastor's heart good. Mississippi Conference has a strong delegation, both clerical and lay, to the General Conference." That is Rev. Waldo W. Moore, pastor, Bucatunna, Miss.

If you happen to see a delegate to the General Conference, please tell him to send in his "platform" for the Conference. We have written all of them asking for a brief statement of what they would like the Conference to do. We wish to share these statements with our readers. And we desire to begin publication shortly.

"Keys of Conquest" is the title of a little book written by Rev. Gaston Foote, a former student of Southern Methodist University, now pastor at Pampa, Texas. Of the book Dr. Halford E. Luccock of the Yale Divinity School says, "These vigorous chapters well deserve a wide audience of young people and all interested in youth."

"We have made our first round and are well pleased with what we have seen and heard. Have received eight members into the church and know of more that are coming to us. Our preceding pastor did a fine work. We hope to keep it going." Thus writes Rev. W. W. Perry, pastor of the Baker, La., charge.

Wedding bells, flowers and songs. At the Methodist Church at Lula, Miss., on Thursday evening, December 28, 1933, Miss Gladys York, daughter of Rev. and Mrs. J. W. York, was married to Rev. Kenneth Irby Tucker, son of Mr. and Mrs. J. A. Tucker, Pace, Miss., Rev. J. H. Holder, uncle of the groom, performing the double ring ceremony. After the ceremony the young couple returned to Durham, N. C., where they are in Duke University working toward the M. A. degree. Brother Tucker is pastor of our church at Rocky Mount, N. C. We wish you joy, young people.

"I am still sick and worn from a violent attack of the flu," writes Dr. S. J. Davies, 628 Kings Highway, Shreveport, La., "and with it gastritis and indigestion. Gradually improving. May contribute a few more 'Safety Signals,' deo volente, in a few weeks if my health continues to improve." And we hope that the health will be quick and strong in its improvement. Give this soldier a hand. Drop him a line. The word of a friend "doeth good like a medicine." Dr. Davies highly commends the article of a few weeks ago by Secretary Wallace of the Department of Agriculture.

"Stop, Look, and Listen," though a rather ancient piece of advice, Dr. H. T. Carley, with emphasis, recommends as safe and necessary counsel to all those individuals who, with their two feet, intend to cross a street intersection, especially if said street is to be shared with autoists. His interest in the matter is occasioned by the rather embarrassing "bump" that an autoist gave him the other day while he was attempting the aforesaid performance. He reports that outside of a black-and-blue shoulder and a few loose front teeth, (they may be false, but the shoulders are not) he is all right. He further suggests that he has become a living monument to "Stop, Look and Listen."

We record with sorrow the passing of Mr. William Yancy Cain, aged 74, which occurred at his home in Ocean Springs, Miss., on January 22, 1934. He had been a faithful member of the Red Hill church on the Vancleave charge for over fifty years. He is survived by his widow, one daughter, Mrs. H. L. Nolf; three sons, Rev. J. B., of the Mississippi Conference; Prof. C. E., State College, and W. M., Ocean Springs.

BISHOP McMURRY IS DEAD

A United Press notice of January 17, says, "Bishop W. F. McMurry of the Methodist Episcopal Church, South, and former president of Central College, Fayette, Mo., died at Barnes Hospital today. Death was attributed to a heart attack."

Bishop McMurry was, for two years, president of the Louisiana Conference. Before election to the episcopacy he was General Secretary of the Board of Church Extension. He will be long remembered for his service in this important field.

ERROR IN JOURNAL

I wish to call attention to an error in the Conference Journal caused by the Secretary placing figures in the wrong column. In my report from West Laurel Church, I reported no indebtedness on church or parsonage. I reported \$1,600 in-

surance carried. The Journal shows \$1,600 indebtedness and no insurance.

I feel that I owe it to the people of West Laurel Methodist Church to make this correction.

J. B. KING.

Fannin, Miss.

MRS. LORA LaMANCE TO SPEAK

On Friday January 26, at 7:45 p. m., at Napoleon Avenue Methodist Episcopal Church, Mrs. Lora LaMance, National Speaker of W. C. T. U., will give an address on Christian Citizenship.

On Tuesday, January 30, at 10 a. m., at St. Mark's an Officer Training Day for missionary women. A zone meeting at 1:30 p. m.

MEMORIAL MERCY HOME AND THE PASTORS

As a sample of fine co-operation with the excellent work of Dr. and Mrs. J. G. Snelling of the Memorial Mercy Home, New Orleans, we submit paragraphs given below which we are permitted to use from the files of the Home.

Hattiesburg, Miss.
January 4, 1934:

Rev. J. G. Snelling, D. D.,
New Orleans, La.

Dear Brother Snelling:

In conference with the other two pastors here in Hattiesburg this morning, we agreed to invite you to come to us for the second or the third Sunday in February, and preach at the three churches—At Broad Street at 9:45 a. m., at Main Street at 11 a. m., and at Court Street at night. This will make it possible for you to present the claim of the home to all three churches under the most favorable circumstances. Brothers Schultz and Clegg join heartily in the invitation.

L. J. POWER.

Booneville, Miss.
January 3, 1934.

Rev. J. G. Snelling,
New Orleans, La.

My Dear Dr. Snelling:

WE WILL OPEN THE WAY AT BOONEVILLE WHEN YOU CAN COME. We believe in you and your work.

J. V. BENNETT.

GARNISHED TRUTH FROM THE VICKSBURG DISTRICT

Well, here it is. Some of the "low downs" on some of the "high ups." The presiding elder has held thirteen quarterly conferences, and no salaries have been reduced and more money has been paid than this time last year and the people are optimistic. Things really look better than ever. There is a better spirit, and more interest in the Church, more people working and less babies crying for bread.

Now, this is interesting. Brother W. M. Sullivan wants to know where he has been all these years that he has been a member of the Conference? And where was Natchez when he wanted to become a presiding elder? And why people would think of him as a near subject for superannuation? He had longed to know how a preacher would feel in the excitement of a severe pounding. He has learned a lot of things at Natchez. He got the pounding Christmas: Turkey, ham, spare ribs, sausage, molasses, potatoes, I must not tell it all. It is too good to think about. To say the least, he is well cured of any symptoms that he may have had and is willing to start over.

Brother C. M. Crossley made a good start where Brother Smith left off; but Crossley says he is no fisherman. I do not know what he will do next spring when Vicksburg moves out to the lakes if he does not learn how. All I can see for him is to "Stand on the hill at midnight."

Brother L. F. Alford has been doing some missionary work around Silver City, "Reaching the Unreached," and has made some very interesting discoveries. He found eighteen people on one plantation that were not attending church anywhere. It might be well for all of us to look around. This is a good time for evangelistic efforts.

Brother G. P. McKeown is happy at Woodville. I think he would like to stay there the rest of his life. Why not? The people are as happy as he is and he is doing a fine work.

The "Young" man at Oak Ridge has made a good start. He is not the youngest man in the district, but he is the only one that is reminded of it every time his name is called.

The people at Louise and Holly Bluff know how to take care of the preacher. Look at the ones who have been there: Alsworth, Sells and Lewis. Snelgrove is very hopeful, and I believe he has already gained several ounces since Conference.

The people are co-operating in a beautiful way.

Someone through your paper wanted to know about a radio broadcast service. Crawford Street Church in Vicksburg broadcasts the morning service every Sunday, 10:00 to 11:00 o'clock over WQBS at 1360 K. C. or 420.3 Meters. You will enjoy the Old Gospel Songs by the fine choir.

There will be something else to talk about next time.

Lovingly,

SWIFTY.

MILESTONES OF THE GREENVILLE DISTRICT

By Rev. M. H. McCormack, Jr., Reporter

Honored. The Greenville district is signally honored by having its popular presiding elder chosen by Bishop Arthur J. Moore to be one of the speakers to visit other conferences in the interest of the Kingdom Extension campaign. Dr. Broyles leaves next week for an itinerary of the South Carolina Conference, speaking at the various District Institutes of that conference.

Financier. Hon. J. H. Johnson, prominent layman of North Mississippi and one of the delegates to the General Conference, has been prevailed upon to serve another term as chairman of the Finance Committee of the First Church of Clarksdale. Brother Johnson is a financial genius, and his presence at the head of this important committee is a guarantee that all the claims of First Church will be paid in full as usual.

A Hit. It may not be considered becoming proper dignity to say that a preacher is a "hit" in a certain town, but that is about the most accurate epithet that could be applied to Tunica's popular Shed Hill Caffey. Under his leadership Tunica Church made one of the best all-around reports at the Conference last year. It is on its way to an even better report for this year.

Big Meeting. Dr. Lovick P. Wasson is busily engaged in working out plans for a city-wide meeting in Clarksdale in the near future. The ministerial association has invited Rev. Gipsy Smith, Jr. to do the preaching. He was in Clarksdale for a great meeting nine years ago. The date has not been set, but the meeting is expected to be held in July.

K. E. I. The District Kingdom Extension Institute will be held in the First Church of Cleveland on February 7. Dr. H. P. Myers will be the guest speaker on this occasion.

"There's A Reason," remarked a Greenville district pastor, "Did you know that one of the preachers of our district has held the same appointment for thirty-three years (Rev. J. M. Moose, U. S. Army Chaplain)." "That's easy," remarked a second G. d. p., "He has no woman's missionary society." Was that a wow?

"A-very." If reports indicate anything, things are booming on the Duncan and Alligator charge. We've heard that it takes a very clever man to handle an Alligator, but then they have A-very, clever man (Rev. C. W. Avery is he.) He is one man that delights to have a Wolfe at his door, for in Brother O. W. Wolfe he has one of the district's very best lay leaders.

More of It. To continue our play on words, we hear that the Merigold and Sherard charge is mighty proud of its new "first year Mohlers." And may we add that the Greenville District is happy to have Rev. E. G. Mohler and family in its midst. We drew them from Drew.

Conference. It's early for most of us to be thinking of the next Annual Conference, but that doesn't apply to the Indianola Church. They are already beginning to make plans for entertaining the North Mississippi Conference in November. This is a live church, and its pastor, Rev. Chester A. Parks, is one before whom "coming events cast their shadow."

Sanctifying a Name. Rev. and Mrs. E. P. Craddock are entering their second year in the Arcola and Murphy pastorate. They serve a fine people, and the people are fortunate in having such a cultured family in their parsonage. This is the writer's home charge, and he recalls a humorous incident in connection with the naming of a new church on this charge. About twenty years ago the U. S. government spent a half million dollars in building locks and dam in the Sunflower river about five miles, more or less, north of Murphy. A small community grew up at the site, and was called by the name of "Locks and Dam." Some years later the Methodists built a new church there, and naturally the people referred to it from the beginning as the "Locks and Dam Church." This seemed rather sacrilegious to the divine in charge, and at his instance the official name of the church was recorded as "Locks Church," but it is reported that the old settlers there still refer to it by the original name, sensing no suggestion of irreverence whatever.

COUNTY-WIDE EVANGELISTIC RALLIES

The Mississippi Conference Quadrennial Committee on Evangelism has initiated quite a forward evangelistic movement. Having sought and obtained authority from the Annual Conference recently convened to organize evangelistic or gospel teams with a view to holding great Christian rallies, the first of the county-wide rallies has already been held with success in Neshoba County, at Neshoba, Miss.

Inspiration for this wonderful forward movement came through the glad news of the coming of Bishop Arthur J. Moore, with other church leaders, for a state-wide evangelistic rally in Jackson, January 25. While looking forward with joyful hope and anticipation to this all-day Christian gathering, the Committee on Evangelism in an endeavor to rightly redeem the time and buy up the opportunity is already busy launching these county-wide rallies. Services are being held night after night with a view to a genuine revival. Souls are being saved and uniting with the church.

Now is the opportune time for the staging of these wonderful meetings. Let pastors desiring one of these rallies write as quickly as possible to the chairman of the committee, Rev. H. A. Wood, Union, Miss. Do not wait until the late hour when the rush of summer calls are so numerous that it will be hard to heed the requests of each and all at one and the same time.

Prayer is earnestly requested that these rallies culminate in revivals with dimensions, some length and breadth, with an abiding influence for good.

CHRISTIAN ADVERTISEMENTS

A Meditation for Newspapermen

By Rev. James William Sells

"By this they will all know that you are my disciples. . . by your love for one another." John 13:35. (Goodspeed)

The United States government has provided a department of trademarks and copyrights for the registration of a name, symbol, mark of distinction or description of any invention or device. In this way the manufacturer is protected from infringement on his personal and private property.

Every automobile is recognized by the device on the radiator or hub cap. Radios have their marks of distinction prominently displayed. In fact we become so accustomed to these marks or advertisements that we purchase our groceries, household goods, necessities and luxuries not by trial and error but by these advertisements or devices of distinction.

But trademarks are nothing unless they are advertisements. They seek to advertise to the world the uniqueness and worthwhileness of the product they represent. So Jesus expected us to advertise to the world our allegiance to Him and our membership in His Kingdom. We are supposed to be products manufactured in the likeness of the Son of God and to proclaim our source by this trademark:

By this they will all know ye are my disciples. . . by your love for one another. So that he who runs into our car may read by our reactions that we are of the Sons of God.

Our advertisements are to proclaim to the world our citizenship in the Democracy of the Father.

This trademark—love for one another—need not be protected by an international copyright, for none but a Christian is going to the trouble of loving an enemy.

"In true love there are three elements: admiration, the desire to possess and the will to benefit." These are the component parts of our advertisement. The first two should be the background and the skyline of our picture that will be placed before the world to read. This last—the will to benefit—must fill in the details and sharply outline the illustration.

Loving our enemies must come from the will to benefit. I hardly think any of us would like to possess our enemies. Very few of us can ever find anything about them to admire. But we must desire for them the very best things in life that we desire for ourselves. This is the essence of love: not to desire for ourselves anything superior to that which we desire for others. Or perhaps it should be stated: desire nothing for anyone inferior to that which we desire for ourselves.

In Matthew 5:42 we are told to "bless them that curse you, do good to them that hate you, pray for them that despitefully use you." These three verbs, bless, do good and pray, are all active and are outgoing in their character qualities.

Our reaction and response to life is not mechanical: for in that case we would return like quality to that which we had received. As the rebound of a piston or the swing of a pendulum.

Our reaction and response is this: by that strange spiritual sublimation which comes from association with our Creator our sensory nerves and muscles are not stimulated by glandular secretions or angry emotion when someone whittles down our reputation. Instead they are stimulated by joyous emotions so we are moved to tell the good things we know about that person and report all the happy things they have ever done.

For in "cursing" there is some outside individual that hears and knows about it. It is not a solitary affair; consequently our reaction must be social and not solitary.

Those that have by their continued "cursing" let us know we are hated of them must be the recipients of our good actions. We must not be just a "good deed Dotty." We must actively go out of our way to help them when they need assistance and lend to them when they are impoverished.

Perhaps they are in happier financial circumstances than we and to our certain knowledge are never impoverished for lack of funds. However, this does not insure them against spiritual lack and impoverishment of spiritual food. We must lend to them of our own feeble store and help them with what futile means we have at hand.

This also must be a social action. Sometimes we can slip around in the dark and do good to our enemies. But if they have hated us openly it does no harm to let the world read our advertisement of Christian character. Not that we might have our pride increased: but that "by this they will all know that you are my disciples. . . by your love for one another."

We are also exhorted to pray for them that despitefully use us. This is a part of the advertisement that we must keep to ourselves. It is the secret recesses of our heart that we bare before our Heavenly Father the abuses we suffer from the hands of our friends and enemies. And in prayer we ask him to restore to us the joy of our friendly relationships. We also pray that they may be brought to a sense of Divine Companionship. As we pray for them we also pray for ourselves and ask forgiveness for any sin in our own lives that has caused them to hate us and despitefully use us. We link our name with that of our friends or enemy and place the two of them together before the throne of our Heavenly Father seeking for each the good of the other.

These advertisements must be clear cut, sharply defined and with plenty of white space. They must be displayed prominently and close to reading matter. Their colors must be those that attract and none that repel. They must be full of illustrations and with few words of explanation. They must catch the eye and impress the reader. Their message must be consistent and worthy represent the Creator. And by their attractiveness they must pull.

By these advertisements men of their own desires must be led to seek naturalization into the Democracy of the Father.

"Ye are living advertisements, to be known and read of men."

CENTENARY COLLEGE NEWS

Centenary College ushered in its winter term this week with an enrollment highly gratifying to the college administration. When the final enrollment figure is in, it is expected that fully as many students will be in attendance during the winter term as there were in the fall. Dean John A. Hardin announced today that many new students had matriculated including several transfers from other colleges and universities as well as students who were returning to complete their college work.

Dr. R. H. Harper, pastor of the First Methodist Church of Lafayette, was a guest on the campus of Centenary College last week and spoke before the student body at its regular chapel meeting Monday. Dr. Harper, who is a graduate of old Centenary at Jackson, is one of Centenary's strongest boosters in south Louisiana. He told the student body he had been especially proud of the new Centenary on several occasions and mentioned the appearance of Professor LeRoy Carlson, head of the Music Department at Centenary College, in Baton Rouge on a musical program rendered at Louisiana State University. He also praised in glowing terms, the achievements and demeanor of the Centenary football team, who, he said, when they appeared on the football field acted like true "Centenary gentlemen."

Dean John A. Hardin was elected chairman of the college section of the Louisiana Teachers' Association, which met in New Orleans on Saturday, December 23.

At the meeting of the college section Dean Hardin led a discussion on "Criteria of Good College Teaching." Scholarship and competence along with high character were qualities placed at the head of the list by Dean Hardin as requisite to good teaching in college. Scholarship, he said, was evidenced among other things, by a keen interest in one's chosen work.

MISSISSIPPI CONFERENCE YOUNG PEOPLE

By Louise Green

The first thing we want to tell you about is the Conference Executive Committee of this Conference which met at Galloway Memorial, Jackson, Saturday, January 20. Although they haven't told us yet what plans they made, we feel sure they did plenty. Not only they but the District, too, are working and planning as never before. A big assembly is bound to be in store for all.

This is the time to take inventory—inventory of yourself—your work, your League, and everything. The Young People of Galloway Memorial did just this thing in their League the first Sunday in the new year. With Miss Dorothea Mitchell as the leader, they began searching to see what they had done and what they had left undone during the past year. What a good idea for a program! How about taking an inventory in your group?

There are a lot of dates to be remembered, but such important things are to happen on these dates, I am sure you won't forget any of them. February 23 and 24, has been selected as the date of the big Annual Fellowship Meeting at Galloway Memorial. This meeting is to bring you everything in the line of new ideas, and to give you the spirit to carry on in a splendid way. A banquet has been planned for

the meeting, and Mr. Raymond McClenton of Quitman, Miss., is to be Toastmaster. Several interesting things will be presented at this time. Jackson Union is to give the play "A Thousand Jobs Awaiting." On the 24th a round table discussion for all Union officers will be the principal feature of the day. The assembly spirit will be carried out throughout the entire meeting.

April 25 is an important date, too. The General Conference is to be held in Jackson, and all the Young People from all over Southern Methodism are especially invited.

On the 25th of this month, the statewide Kingdom Extension Institute will be held in Jackson. This is a grand opportunity for everyone.

Let's hear something about the Unions. Leake County Union has an attendance of about 75 per cent to 80 per cent of the entire membership of all the departments in the Union. They realize they are a young Union, and are willing to work for the betterment of this group; they not only have quantity but quality. Simpson County Union had a good percentage of membership present at their meetings, too. Rev. H. E. Raley, pastor in Mendall is doing a great deal with this Union.

What about Young People's Day? Appropriate programs are being planned in the majority of the districts, and a fine spirit is being shown throughout this region. Is your program planned yet?

Hattiesburg District has something up their sleeve. A big surprise, I think. I heard they had a big spaghetti supper last week, and after they had a nice time winding spaghetti, a great many things were planned. Hattiesburg young people may really surprise you other districts. Just wait and see.

LOUISIANA YOUNG PEOPLE

Young People's Council and Union Presidents' Meeting

The annual meeting of Louisiana Methodist Young People's Council members and Union presidents was held at Alexandria, January 13 and 14, with an average attendance of about forty young people's leaders from all parts of Louisiana. Mr. Walter Towner, Central Office representative from Nashville, was present at the first session and led a most interesting discussion on Union matters. Every District Director and Associate Director in the State was present except two. There were twelve Union presidents and representatives from three other Unions out of a total of twenty-two Unions in the state. Besides the discussion on Union work there were reports by the District Directors, Associate Directors, and Union Presidents on their work; reports of the Associate Council Representatives, Misses Pearl Hattie and Anna Pharr Turner; news on the Intermediate and the Young People's Annual Assemblies; discussion of Young People's Day, March 11; and many other matters. The group was greatly saddened to learn that Ernest Mickal, Conference President, had become indisposed only a day before and was unable to attend. Outside of this, the dominant spirit of the entire meeting was one of progress. In every report new plans, new projects, and new ideas were brought forth. Past accomplishments were related proudly, but most important and most noticeable in the reports were the plans for the future. Institute plans, Union and District papers, plays, new forms of programs were outlined enthusiastically. Everyone attending received a really great inspiration from all the phases of the meeting. Wallace White, Conference Director of Young People's Work, was responsible for the program. (A composite of the reports will be given next week).

* * *

Confessions of a Would-be Reporter

It's just too much for me to express; it completely exceeds my capacity. The inspiration which was also educational; the accounts of progress in the past and plans for the future;

the happy periods of fun and fellowship with one of the greatest groups you ever saw—it's just too much for me to tell you about. I tried to tell about those two Alexandria meetings in a cold, business-like manner, and failed. I tried to cover the most important parts at least in a general way, and failed again. And now I'm trying to tell you how I, and all the rest felt the meeting, and if you don't stretch yourself on my behalf, I'll fail again. The stright-from-the-shoulder devotionals, the old assembly choruses, the meeting with old friends, the frank discussions of failures and accomplishments, and the suggestions for the future all formed in that week-end a definite experience which will be remembered by everyone who attended for a long time to come. Saturday supper and Sunday dinner were served in the church by the Young Ladies' Bible Class, and the jokes and songs and fellowships that were as much a part of the meal as the delicious food we were served were in themselves an inspiration in pointing out how very much joy and pleasure there is in a Christian life. Well, I can't express it. So just ask your Union President or your District Director, and see if they can!

LYDEL SIMS.

LOUISIANA CONFERENCE

Monroe District—First Round

Gordon Ave., preaching, Dec. 12, a.m.; Q. C., Feb. 5, p.m.
First Church, Monroe, preaching, Dec. 17, p.m.; Q. C., Feb. 14, p.m.
Mer Rouge, at Mer Rouge, Dec. 24, a.m.
Columbia, Dec. 31, a.m.; Q. C., Feb. 12, p.m.

West Monroe, Dec. 31, p.m.; Q. C., Feb. 21, p.m.

Pioneer, at Pioneer, Jan. 7, a.m.

Rayville, Jan. 7, p.m.

Bastrop, preaching, Jan. 14, a.m.; Q. C., Feb. 19, p.m.

Sterlington and Marion, at Sterlington, Jan. 14, p.m.

Wisner, at Crowville, Jan. 21, a.m.

Delhi, Jan. 21, p.m.

Oak Grove, at Oak Grove, Jan. 28, a.m.

Lake Providence, Jan. 28, p.m.

Mangham, at Mangham, Feb. 4, a.m.

Oak Ridge, at Oak Ridge, Feb. 11, a.m.

Gilbert, at Gilbert, Feb. 18, a.m.

Winnsboro, Feb. 18, p.m.

Waterproof, at Waterproof, Feb. 25, a.m.

Tallulah, Feb. 25, p.m.

Borita, at Bonita, March 4, a.m.

The above dates are subject to change, when practicable, to suit the convenience of those concerned.

H. T. CARLEY, P. E.

FRECKLES

TAN BLACKHEADS BROWN PATCHES

QUICKLY REMOVED WITH

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LIQUID, TABLETS, SALVE, NOSE DROPS
Checks Colds first day. Headaches or Neuralgia in 30 minutes, Malaria in 3 days.

Fine Laxative and Tonic
Most Speedy Remedies Known

Mothers!

In treating children's colds,
don't take chances..use

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PROVED BY 2 GENERATIONS

COTTON YARNS: For knitting and spreads, table mats, chair backs, sweaters, dresses, etc., old fashion unbleached cotton yarns, 40c per pound, postage extra. Furnished in skeins, or on one and two pound cones. Free samples on request. Neely-Tavora Mills, Inc., York, S. C.

Many Women Benefited

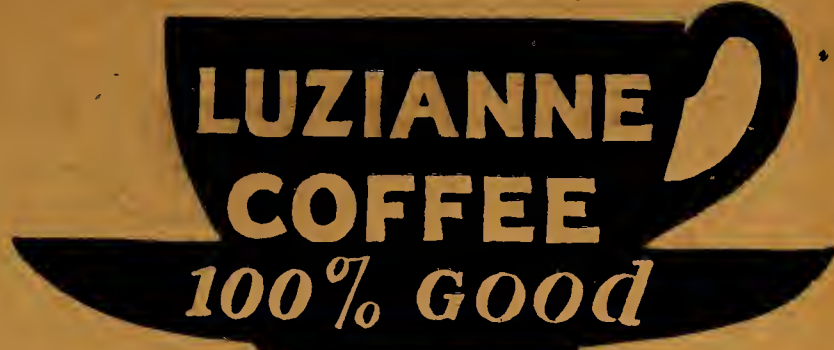
Thousands of women have said CARDUI helped them to overcome much suffering at monthly times, and that after continued use many of their ailments disappeared entirely. Try Cardui! Druggists sell it.

7 Reasons Why

Capudine is Best
For Aches and Pains

1. A well balanced prescription.
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3. Therefore quicker acting.
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Take Capudine for headaches, periodic pains, muscular aches and pains—10c-30c-60c bottles.



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Demand And Get

GENUINE
BAYER
ASPIRIN



Because of a unique process in manufacture, Genuine Bayer Aspirin Tablets are made to disintegrate—or dissolve—INSTANTLY you take them. Thus they start to work instantly. Start "taking hold" of even a severe headache; neuralgia, neuritis or rheumatic pain a few minutes after taking.

And they provide SAFE relief—for Genuine BAYER ASPIRIN

does not harm the heart. So if you want QUICK and SAFE relief see that you get the real Bayer article. Always look for the Bayer cross on every tablet as illustrated, above, and for the words GENUINE BAYER ASPIRIN on every bottle or package.

GENUINE BAYER ASPIRIN DOES NOT HARM THE HEART

HEADACHES

Yield Quicker

To This RELIABLE
"Balanced Prescription"

It's bad enough to have a headache, it's worse to take chances with unbalanced UNSAFE imitations which may upset your stomach and leave a "Heart-Shocking" after-effect. STANBACK, the ONE "Balanced Prescription," contains exactly the proper amount of each pain-relieving agent to insure both SPEEDY and RELIABLE relief. STANBACK also gives quickest relief from Neuralgia, periodic and muscular aches and pains due to inorganic causes. Ask for STANBACK and for your PROTECTION, make sure you get STANBACK.—10c.—Adv.

Is This Too Good For Your Cough?

Creomulsion may be a better help than you need. It combines seven major helps in one—the best helps known to science. It is made for quick relief, for safety.

Mild coughs often yield to lesser helps. No one can tell. No one knows which factor will do most for any certain cough. So careful people, more and more, are using Creomulsion for any cough that starts.

The cost is a little more than a single help. But your druggist guarantees it, so it costs nothing if it fails to bring you quick relief. Coughs are danger signals. For safety's sake, deal with them in the best way known. (Adv.)

WEAK, DIZZY, FAINT



Mrs. Irene Forbes of 233 Beaty St., Jackson, Miss., said: "Three years ago I became very weak and suffered with dizziness and fainting spells. I had nervous headaches and had no appetite at all. I learned of Dr. Pierce's Favorite Prescription and it only required one bottle to correct all this misery." Write Dr. Pierce's Clinic, Buffalo, N. Y. New size, tablets 50 cts., liquid \$1.00. Large size, tabs. or liquid, \$1.35. "We Do Our Part."

COMMENDS REV. CHAS. ASSAF

The writer has observed with interest and appreciation the wonderful work that is being done by Rev. Chas. Assaf in leading the lost and fallen to Jesus. God greatly uses him with the down and outs, the up and outs, and all between. In the realm of personal work surely Brother Assaf can not be surpassed in our connection.

Deeming it of very great importance that we keep him busy in this needy field, as chairman of the Mississippi Conference Evangelistic Committee, I am writing to ask that pastors everywhere assist us in keeping Brother Assaf employed. With no thought of interfering with your plans as regards to the main helper in your special revival effort, permit the suggestion that you secure his services if possible to aid as personal worker. He is a great soul winner, and especially useful in personal evangelism.

H. A. WOOD.

VICKSBURG EDUCATIONAL INSTITUTE

Mrs. L. J. Snelgrove, Reporter

Northern group of the Vicksburg Educational Institute met at Yazoo City, January 15, at 10 a. m. Rev. I. H. Sells, Christian Education Secretary, presiding and speaking of the need of a better average in church school attendance, using the empty house as his subject. The presiding elder of the district was called to the chair. Mrs. L. J. Snelgrove was elected secretary. Brother Sells spoke on the program and introduced Rev. Mr. Hawkins who gave the challenge, using Joshua 3:4, "For ye have not passed this way heretofore," referred to the many problems the world is facing at the present time, stressing the importance of the place of the church in a changing world. Prof. J. R. Banes and Mrs. W. H. Wadkins answered the challenge for the adults, stating this must be met by trained consecrated



POSITIONS ASHORE AND AFLOAT

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"Graduates all over the world"

GULF RADIO SCHOOL

1007 CARONDELET ST., Department "A"
NEW ORLEANS, LA.

leadership. Miss Chesley Hagan answered the challenge for young people, stressing their willingness to work. Mrs. J. L. Carter spoke on children's work, strong points were made on right living and preparation.

Vicksburg, Crawford St. and Gibson Memorial, Oak Ridge, Sataria, Eden, Angulila, Silver City, Louise and Holly Bluff and Yazoo City were represented by the pastors and a good delegation. Rev. J. F. Simpson of the General Board, Nashville, Tenn., spoke on Leadership Training, Rev. J. F. Campbell on Evangelism, Prof. R. E. Selby on Missionary Education, Rev. L. F. Alford on The Task of the Church in the Remote Sections.

Mrs. W. T. Hegman introduced resolutions of thanks to those who made the meeting possible.

BRINGING YOUR SON UP OR DOWN

How to Bring Down a Son

1. Make no inquiry as to where and with whom he spends his leisure time.
2. Let him sleep half the day if he wants to do so.
3. Let him have plenty of spending money.
4. Give him the key and allow him to stay out at night as late as he pleases.
5. Permit him to choose his own companions without restraint or direction.
6. Teach him to expect pay for every act of helpfulness to others.
7. Give him to understand that

manners make a good substitute for morals.

8. Be careful never to let him hear your voice in prayer for his spiritual growth.

How to Bring Up a Son

1. Make home the brightest and most attractive place on earth.
2. Make him responsible for the performance of a limited number of daily duties.
3. Never punish him in anger.
4. Do not ridicule his conceits, but rather talk freely on matters in which he is interested.
5. Let him feel free to invite his friends to your home and table.
6. Be careful to impress upon his mind that making character is more important than making money.
7. Live Christ before him all the time; then you will be able to talk Christ to him with power.
8. Be much in prayer for his spiritual growth.—William D. Lancaster in The Lookout.

DENISON'S PLAYS 57 YEARS OF HITS
Musical Comedies, Operettas, Vaudeville Acts, Minstrels, Comedy Songs, Make-up Goods. Catalog Free
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BOILS SORES CUTS BURNS
Are Healed Quickly By
GRAY'S OINTMENT
Used Since 1820 25c at Drug Stores

Now I'm Full of Pep

Doesn't she look it? . . .
Laughing eyes . . . clear skin
. . . radiant smile . . . bubbling
with vitality. She is ready for
work or play. Are you?

If pep is what you lack, try Lydia E. Pinkham's Vegetable Compound. Its tonic action is probably just what you need to overcome that draggy, tired, cross feeling. It quiets quivering nerves. You will sleep better . . . feel better . . . look better.

Get a bottle from your druggist NOW. Every day that you hesitate you are missing some of the joy of life. Remember that over 700,000 women say, "It helps me". When so many other women are benefited—98 out of 100 by accurate record—you can be almost sure that it will help you, too.

Lydia E. Pinkham's Vegetable Compound



"THE BENEFITS OF A LONG-TIME PASTORATE"

Dear Brother Raulins:

"I seat myself to write you a few lines, to let you know" that Rev. R. L. Allen's article in last week's Advocate on the above subject struck a note in my soul that is causing me to undertake to speak along this line what I have felt for several years.

I have repeatedly said that the only sacrifice I have ever made in my ministry was having to move. I have never come to the place where I really love to move, but on the other hand, I have moved when I felt that I was just beginning to do the special

work I was there to do; however, I have gone gladly to the other place and task, happy because I was not responsible for leaving before finishing my God-given task, and because I believed God would overrule the move and graciously bless me in the other task, which He has always done.

The first pastorate I ever served, I was in two meetings there the year before going as pastor; served one year as pastor; went away a year, and then came back and served four more consecutive years, and it was the long service at this church, I suppose, that caused the idea to dawn upon me relative to the long-time pastorate, and it got to be my habit not long after this pastorate that I would always say to the people of the new charge that I was subject to the authorities of my Church and would move when they said move, but that I could not do the work as it should be done in a short pastorate. When the law was that four years was the limit, I laid my plans for those four years, tentatively at least, outlining the work of each year, always of course keeping in mind Jas. 4.15, but such a course was the only course I could pursue, and I had an objective, generally always for each year, and by so doing I believe God has helped me to accomplish something definite at each pastorate I have ever served, regardless of its length.

Brother Allen mentions some definite reasons for a long-time pastorate, all good ones, but, three of them I have thought of often, viz: Solving a problem rather than going to another field and leaving it to another. When you have to "pray through, think through, and work through" an outstanding problem you are building rugged character. When we are constantly on the move we can't do much of that. Then the temptation to "let down and take it easy," for can't we use the same sermons on each charge after we get started? And "to keep harmony among the people of the church," rather than to move and leave it for your successor. This is an outstanding reason, as I see it. But, enough! enough!

A precious service 7 to 8 a. m., Christmas morning, a blessed Christmas week, a reclamation, conversion, and two additions the last service of 1933, and four outstanding objectives for 1934, if Jesus tarries. I need Divine help! Pray for me.

"Believing and receiving,"

J. A. WELLS.

SANTA CLAUS COMES TO GLENMORA PARSONAGE

On Thursday night, December 14, 1933, a chorus of voices was heard on the parsonage front porch. The singing of "Jingle Bells" was accompanied by the ringing of bells. When the pastor opened the front door he was greeted by Santa Claus himself. With old Santa were about fifty other guests. They brought the largest and best pounding we have ever received. They also brought along the refreshments and supervised the playing of games. Again, what a pounding! And, no wonder, for Santa Claus was in charge.

L. R. NEASE, JR.

Glenmora, La.

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. ISABEL AMELIA SMITH SINGLETON, daughter of J. E. Smith and Eliza J. Masson, and widow of the late Rev. Hiram R. Singleton, was born in Covington, La., November 27, 1853, and died at the home of her son, Dr. F. R. Singleton, in Slidell, La., on Christmas day, 1933, having reached the ripe age of eighty years.

On December 5, 1871, she was hap-

pily married to the Rev. Hiram R. Singleton, then pastor of the Covington charge, and for more than thirty years she graced the parsonage home, and shared with her husband the joys and the burdens incident to the early itinerant pastor.

These servants of the Church had an eventful career, residing in various cities and towns in Louisiana, Arkansas and Mississippi, Texas and California, where they served pastorates, and as pioneers of their chosen calling did much for the upbuilding of the Kingdom of God. After the death of her husband in 1910, Mrs. Singleton spent most of her time in Covington and Slidell, where lives a large circle of dear ones and friends.

To their parsonage home were born five sons and two daughters, Rev. Hampton R., Dr. F. R., Rev. Frank E., Chas. E., Ewell D., Mrs. Lila S. Plumer, and Mrs. James, Rev. Hampton R. and Mrs. James having preceded her to the land beyond.

Funeral services were held in Slidell, La., at the home of Dr. F. R. Singleton, December 26, 2:30 p. m., led by her pastor, Rev. J. A. Alford, assisted by Rev. W. H. Giles and Rev. S. A. Seegers, her former pastors, and Rev. R. L. Long, local Presbyterian pastor, and at the Covington Methodist Church, December 27, at 10:30 a. m.

At the place where in tender years she pledged her all to her Divine Lord, and where she joined her husband to help proclaim the unsearchable riches of the gospel of the Son of God, after discharging the duties of a faithful helpmate, with her husband, giving to the Church sons and daughters to help perpetuate the same holy message, she was brought back to the scenes of her childhood and laid to rest by the side of her sainted husband to await the coming of her Lord.

J. A. ALFORD.

At a meeting of the Board of Stewards of Epworth Methodist Church, New Orleans, La., on January 2, 1934, the following resolution was unanimously adopted:

"Whereas, on the 25th day of December, 1933, our Heavenly Father, in His infinite wisdom, caused to pass from this earthly life our brother and co-worker, Leon E. Smith,

It is hereby resolved by the Board of Stewards of Epworth Methodist Church:

First, That our beloved brother will indeed be missed from our counsels, and we are deeply appreciative of his earnest efforts, particularly with the youth of our church, and his genial companionship; nevertheless, we bow in humble submission to the will of our Heavenly Father, who doeth all things well.

Second, That we extend our sincere and heartfelt sympathy to his wife and mother in their sorrow, commending theme for comfort to a loving Saviour, praying that His sustaining hand may guide and strengthen them.

Third, That a copy of this resolution be spread upon the minutes of this Board; that a copy be sent to the family of our beloved brother; and that a copy be forwarded to the New Orleans Christian Advocate for publication therein.

H. P. WALL,
Chairman.

R. H. NESTLER,
Secretary.

Rev. JAS. B. GRAMING,
Pastor."

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Baton Rouge Dist.—First Round

Angie, at Mt. Herman, Jan. 28, 11 a.m.
Franklinton, Jan. 28, p.m.
St. Francisville, at St. Francisville, Feb. 4, 11 a.m.
Jackson, at Jackson, Feb. 4, p.m.
Pine Grove, at Pine Grove, Feb. 11, 11 a.m.
Amite, Feb. 11, p.m.
Plaquemine, Feb. 18, 11 a.m.
Baton Rouge, First Church, Feb. 18, p.m.
Baker, at Baker, Feb. 25, 11 a.m.
Gonzales, at Meadows Chapel, Mar. 4, 11 a.m.

K. W. DODSON, P. E.

METHODIST BENEVOLENT ASSOCIATION

Greets its Large Membership and Offers its Services to all Southern Methodists Needing Insurance

HELPS EDUCATE YOUR CHILD
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Creates an Estate, a Home for Widows and Orphans, and Insures While Doing It

INSURES YOUR INSURANCE
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Write for particulars to Home Office:

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808 Broadway, Nashville, Tennessee

Shreveport Dist.—First Round

Mansfield, Sunday, Jan. 28, preaching, 11 a.m.; Q. C., 2:30 p.m.
Logansport, at Logansport, Sunday, Jan. 28, preaching Sunday night.
Logansport, Wednesday, Jan. 31, quarterly conference.
Pelican and Herman, at Pelican, Sunday, Feb. 4, preaching, 11 a.m.; Q. C., 2:30 p.m.
Park Avenue, Sunday, Feb. 4, preaching Sunday night; Q. C., following service.
Noble and Benson, at Noble, Sunday, Feb. 11, preaching, 11 a.m.; Q. C., 2:30 p.m.
Hall Summit, at East Point, Sunday, Feb. 18, preaching, 11 a.m.; Q. C., 2:30 p.m.
Coushatta, Sunday, Feb. 18, preaching Sunday night; Q. C., following service.
Plain Dealing, at Plain Dealing, Sunday, Feb. 25, preaching, 11 a.m.; Q. C., 2:30 p.m.
Vivian, Sunday, Mar. 4, preaching, 11 a.m.; Q. C., 2:30 p.m.
Belcher and Gilliam, at Belcher, Sunday, Mar. 11, preaching, 11 a.m.; Q. C., 2:30 p.m.
Bossier City, Sunday, Mar. 11, preaching Sunday night; Q. C., following service.
Mangum Memorial, Noel Memorial and First Church to be announced later.
GEO. S. SEXTON, P. E.

NEW ORLEANS' SHOPPING GUIDE

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711 CANAL ST.

DRESSES	COATS	SUITS
\$6.99	\$10.99	\$6.99

The West Side's Leading Florist
Weddings, Funerals and Organization work of all kinds

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Black-Draught For Biliousness

"I have used Black-Draught for years and find it a great relief for headache and constipation and biliousness," writes Mrs. L. B. Crippen, of Pulaski, Ill. "When I get bilious, I feel tired and sluggish; have a bad taste in my mouth, and bloat at my stomach. For these ailments, I take a dose of Black-Draught every other night until relieved."

* * Children like the new, pleasant tasting SYRUP of Black-Draught.

Best Remedy for Cough Is Easily Mixed at Home

No Cooking! No Work! Real Saving!

You'll never know how quickly a stubborn cough can be conquered, until you try this famous recipe. It is used in more homes than any other cough remedy, because it gives more prompt, positive relief. It's no trouble at all to mix and costs but a trifle.

Into a pint bottle, pour 2½ ounces of Pinex; then add granulated sugar syrup to make a full pint. Syrup is easily made with 2 cups of sugar and one cup of water, stirred a few moments until dissolved. No cooking needed. This gives you four times as much cough medicine for your money, and it's a purer, better remedy. It never spoils, and tastes fine.

Instantly you feel its penetrating effect. It loosens the germ-laden phlegm, clears the air passages, and soothes and heals the inflamed membranes. This three-fold action explains why it brings such quick relief in severe coughs.

Pinex is a highly concentrated compound of Norway Pine, famous for its healing effect on throat membranes. It is guaranteed to give prompt relief or money refunded.

BALD NO LONGER

Mr. A. S. R. of New York City writes: "I had 3 bald spots the size of a half-dollar. I used Japanese Oil for 3 months and now my bald spots are entirely covered with hair."



JAPANESE OIL, the antiseptic counter-irritant, is used by thousands for baldness, falling hair, loose dandruff and scalp itch. Price 60c. Economy size \$1. All drugists.

Nat'l Remedy Co., 56 W. 45th St., Dept. J, N. Y.

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HENRY P. MAGILL, Pres. Manager
1509 Insurance Exchange Chicago, Ill.
Rev. J. H. SHUMAKER, Agent Southern Church Dept.
808 Broadway, Nashville, Tenn.



Christian Advocate

NEW ORLEANS

Vol. 81—No. 5. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 4064.

D. B. RAULINS, D.D., Editor

NEW ORLEANS, LA., THURSDAY, FEBRUARY 1, 1934.

C. MILTON CHALMERS, Manager

EDITORIAL OBSERVATIONS

HE LAID HIS HANDS upon my head and said, "The Lord pour upon thee the Holy Ghost for the office and work of an elder in the Church of God, now committed unto thee by the imposition of our hands. And be thou a faithful dispenser of the word of God, and of his holy sacraments; in the name of the Father, and of the Son, and of the Holy Ghost."

And presenting the Bible he said, "Take thou authority to preach the word of God, and to administer the holy sacraments in the congregation."

The first time I saw him was at an annual conference session in Memphis, Tenn. At that time he was General Secretary of the Board of Church Extension. I still hear his deep and genial voice as he began to present "the cause." "My forte is oratory," he said. And we were ready to hear what he had to say as his humorous initial statement had dissolved any coolness and disarmed all misgivings.

In the years that followed, before and after he became bishop, we met from time to time. He was always the same big-bodied, big-voiced, big-souled servant of God and brother of men.

Now Bishop W. F. McMurry is ascended from the battlefields of time and we hear his footfalls no more among us. Many will have memories of him as the echo of his voice dies away in the silence. None of us upon whose heads he laid his hands in ordination can forget him.

* * *

I PROMISED TO SAY a further word regarding the Goodwin Plan concerning which I wrote briefly on January 18.

As preparation for this work I have read rather carefully the literature of the company, I have spent three hours with a district manager of the concern, and I have noted in the various religious journals that come to this office the editorial and other reactions to the scheme.

Without impugning either the business judgment or the moral purpose of the plan, I write from the viewpoint of its possible effect for injury to the churches. It is addressed wholly to the churches and is seeking no other group directly, so far as the advertising is concerned. More accurately, I should say that the appeal is not to the churches, but to the women's societies of the churches.

First, some things that aroused my suspicions.

The first printed matter concerning the plan coming to me bore an early February, 1933, date. But in all the time from then till now I have seen nothing or almost nothing of newspaper publicity concerning it. I do not understand the silence concerning a plan of such daring proportions.

The appeal is made exclusively to the women's organizations of the churches. Of course this need not be interpreted as be-

ing a more vulnerable point than elsewhere, but it would seem that a scheme purporting to be such a boon to the church might strike along a wider frontage.

Each church or society signing the contract must sign up not less than ten "Goodwill Broadcasters" who are to become personal advertisers of the products recommended by the plan to be sold.

The contract must be for not less than thirty-six months, during which time those participating in it must give exclusive attention to this plan and have nothing to do with any similar plan at all.

While it claims much from the standpoint of social justice, demanding that firms advertised by the plan must comply with the N. R. A., it seems to overlook the fact that there may be many other firms equally well qualified from these standpoints that may not be advertised by them. Furthermore it appears that some of the agents of the company who have given several weeks to the organization of the women's societies are not receiving regular salaries, but are taking the risk of the success of the enterprise. This does not appear quite to coincide with the principles of N. R. A.

It is said by a representative that no copyright for the plan can be secured. This is a little difficult to understand if it be unique, as it appears to be.

* * *

THERE ARE SOME ELEMENTS in the plan that seem to go beyond mere suspicion.

As I see it, it overlooks the possible conflicts within a congregation among those who represent the products of concerns that are not represented by the scheme and those that are. Only one nationally advertised product of the same item will be listed.

It would seem to exploit the difficult financial conditions of the churches at the present time and commercialize the support of the church, which must always, if it be Christian, have the spirit of sacrifice and stewardship.

For three years it binds these good women as advertisers of certain particular products, allowing them no liberty regarding other plans that may be equally good and worthy.

The character of the endorsers of a plan give it currency and standing among the people. Drs. E. F. Tittle and R. W. Sockman, internationally known Methodist pastors of Chicago and New York, respectively, were among the earliest endorsers of the plan and their testimonials have been used in the advertising material of the company. Recently both of these men have withdrawn their endorsements of the plan.

My word to our church women is to leave the scheme alone.

WHAT ARE YOU READING? Are you reading anything?

Before subscribing for your papers and magazines for this new year, did you consider what our Church has to offer in the way of reading matter? In addition to the splendid output of Sunday school materials, and the good books that are continually coming from our publishers, the following papers, weekly and monthly, are laden with good things:

The Nashville Christian Advocate, edited by Dr. W. P. King, abounds in good things and interesting things most readably written. Consider these permanent features: editorials that are always alive, up-to-date, ably and vigorously put. The Watchtower is a column that will pay anyone great dividends in information, education and inspiration. The Watchman brings his treasures from afar and picks up nuggets over which you have been walking and calling them pebbles. The sermons and contributed articles are of a high order. Church news and church problems are discussed in a constructive and clear-cut manner.

The World Outlook, edited by Dr. E. H. Rawlings, is attractive in form and overflowing with missionary information and missionary news. The missionary viewpoint is wide and deep. The Kingdom content and interest are gripping. In its pages the distinction of "home" and "foreign" is fading and the reader is made to feel that our church has just one task to all—making Christ fully known to all people.

Will laymen continue to ignore the arresting pages and columns of the Methodist Layman, edited by Dr. G. L. Morelock, General Secretary of the General Board of Lay Activities? The reading of one copy will make a new layman. After such an experience he can no longer be ignorant of or indifferent to the program of the church, and he will no longer be content to let his church go on in the same old rut.

The Church School Magazine is bidding for more and more readers. It effectively and compellingly represents the great and comprehensive program of our church as it relates to Christian Education in the local church. No Sunday school teacher can afford to do without it, and every church member could read it with very great profit.

The Epworth Highroad needs to apologize to no young people's paper anywhere. With a sturdy stride and a flashing eye, it leads such periodicals. Not a dull line in it. And it is none of your "goody-goody" or "sissy" papers either. It always makes me think of the boy and girl whose pictures appear each year in the papers, and beneath the picture this word, "The healthiest boy and girl in the country." And the great problems it discusses are going

(Continued on Page Four)

SOME OBSERVATIONS

By Rev. W. R. Lott, Contributing Editor

In the letter of the Ephesians 4:26 we have the statement: "Let not the sun go down on your wrath." This truth has a deep physical and psychological basis. It is well known that the mind has a faculty of storing up facts and assorting these on the basis of pleasant or irritating impressions. Wrath which is anger, followed by malice and hatred, make a deep impression on the physical brain. It is so deep till it will last for a lifetime. The warning is on the basis that during sleep this impression is taken by the subconscious mind and by continuous repetition is driven so deep into the life of a person till only by the miracle of grace can it be eradicated. Before sleep every discordant experience should be turned over to God, an evil act or disposition confessed and forgiveness received.

* * *

Prayers should be made by the church that the women should again get a clearer vision of their influence in a great moral crisis. We are without doubt meeting a perplexing one in the subject of control of liquor and its traffic. Heretofore the mass of women have had a very clear mind on that subject, but it appears that they have lost it. Women and children are the ones who suffer deepest from the influence of drunkenness. A drinking husband usually degenerates into a man without virtues. A drunken son is a continual headache. How often mothers and fathers have seen their own precious daughters tied in marriage to drunkards who made their lives veritable bells on earth. Let the women rise to the defense of their most cherished privileges.

* * *

Bishop James Cannon, Jr., still stands with his head up against the unprincipled advocates of the liquor traffic. Every underhanded method known to the underworld has been set with a determined effort to destroy a man who has stood through the years for the defense of the homes and the underprivileged of American life. It will ever be to the credit of the 1930 General Conference at Dallas that it accepted the confession of a Christian minister who was man enough to acknowledge his fault. The entire membership of the Methodist Episcopal Church, South, should make daily prayers that the snare of the devil will not be successful in this effort to destroy this champion of social righteousness. They are as vicious as wolves.

IF I WERE THE GENERAL CONFERENCE, WHAT I WOULD DO?

If I were the General Conference, I would not legislate any "drives" of any kind for the next quadrennium and abolish about half that we have, and give the preachers of Southern Methodism a chance to preach the gospel a season without so everlasting much machinery behind it, and preach it with a warmth of soul born of no motive except to save the souls of men, and with nothing to drag out from the hiding when the climaxes are reached.

R. J. LOUGH (Milton Ct.)

Milton, N. C.

* * *

If I were the General Conference I would—

1. Organize the work of the church under four general boards.
2. Elect bishops for a term of eight years.
3. Modernize the work of the annual conference sessions.
4. Allow each charge to determine both the cause and amount of its support.
5. Put at least fifty charges in each district.
6. Launch a church-wide evangelistic program for the next quadrennium.

C. N. CLARK.

Canton, N. C.

* * *

If I were the General Conference I would endorse the suggestion of A. W. Plyler and elect bishops for a period of eight years, subject to reelection.

Further, I would, either by request or otherwise, secure the resignation of Bishop James Cannon, Jr.

FRANK T. SMITH.

Franklin, N. C.

* * *

If I were the General Conference I would reduce lay representation in the annual conference by half at least. I would make the initiative in all benevolent collections, missions as well, in the local churches, and allow each congregation to say how much it could and would guarantee to pay, and base all expenditures thereon. This thing of asking for double what officials know will come in is simply killing all disposition to give. I would put a limit to how long a minister could go from place to place and leaving each place,

at the end of one or two years, all out of gear. As now administered, men can go through life in a conference, being driven from "pillar to post," knowing full well that any place he serves will be in a run-down condition in a year. I would make the four years on trial mean what those words say.

C. W. HUNT.

Charlotte, N. C.

—North Carolina Christian Advocate.

SAFETY SIGNALS

By Rev. S. J. Davies, D.D.

To my many friends who have repeatedly expressed their appreciation of my contributions to the Advocate I send greetings. After some months of serious illness, influenza and gastritis, I am able to resume writing. "Sweet are uses of adversity," wrote some sage, but when one's internal machinery "gangs aglee" and despite the kindly ministry of family physicians and careful nursing, the adversity does not seem sweet. With careful feeding and discreet conduct I am stoking the machine and have a strong hope of its functioning normally in the near future. I also wish to express through the kindly courtesy of the Advocate my warmest thanks for the many tokens of friendship sent to me during my illness, and to the First Methodist Church of Shreveport and its pastor for substantial and appreciated aid.

The gracious gift of a friend is like a stream of refreshing water flowing through a desert land. The black camel has knelt at the threshold of not a few of our homes in recent months and borne some afar from mortal vision. May the Comforter come to them with consolation from above.

The Christian ideal of individual and relative responsibility to one's self and to others seems to be passing away. It does not permeate the masses as it once did. I hope I do not belong to the class of elder men who bemoan the fact and make invidious and sometimes harmful comparisons with the present. Yet life to me is a treasure, very precious, and given by Almighty God for a beneficent purpose, not to be held lightly nor to be wantonly thrown away or discarded as a worn-out garment. Disregarding duty towards family, towards the Great Giver of life, towards one's circle of friends, and the horrible example of the suicide's act upon others, is disregarded by too many. Lack of real courage to face living and all that living means, an acknowledgment of a grievous failure and ignominious defeat in life's arena is back of this tragic deed. During his earthly ministry our Lord revealed that He had the power of life and death at His command, and showed His estimate of life's value by overcoming death. Life is a gift, a trust not to be wantonly thrown aside as a trifle, for, after all, the value and glory of it lies in the living.

BISHOPS DISCUSS MISSIONARY WORK IN TWO GREAT RALLIES

Pastors and Laymen Meet At Jackson, Miss., and Alexandria, La., January 25 and 26, Respectively

In what were probably the largest Missionary Rallies ever held within the territory of the New Orleans Christian Advocate, hundreds of pastors and laymen gathered at Jackson, Miss., on January 25, and Alexandria, La., on January 26, to hear three bishops and a number of leading church officials outline church needs in our missionary fields.

The Jackson rally, which was participated in by both of our Mississippi Conferences, was presided over by Bishop Collins Denny, president of the two Conferences. Addresses were delivered in the morning by Bishop U. V. W. Darlington, of West Virginia, and in the afternoon and evening by Bishop Arthur J. Moore of California. Plans were made to conduct 12 district conferences over the state from January 30 to February 15, with each presiding elder in charge. Dr. F. S. Love of Raleigh, N. C., will be the feature speaker at the Mississippi Conference Institutes, while Dr. H. P. Myres of Virginia, has been assigned to the North Mississippi Conference as guest speaker.

Bishop Hoyt M. Dobbs, president of the Louisiana Conference, was in charge of the rally held in First Church, Alexandria, La., the following day. The principal addresses on this occasion were delivered by Bishops Arthur J. Moore, U. V. W. Darlington, Dr. T. D. Ellis and Dr. Elmer T. Clark.

The trumpets have sounded the call to mobilize. As Methodist people let us seek the leadership of Christ, and with eyes fully open to the world's needs and fully convinced of the adequacy and necessity of Christ, go into battle with a solid front, driving steadily toward definite issues and salients of the enemy's lines.

MISSISSIPPI AND LIQUOR

Whereas, there is an effort being made to change or modify the prohibition laws of Mississippi; and

Whereas, we believe that to do so would be detrimental to the highest moral, spiritual and economical welfare of our people—that it would promote intemperance rather than temperance—Therefore be it

Resolved: By the Ministerial Association of the Columbus District, North Mississippi Conference, Methodist Episcopal Church, South, in regular session at Ackerman, Miss., this the 16th day of January, 1934—

First, That we are opposed to any modification or changes in our present prohibition laws that would legalize the sale of intoxicating liquors in our state.

Second, That we request our representatives in the Legislature, now in session at Jackson, Miss., to vote against all such proposed changes or modifications, or at least submit all such proposed changes to a vote of the people of the state.

Third, That a copy of the above resolutions be sent to the President of the State Senate, Speaker of the House, his Excellency, Governor Conner, and that a copy be furnished the press.

Adopted by a unanimous, standing vote.

R. T. HOLLINGSWORTH.

FIFTEEN HUNDRED MISSISSIPPI METHODISTS FIGHT LIQUOR EVIL

Resolutions Adopted by Fifteen Hundred Members of the Methodist Church Assembled In Jackson, Miss., January 25th, 1934

Whereas, the Senate in the State of Mississippi now has before it House Bill No. 26, legalizing the manufacture, transportation and sale of beer and wine of 4% alcoholic content by weight; and,

Whereas, this bill in section 2, if adopted with the definitive clauses which follow, make it practically impossible for any county within the bounds of our State to ever free itself of alcoholic liquors by means of local option; and,

Whereas, alcohol as a beverage has always been very detrimental to the physical, mental and spiritual welfare of human beings, whether legally or illegally produced and sold; and,

Whereas, we believe that one human being is worth more than all the revenues of all the beverage liquor in the world could produce; and,

Whereas, its use as a beverage has been and will continue to be a producer of poverty, distress, unemployment, disrupted homes, broken hearts, and lives worse than death; therefore be it

Resolved, that we, about 300 pastors and 1,500 laymen and women of Mississippi Methodism assembled in Jackson, urge that the State Senate vote against any measure which would in any manner weaken our present laws relative to the manufacture, transportation and sale of intoxicating liquors. Be it further

Resolved, That in case our Legislature and Senate feel that some changes should be made in these laws, that such action on their part not be made effective until such time as the qualified electors of the State have had an opportunity of expressing themselves thereon by regular ballot.

Signed by: J. L. Neill, J. L. Decell, C. W. Crisler, J. T. Leggett, B. L. Sutherland, J. A. Smith, J. M. Sullivan, J. H. Foreman, Otto Porter, D. M. Key, Geo. F. Winnfield, J. M. Bradley, L. C. Wasson, E. G. Mohler, A. M. Broadfoot, L. P. Brown, W. D. Hawkins, John P. Bennett, and others.

Jackson, Miss.

HATTIESBURG DISTRICT NOTES

By Rev. R. H. Clegg, Reporter

No Retrenchment—Optimistic Outlook

The year started off well with a full attendance of the District Stewards' meeting in December. The presiding elder's salary was fixed at forty-two hundred dollars (\$4,200.00) for the year. The district was organized into two groups, same as last year. The first meeting of the groups to be: Western Group, February 15, place to be selected; Eastern Group to meet February 8, at West Laurel Church. The program for each is to be the study of the book to be used in Kingdom Extension effort and school of missions this year.

There has been no retrenchment in matters of salaries assessed for the pastors, so far as we have heard. There seems to be a spirit of optimism prevailing in all the charges. Especially do we hear good reports from Petal, Main Street, Hattiesburg, and Magee. The new pastors seem to be in high favor at these specially mentioned places.

The Christian Education Institute was held at First Church, Laurel, Wednesday, January 17. There was a good attendance on the part of the laymen and pastors. The program outlined by Brother Sells, the Executive Secretary, was of a high type. There was great interest on the part of all, and seemingly some good achieved.

Last but not least to mention, is the fine spirit that has been shown by all churches and pastors of the city, in inviting the next session of the Mississippi Annual Conference to meet in Hattiesburg, with the sessions to be held in the Broad Street Church. Here's trusting that the presiding elders at their meeting this week will decide to accept the invitation.

AS POMEROY SEES THINGS IN HIS DISTRICT

Good Institute—Big Plans for District—Mayor Middleton Dies—Reporter Signs Questionnaire

On January 11, the northern half of the Lake Charles District, consisting of Zwolle, Many, Elizabeth, Merryville, Lake Charles, Oakdale, DeRidder, Sulphur and Vinton, met at DeRidder for its Kingdom Extension Institute. There was a large representation of the churches present to listen to and participate in the splendid program. Our new presiding elder, Dr. B. F. Rogers, was in the chair, and started the meeting off with a deeply inspiring message. The highlight of the day came in the address of our guest speaker for the occasion, Dr. W. B. Ricks of Tennessee. His earnestness, clarity and deep devotion to the cause transfused the entire meeting until all present were inspired to make Missionary visitation period in their churches not only a reality, but a real success. Other speakers on the program were: Rev. E. C. Gunn, pastors of Lake Charles Methodism; Rev. Alonzo Early, pastor at Elizabeth; Rev. J. B. Williams, and Rev. Briscoe Carter, presiding elder of the Alexandria District. It was a splendid meeting and we will hear of great results at the close of our cultivation period.

The Lake Charles District is one that will be heard from this year. With our new presiding elder, Rev. B. F. Rogers, on the job, the entire district is looking forward to the carrying out of his rather elaborate plans under his able leadership. At our District Stewards' meeting held in Lake Charles in December an objective was set up that includes all of the interests of the Church. The goals set up were high, but not at all impossible. I am sure that the end of the Conference year will bear eloquent testimony to this fact.

DeRidder Methodism suffered a great loss yesterday at noon, when Mr. M. Middleton, mayor of the city, succumbed to injuries received Sunday night by a speeding automobile that struck him down in the streets of DeRidder.

I have just received my copy of the important questionnaire sent out by S. Parkes Cadman, Harry Emerson Fosdick and ten other clergymen. I have filled it out and will send it in immediately. I trust that every other preacher in Louisiana will take a few minutes to add the weight of his testimony to urgent necessity of a warless world and a more Christ-like economic order.

At Oakdale we are going to put our Missionary cultivation efforts on at the mid-week prayer meeting. We can do it here because we have nearly 20 per cent of our membership present every Wednesday night.

G. W. POMEROY, Reporter.

DOINGS OF LAKE CHARLES DISTRICT

By Rev. G. W. Dameron, Reporter

Lake Arthur

Rev. M. W. Beadle is doing a great work as he travels over his field of labor, scattered to the "four corners of the earth." The people report that the Sunday schools are all functioning in a fine way. Special emphasis is being given to the program for the young people throughout the charge. The young people are interested and anxious to get lined up with the program of the church in an active way.

The Kingdom Extension Institute, Rayne, La., January 12

All points in the district that were supposed to have representatives at Rayne were represented. Presiding Elder B. F. Rogers presided and made the devotional talk.

Dr. W. B. Ricks, working with the General Board during this informational period, brought a helpful message on: "Motives for Giving." Dr. R. H. Harper directed the attention of the group to ways and means of disseminating information in the local church. Rev. B. H. Andrews emphasized the values accruing to the local church as a

result of observing the "cultivation period" at the psychological moment. He also urged the "Every-member Canvass" be what the term implies.

Dr. Harper brought out the thought that although the Church has a full program, all plans can be carried to fruition provided proper time and place be given to every need and cause of the Church.

"The Sound of Trumpets" sounded forth 535 times. The spirit of the Institute might be characterized as being fervent, genuine, and intelligently helpful.

Crowley

The women of the Missionary Society renovated the parsonage on the inside, giving it an attractiveness and freshness so desirable in a home.

The Board of Stewards adopted a tentative budget and have it about subscribed. The "Every-member Canvass" really works.

A beautiful pageant, "The Coming of the Christ Child" was arranged by the Sunday school, Mr. and Mrs. Joe Wynn assuming the responsibility for the development of the theme. In connection with the pageant, a White Christmas was observed. About \$22.00 in staple groceries was sent to the Orphanage at Ruston.

The Methodists joined in with the Presbyterians in a "Visitation Evangelism Campaign," led by Dr. A. Earl Kernahan. Twenty-nine have already joined the church—eight on profession of faith and twenty-one by letter. Eight children now in an instruction class are to join later.

The presiding elder brought a spiritual message Sunday night, January 14. Following this was a beautiful installation service of all the officers and teachers of the church. After the duties of the several organizations had been defined and the obligations to carry out these duties had been assumed, a large white cross was placed in front of the pulpit. Attached to this cross was a large candle. Small candles were given to every member of the congregation. Special size candles were given to all the officers. After offering a dedicatory prayer, the presiding elder lighted the large candle. The lights in the auditorium were turned off. Then the pastor, after having his candle lighted by the elder, turned and lighted the candles of the board chairman, the church school superintendent, and the president of the Woman's Missionary Society. These in turn lighted the candles of the officers serving under them. Following this the candles in the congregation were lighted. It was a beautiful symbolism, for Christ is the Light of the world.

Lafayette

Dr. and Mrs. R. H. Harper were delightfully received by the fine people of this church. Without any delay, the new pastor moved right out into the "Every-member Canvass" for the maintenance of the church program and ministerial support. A public installation of the stewards took place with much interest manifested. The congregations are growing in interest and attendance. A lovely cantata was given Christmas. The Lafayette Methodists are to join with other religious groups in a religious census in the early part of February. Already seven new members have been received into the church.

NEWS FROM THE SARDIS-GRENADA DISTRICT

By Rev. C. L. Rogers, Reporter

The Sardis-Grenada District is beaming under the vigorous leadership of its presiding elder, Rev. W. L. Stormont. The preachers and laymen are responding enthusiastically to his trumpet calls.

The presiding elder's agenda contemplates the following objectives: (1) The realization of a harmonious district household. (2) Two Standard Training Schools. (3) Numerous Cokesbury and Vacation Church Schools. (4) A steadily advancing young people's work.

The first meeting of the District Preachers' Association was a spirited session. Discussion waxed warm on the vital question: Non-attendance of Sunday school pupils and League members at church services. Early start on collection of Conference claims was argued thoughtfully. The place of meeting was Coldwater. Officers-elect of the ensuing year are: W. C. Beasley, president; W. R. Hammontree, secretary.

On the night of January 9, the Young People's Union, zone one, congregated at Lake Cormorant for its initial meeting. It was a deluge. Forty were expected and one hundred and two were present. Four forty-minute discussion periods were held. The instructors were: Revs. Mr. Lord, Mr. Grisham, and Mr. Hammontree, and Miss Evelyn Perkins. Miss Jane Mitchell of Senatobia was elected president; Miss Stella May Presley of Coldwater, vice-president; Miss Mattie Lee Youngblood of Sardis, treasurer; Virginia Embrel, Como.

During the period of January 16-19, inclusive, a series of Christian Education Institutes were held

in sixteen charges. Their instructors were: Revs. Mr. Stormont, Mr. Grisham, Mr. Lord, Mr. Tucker, Mr. Hammontree, Mr. Meadors, Mr. Stephens, and Mr. Robinson. Every circuit is included in this ambitious program.

The Sardis-Grenada District is the "Abou Ben Adhem" of all the rest in young people's work. Being so far out in front is a somewhat lonesome experience. How we would enjoy some stronger competition!

ALEXANDRIA DISTRICT NEWS

By Rev. D. B. Boddie, Reporter

The Alexandria District has begun the new year with a "bang." Every charge seems to have started off fine.

Our District Kingdom Extension Institute was well attended and everyone was ready to "go to battle." Our leader was Dr. W. B. Ricks and he did his task well.

Rev. A. H. Baggett, Alco, is completing a new church building at Simpson, a new field for our Church.

By consent of the Bishop and Cabinet, the Oberlin Church has been transferred from our district and the Glenmora charge to the Lake Charles District. Melder and Forest Hill from the Melder charge have been added to the Glenmora charge. Fellowship and Zion go to the Alco charge, thus eliminating the Melder circuit.

Rev. J. J. Rasmussen and his Bunkie congregation have recently had with them Dr. A. Earl Kernahan in a visitation evangelistic campaign, which was a decided success.

Dr. Briscoe Carter, presiding elder, and D. B. Boddie motored to Pollock last Tuesday night, where Dr. Carter preached to a large congregation and arrangements were made for regular week-night services. Rev. D. B. Boddie was asked to supply this congregation for the present.

Dr. A. W. Turner of Shreveport preached at Boyce last Sunday at eleven and at Pineville at night. Good reports of his preaching comes from both places.

Rev. Walter Towner, our young people's worker from Central Office, was with us recently in a council of our Conference Young People's Workers and also helped in setting up the Assemblies' programs for Mansfield in June. Rev. Guy Hicks of Mansfield was present at this meeting and preached at First Church, Alexandria, at the 11 o'clock hour Sunday, and Rev. J. H. Bowdon of Arcadia was also present and preached for the Pineville congregation at the same hour. These two leaders of our young people certainly know how to preach.

GREENWOOD DISTRICT MINISTERIAL ASSOCIATION MEETS

Eighteen of the preachers of the Greenwood District met at the First Methodist Church, Greenwood, Miss., on Tuesday, January 16. A splendid program was in evidence with the following preachers taking part: Rev. J. R. Murff, Kil-michael; Rev. W. W. Bruner, Carrollton; Rev. W. R. Goudelock, Winona; Rev. J. J. Baird, Tchula; Rev. A. R. Beasley, Minter City; Rev. W. J. Cunningham, Schalter; Rev. H. H. Wallace, Moorehead; Rev. S. A. Brown, Drew; Rev. W. I. Henley of Inverness, and others.

Some of the high lights of the meeting was a splendid sermon preached at eleven o'clock by Rev. S. A. Brown of Drew. Brother Brown took as his subject, "Faith," and brought us a very helpful message; devotional by Rev. W. R. Goudelock of Winona and a quartet composed of Revs. J. J. Baird, A. H. Beasley, H. R. McKee and W. J. Cunningham.

Rev. S. A. Brown, of Drew, extended an invitation for the March meeting, which was accepted. The February meeting was dispensed with in lieu of the Kingdom Extension Institute which will be held in Greenwood on about the usual date of our preachers' meeting.

J. O. DOWDLE, Secretary.

MISSISSIPPI ANNUAL CONFERENCE TO HATTIESBURG

The presiding elders, acting on the authority vested in them by the Annual Conference at Brookhaven, Miss., last November, met in Jackson, Miss., January 24, 1934, and selected Broad Street Church, Hattiesburg, as the seat of the 1934 Mississippi Annual Conference. They take this occasion to thank the pastor and members of Broad Street Church and all the people of Hattiesburg who extended an invitation for the privilege of entertaining the 1934 Annual Conference.

T. J. O'NEIL, Secretary.

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

D. B. RAULINS, D.D., Editor

C. MILTON CHALMERS, Manager

Published every Thursday by the Publishing Committee for the Louisiana, the Mississippi, and the North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917; authorized Oct. 30, 1918.

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TERMS:

Subscription Rates: One year, \$1.00; six months, \$0.50. To superannuates and widows of preachers, \$1.00

Editorial

(Continued from Page One)

to require a muscular, sober and clear-eyed type of religion. It will take a real man and a real woman to live up to the ideals it spousors.

There are two names connected with our church's editorial work that should be of special interest to the Methodists of Louisiana and Mississippi. These are Dr. C. A. Bowen, a member of the Mississippi Conference, and now Secretary of our Editorial Department; and Dr. Fitzgerald S. Parker, a member of the Louisiana Conference, for many years editor of the Epworth Era, now Assistant Editor of our church literature. When you read these periodicals you are reading, as it were, messages from our own people. Flanked by their staff of associates, our church is now producing a literature second to none in its own history and second to none of the literature being produced by our sister denominations.

And yet our church periodicals are taken too much for granted. What can be done with such a malady as that? Surely we do not wish a lower and cheaper type of reading. Surely we desire an informed and intelligent church self-respect.

OUR WEEKLY PARTY

Looking over a local paper, I see that Rev. A. Y. Brown, pastor at Calhoun City, Miss., is moving right along with his work.

Young People's Assembly at Mansfield, La., is scheduled to meet June 19-25, according to Dean J. H. Bowdon of Arcadia, La.

"Elevation through Depression" and "Building for Speed" were sermon topics of Rev. G. W. Dameron, pastor at Crowley, La.

The Aberdeen District pastors passed a strong resolution urging the state legislature not to change the dry laws of Mississippi, in their meeting at Vardaman.

Rev. J. M. Bradley, presiding elder Corinth District, recently preached a fine sermon at Booneville, which drew favorable, youthful comment in the Booneville Independent.

Louisiana Woman's Missionary Conference will meet at Rayne Memorial Church, New Orleans, this year. We are hoping to hear from them shortly about their plans and program.

Rev. Guy M. Hicks, pastor at Mansfield, La., and delegate to General Conference, promises us his "platform" with a cut that will be a contribution to our "comic section." All right.

A C. W. A. worker who had not had much experience with the implements of agriculture wrote to headquarters for instructions as to how to use a shovel. Back came the word: "Don't lean on the handle."

Rev. J. A. Alford, pastor of the Covington-Slidel work, Louisiana Conference, is getting under way in his new field. He hints that he may have

something to report later. We shall try to be ready for him.

The Nine-Plus Bible Class, a men's class at Amory, Miss., recently enjoyed a banquet in the social hall of the church. This is one of the large Bible classes of the Conference. W. B. Lewis is president.

"You might say that we are happy on our new field. We have preached at every point on the work. Congregations are good, and in some places much interest is manifested." That is Rev. C. B. Powell, Marksville, La.

Dr. W. P. Buhrman, pastor at Starkville, Miss., recently preached a sermon to "people who are young in years and in mind." He was urging the young people who believe in the best in life to join in the crusade for Christ.

Dr. J. M. Sullivan, Conference Lay Leader of the Mississippi Conference, went out and scouted for a big attendance of laymen for the great Missionary Rally at Jackson, Miss., on January 25. He anticipated great things from this meeting.

The first quarterly conference at Tchula, Rev. J. J. Baird, pastor, was a splendid meeting. The reports to the presiding elder, Rev. W. N. Duncan, from Tchula and Cruger, were very gratifying. The pastor is preaching to large, appreciative congregations.

The Missionary Societies of North Mississippi Conference are gathering a thank offering in appreciation of the life of service of Mrs. W. W. Wilburn, Lexington, Miss., whose death this year brought to a close a long term of service as Conference Treasurer.

The woman's auxiliary of the Methodist Church at Batesville, Miss., has just closed a very successful year's work, according to word from Mrs. Will Marshall. Dues and pledges were paid in full. And a splendid program of outside activities was carried on, from which considerable cash was received for the promotion of the work.

"This job of being a presiding elder," writes Rev. W. L. Broome, Lawton, Okla., "Is a new experience to me, but I am in it for all that I can do." Brother Broome, formerly of Mississippi, is now presiding elder of the Lawton District. The people of the district have given him a great welcome and the year's work has had a most encouraging start.

You will note in our columns from time to time reports from the different districts. The presiding elders are co-operating with us by securing reporters. We want each district to beat all the others, and we want every pastor this year, with his people, to do the unusual and beat each one of the other pastors. We just want to catch the stride of the big day that is ours. Come on.

Revs. G. W. Dameron and G. W. Pomeroy, pastors at Crowley and Oakdale, La., respectively, are going to vie with each other in letting us know what is going on in the Lake Charles District. We are holding the presiding elder, Rev. B. F. Rogers, and these two boys responsible, both for what goes on and what ought to go on. If they fall down on us, off the payroll they go.

Good. "Things are moving along well in this district. The preachers generally have been well received and are hard at work. We had a splendid group meeting of the Missionary women here in Ruston in the new educational building last Thursday." That is Dr. W. L. Doss, Jr., presiding elder of the Ruston District. April 10 and 11 are the dates of the District Conference, and it will be held at Haynesville.

I wish so, too. "I wish you could have been present at my District Institutes," writes Rev. B. F. Rogers, presiding elder of the Lake Charles District. "On the first day at De Ridder the pastors and people came through a heavy rain. On the second day at Rayne they came through a heavy fog. The attendance at both places was 110. We sold and took orders for 1000 copies of "The Sound of Trumpets."

We have heard from Rev. C. W. Wesley, pastor at Summit, Miss. He tells of the heroic work of his Summit congregation last year. As a result the church there is to be dedicated shortly. We recall that Brother Wesley got sick at Conference in Brookhaven. We have worried about him a good bit as he never did write us whether he died or got well. Seems that he did neither, but is working hard toward the latter.

Brother T. E. Holland of Biloxi, Miss., read an editorial in the Advocate about what it is going to cost us really to get into religion for these days. It was about religion coming alive. He wrote, "There is no doubt that when religion comes alive there will be many asking for parachutes, so they can come down. But come on, Brother, and give us more strong medicine in the editorials of the Christian Advocate." We'll do our best, Brother.

The Dads' Club of Southern Methodist Univer-

sity had charge of the chapel program Thursday Morning, January 18. The speaker, Mr. R. L. Thornton, is president of the Mercantile National Bank and of the Dallas Chamber of Commerce. The Dads' Club had made several contributions to S. M. U. in the form of a loan fund and annual fees. These funds are available to the University for beautifying the campus with additional walks and shrubbery.

Now isn't this just a little too strong? "These people are fine, gilt-edged, all wool and a yard and a half wide. They have taken me in cordially and warmly already. I feel as if I have known them all my life. They seem to feel the same way. The year has started off in a most promising way. The lights are bright and the road is level and the going is joyous." Pretty strong I call it. But that is Rev. L. M. Lipscomb taking the green lights as pastor on the Como, Miss., charge.

Now this is entirely too busy. In a letter to our manager, a letter of five lines, he said, "Give my best to Raulins and tell him we're with him; just been too busy of late even to sign checks." That is Rev. H. L. Johns, pastor Trinity Church, Ruston, La. But his statement is disturbing. Is signing checks such a small matter with him? And does he see the inconsistency of sending his "best" to the editor without a signed check? We are afraid that new Christian education building has "gone to his head." But watch him come out of it.

Dr. A. C. Millar, Dean of Southern Methodist Editors, editor of the Arkansas Methodist, has been going up and down in the land. This time he landed in Washington, D. C., on business for the Anti-Saloon League. While in the city he preached in the morning of Sunday at Clarendon Church, in the evening at Mt. Vernon Place Church, of which Dr. Forrey Hutchinson is pastor. At noon on Monday, in company with Chaplain Phillips, he led the prayer in the Senate. Dr. Millar thinks Bishop Cannon will be acquitted in the trial pending.

Dr. C. A. Bowen, Secretary of the Editorial Department of our Church, wants to say a word. Listen! "We are giving special emphasis to the study of Methodism in the church school periodicals appearing during 1934. I believe that your readers will be interested." Well, he is right. We are interested. Already, in my church, the men and women of the adult classes are meeting together during this quarter, and their pastor is leading them in the study of the special lessons of the Adult Student devoted to Methodism. Some of them already are prouder of our Methodism.

On the occasion of the first chapel meeting of the winter term, Centenary students and faculty were greeted by their old time friend, President Emeritus Dr. George S. Sexton, who addressed them on the subject of "The Old and the New." "At this time and in this age," Dr. Sexton said, "we are prone to look for and evaluate most highly things that are new, but there are some things that are not new, nevertheless abiding and in some instances most fundamental and indispensable." Dr. Sexton showed the necessity for emphasis upon such fundamental principles as duty to God, right, love, honesty, reverence, righteousness. "With the development of these qualities, all things will be added unto you," said Dr. Sexton. "Unless we have these qualities ground into our lives in college we are being gyped," he said.

ATTENTION, GENERAL CONFERENCE DELEGATES

Those "platforms" for General Conference are coming in too slowly. Get your pencils and prepare them right away.

In this number you will find a few samples by which you may gauge your effort. You need not complain that you cannot write. We do not care for a long article. Just state in clear, pointed sentences what you wish the General Conference to do. We people out here on the sidelines want to know about how our delegates are looking at things and what they desire for the church.

We shall greatly appreciate your co-operation with these statements. We wish to run them in our columns during the coming weeks. Hurry them in.

D. B. R.

OUR EASTER TRIP

If you wish to join us for the Easter trip, let us hear from you right away. Sailing date is February 14, and date of arrival at Easterport is Easter Sunday morning. Some have already signed up and a cheerful and expectant spirit prevails.

We are talking about the use of the Federal Council's little booklet, "Fellowship of Prayer," written by Dr. Charles E. Jefferson, one of our

great preachers. There is a scripture reading, a brief meditation and a prayer for each day of the Lenten season. Just slip the booklet in your Bible and put your Bible where you must pass it every day as you go to work. It may be used in family worship also. The theme for this year is, "Men Ought Always to Pray."

Many things have conspired to make these days perplexing and overwhelming. The troubled waters though have disclosed the imperative need of a new approach to and understanding of God. The Lenten season provides such an opportunity. Let us make use of it.

If you wish to join us and desire the booklet, just send a stamped envelope to us at 512 Camp Street, New Orleans.

D. B. R.

MISSISSIPPI DISTRICT CONFERENCES

The district conferences of the Mississippi Annual Conference will be held as follows:

Seashore District, at Wiggins, April 12-13.
Meridian District, at Pachuta, April 17-18.
Brookhaven District, at Centenary, McComb, April 19-20.

Vicksburg District, at Louise, May 17-18.

Jackson District, at Pelahatchie, May 22-23.

Hattiesburg District, at Mize, May 24-25.

T. J. O'NEIL.

TO THE PASTORS OF THE ABERDEEN DISTRICT, NORTH MISSISSIPPI CONFERENCE

One of our Sunday school classes has taken the Memorial Mercy Home as a special for this year, and at my request as District Manager of the Home, this class will send a letter to each of you pastors, surely to all the station pastors, requesting you to send them the name of some lady in your church whom you will name as the Home's representative in your church. I hope that each of you will pray over the selection of that woman and that you will send the name in right away, that we may complete the organization in the district. If your charge is not a station and you do not receive a letter from this class and yet you want your charge to take up this very important work, send me the name of the woman that will be your representative.

Fraternally yours,

J. D. WROTEN.

Water Valley, Miss.

HATTIESBURG CHRISTIAN EDUCATION INSTITUTE

By Rev. Geo. H. Jones

The Christian Education Institute of the Hattiesburg District met at the First Methodist Church, at Laurel, on Wednesday, January 17, with about seventy-five present, including sixteen pastors. Waynesboro had the largest delegation present, seventeen.

The hospitality was cordial, and the luncheon served by the good ladies of the Laurel Church was far above the average.

Rev. I. H. Sells, our new Conference Executive Secretary, is to be congratulated and thanked for the helpful program which he sponsored and carried out in a fine manner. May God bless him in his labors.

The speeches were more definite, tangible, and more to the point than those usually made on such occasions. They were encouraging, informing, and inspiring. The subjects and speakers were as follows:

Devotional—I. H. Sells.

The Challenge of Christian Education to the District—J. T. Leggett, P. E.

Meeting This Challenge:

Adult Work—Mrs. W. H. Watkins.

Young People's Work—Miss Mary Everett.

Children's Work—Mrs. J. L. Carter.

Reaching the Unreached—Rev. R. H. Clegg.

Evangelism—Rev. E. A. Kelly.

Missionary Education—Rev. C. C. Clark.

Lashership Training—Rev. J. Fisher Simpson of Nashville, Tenn.

Revs. R. H. Clegg, J. H. Jolly, and E. A. Kelly were elected as a committee to circulate the district goals that were adopted. The committee that drew up these goals were: Revs. R. H. Clegg, Geo. H. Jones, R. A. Allums, and Miss Mary Everett. The Institute went on record as earnestly desiring that these goals be carried out during the year. Let the pastors and Sunday school superintendents especially see to this.

The District Kingdom Extension Institute will meet at Main Street, Hattiesburg, Wednesday, January 31, at 10:00 a. m. Pastors, lay leaders, stewards, and missionary committees, among others, are desired to be present.

The Eastern Group of the Hattiesburg District

will meet at West End, Laurel, Thursday, February 8, at 10:00 a. m.

The Western Group meeting will be held on Thursday, February 15, at 10:00 a. m., probably at Seminary.

BOARD OF FINANCE REPORT

By Rev. W. B. Alsworth, Treasurer

Collections by districts and charges on Supernuante Christmas Fund ordered as a special by the Mississippi Annual Conference and handled through the Board of Finance.

Brookhaven District

1. Scotland charge	\$ 20.00
2. Crystal Springs	17.58
3. Meadville charge	12.30
4. Brookhaven	25.00
5. Wesson	8.34
6. Magnolia	26.06
7. Georgetown Charge	11.56
8. Monticello Charge	12.30
9. Foxworth charge	24.00
10. McComb, Centenary	22.09
11. McComb, Labbranch Street	4.80

Total \$134.03

Jackson District

1. Madison charge	18.00
2. Walnut Grove charge	7.50
3. Lena charge	3.50
4. Terry charge	9.25
5. Vaughan charge	17.00
6. Jackson, Grace	15.00
7. Jackson, Millsaps Memorial	11.38
8. Jackson, Capitol Street	32.84
9. Morton	8.48
10. Camden charge	7.12
11. Carthage	10.00
12. Pelahatchie charge	13.62
13. Mendenhall charge	11.00
14. Farin charge	9.00
15. Bolton charge	14.00
16. Edwards charge	21.16
17. Harpersville charge	7.00
18. Flora	2.00
19. Benton charge	12.50
20. Forrest	15.00
21. Canton	16.00
22. Shiloh charge	6.00

Total \$267.35

Hattiesburg District

1. Bucatunna charge	7.50
2. Collins charge	32.00
3. Laurel, First Church	22.00
4. Laurel, Kingston	17.74
5. Hattiesburg, Main Street	20.00
6. Hattiesburg, Court Street	15.50
7. Hattiesburg, Broad Street	6.88
8. Montrose charge	6.43
9. Magee charge	12.10
10. Mt. Olive charge	7.00
11. Bonhomme charge	5.00
12. Seminary charge	5.70
13. Petal Charge	9.00
14. Waynesboro	6.50

Total \$173.35

Meridian District

1. Lauderdale and Electric Mills	7.26
2. Meridian, East End	21.00
3. Meridian, Fifth Street	10.82
4. Meridian, Hawkins Memorial	11.50
5. Chunky charge	5.50
6. Philadelphia	14.56
7. DeSoto charge	5.00
8. Porterville charge	5.00
9. Philadelphia circuit	12.50
10. Shubuta charge	17.50
11. Decatur charge	6.25
12. Union	12.00

Total \$128.89

Seashore District

1. Saucier charge	20.38
2. Lumberton	14.20
3. Pascagoula charge	6.25
4. Gulfport, First Church	21.00
5. Long Beach charge	6.00
6. Poplarville	9.00
7. Logtown charge	3.00
8. Bay St. Louis	12.00
9. Lucedale	5.00
10. Carriere charge	4.34
11. Columbia	65.00
12. Purvis	4.65
13. Escatawpa	2.00
14. Picayune	10.00
15. Moss Point	16.82
16. Leakesville	7.50
17. Americus charge	5.00
18. Wiggins	15.36
19. Handsboro an Second church, Gulfport,	5.20

Total \$292.70

Vicksburg District

1. Gloster	4.65
2. Port Gibson	50.00
3. Fayette	13.00
4. Yazoo City	22.00
5. Louise	10.30
6. Centerville	10.00
7. Rolling Fork	21.00
8. Utica charge	26.87
9. Hermanville charge	8.50
10. Lorman charge	9.00
11. Silver City charge	11.25
12. Natchez	22.76
13. Vicksburg, Crawford Street	26.87
14. Vicksburg, Gibson Memorial	6.50
15. Oak Ridge	5.00
16. Angulla	13.60

Total \$273.03

PRESIDENT OF YOUNG PEOPLE'S DIVISION AND EPWORTH LEAGUE

By Rev. E. D. Simpson

The President of the Young People's Division should be confirmed by the quarterly conference as the President of the Senior Epworth League.

There may be a disposition on the part of pastors and presiding elders not to confirm Senior Epworth League Presidents when the local church is operating the Young People's Division under the law of the Church, on the ground that the President of the Young People's Division is not President of the Senior Epworth League, thus regarding the Epworth League in the Young People's Division as having been swallowed up by it as a small Sunday evening supper, being a part of a unified, co-related or co-operative day's ration. This is as it ought to be, and I hope the coming General Conference will so rewrite the law, and will also change "4" under "Question 36—Epworth Leagues: Confirmation as Presidents of Senior Epworth Leagues," to Young People's Division: Confirmation as Presidents of Young People's Division.

The above idea was evidently in the mind of the framers of Chapter Thirteen of the 1930 Discipline. But the actual law as was passed concerning the Young People's Division is directly contrary to what seems to have been the intention of the framers, for paragraph 469 (2) of the 1930 Discipline renders all such intentions futile. The paragraph is as follows: "Each department of the Young People's Division shall carry on its work through two organizations, namely, the Sunday School and the Epworth League. This organization, their fields of operation, and their inter-relations, shall be determined by the General Board of Christian Education, provided that the result shall be a unified program of work in each department and in the Division; and provided, further, that the General Board of Christian Education is specifically charged to keep inviolate the initiation and autonomy of the Epworth Leagues as organizations operating within the Young People's Division."

I do not know how this restriction rule could be made plainer, stronger and more graphic. All that was written and interpretation thereon in unifying the Young People's Division as an organization is swept away. About all that can be said as to a unified organization, making the organization of the Young People's Division the only one with organic powers, is that its officers are the only officers for all the organizations. In every organized Young People's Division there must be an Epworth League, since "Each department of the Young People's Division shall carry on its work through two organizations, namely, the Sunday School and Epworth League. The Epworth League, being a separate organization "within the Young People's Division," must have officers of its own to be "autonomous." The president of an Epworth League is vested with all the powers and dignity and authority as the president of the Young People's Division. The president of the Young People's Division is the president of the Epworth League, not because he is the president of the Young People's Division, but because the Epworth League has the right of its own "initiative and autonomy" it chooses to accept the president of the Young People's Division as its president.

If there is a Senior Epworth League in the Young People's Division the president should be confirmed by the quarterly conference, regardless of the fact that the same person is serving as presidents of both organizations. The General Board of Christian Education has marvelously carried out a "unified program" in spite of many churches that have not seen fit to organize according to the law of the Church. I again express my hope that the coming General Conference will re-write the law on the organization of the church on Christian Education so the General Board of Christian Education can carry out their "unified program" in a unified organization.

Felt Much Better

By Taking Cardui

"I took Cardui at two different times for a run-down condition," writes Mrs. P. M. Deason, of Tyler, Texas. "I would get nervous and could not sleep well. This would make me feel badly in daytime. I read about Cardui and thought it would be a good idea to take it. I took eight bottles one time and six another. I felt much better after taking it and was able to sleep."

If you are weak, run-down, nervous, take Cardui, for women.

Good-bye COLD!

When You Take This Complete Cold Remedy

A COLD is too serious a thing to trust to half-way measures. Remember, a cold is an internal infection and must be got at from the inside.

Grove's Laxative Bromo Quinine is the thing to take because it is expressly a cold remedy and because it does the four things necessary.

The 4 Things Necessary

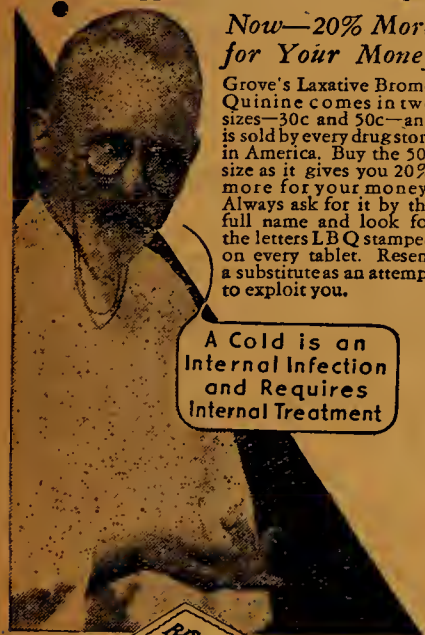
First, Grove's Laxative Bromo Quinine opens the bowels, gently but effectively. This is the first step in expelling a cold. Second, it combats the cold germs in the system and reduces the fever. Third, it relieves the headache and that grippy feeling. Fourth, it tones the entire system and helps fortify against further attack. This is the treatment a cold requires and anything less is taking chances.

Grove's Laxative Bromo Quinine is utterly harmless and perfectly safe to take. It is, and has been for years, the leading cold and grippe tablet of the world.

Now—20% More for Your Money

Grove's Laxative Bromo Quinine comes in two sizes—30c and 50c—and is sold by every drugstore in America. Buy the 50c size as it gives you 20% more for your money. Always ask for it by the full name and look for the letters L.B.Q. stamped on every tablet. Resist a substitute as an attempt to exploit you.

A Cold is an Internal Infection and Requires Internal Treatment



GROVE'S LAXATIVE BROMO QUININE

FROM BROTHER S. W. MILLER

Dear Dr. Raulins—Bank breaking, depression, and short collections have cut me so short I had thought of discontinuing my paper; but I have been taking the Advocate possibly about the longest of any other subscriber, and I can't afford to give it up now. Enclosed find my dollar to continue. I see so many items of interest to me, and names of those whom I knew so well, some of them giving me joy, and some sorrow. In 1878 I attended Conference at Grenada, and my roommate took down with malaria hematuria, and we were at a home where yellow fever had taken several lives. It was a very severe case, and the other preachers were afraid to come in to wait on him, so the doctor and I had it to do. He got well and preached for many years.

Finally, Saturday evening, I got to go to church to hear Rev. Sam Steel preach his wonderful sermon on the "Vicarious Suffering of Christ." At the close there was a general shout, and his mother sprang into the pulpit and clasped him in her arms. I have followed him during all his ministry and am sorry of his sudden decline.

On the fourth of February, which is the Sunday before my birthday, I am to preach my eighty-seventh anniversary sermon. Tell the brethren to rally to the grand old Advocate and bring it back to its former strength.

Yours in Christ,
S. W. MILLER.

Frisco, Texas.

GENERAL EVANGELISTS OF THE METHODIST EPISCOPAL CHURCH, SOUTH

1. Harry S. Allen—1406 Carrier St., Denton, Texas.
2. Henry W. Bromley—16 Oak Knoll Gardens, Pasadena, Calif.
3. O. H. Callis—Wilmore, Ky.
4. Jordan W. Carter—Wilmore, Ky.
5. Burke Culpepper—535 LeMaster Place, Memphis, Tenn.
6. D. L. Coale—322½ Colorado Boulevard, Glendale, Calif., or Box 1405, Birmingham, Ala.
7. R. L. Flowers—Denton, Texas.
8. J. O. Hanes—1101 N. 44th St., Birmingham, Ala.
9. Sam Haynes—Clarkston, Ga.
10. Andrew Johnson—Wilmore, Ky.
11. James B. Kendall—1127 Richmond Road, Lexington, Ky.
12. Gus A. Klein—1567 Waverly Place, Memphis, Tenn.
13. Lovick P. Law—Siloam Springs, Arkansas.
14. H. C. Morrison—523 W. First St., Louisville, Ky.
15. Frank M. Neal—1413 Fillmore St., Amarillo, Texas.
16. W. Hardy Neal—Box 74, South Side Station, Springfield, Mo.
17. Jno. M. Neal—Huntsville, Texas.
18. Thurston B. Price—147 2nd Ave., N. St. Petersburg, Fla.
19. W. C. Swope—Box 111, Charleston, Mo.
20. W. E. Thomas—4 Westminster Apt., Nashville, Tenn.
21. George Tucker—2014 Nelson Ave., Memphis, Tenn.

EASY TO RAISE MONEY for your Favorite Organization

40,000 organizations have raised much needed funds through the sale of Gottschalk's Metal Sponge. Our liberal co-operative plan will make it easy to obtain the money necessary to carry on your work.

Gottschalk's Metal Sponge is known to the housewife from coast to coast. It cleans and scours pots and pans twice as fast with half the effort. Keeps the hands dainty and white. This year, two new items will add materially to your profits—Kitchen Jewel and Hand-L-Mop. They sell on sight and repeat. Write for our liberal money-making plan.

METAL SPONGE SALES CORP.

John W. Gottschalk, Pres.
2726 N. Mascher St., Philadelphia, Pa.



The Little Fellow that does the BIG Job

GOTTSCHALK'S METAL SPONGE

Do you lack PEP?

Are you all in, tired and run down?

WINTERSMITH'S TONIC

Will rid you of

MALARIA

and build you up. Used for 65 years for Chills,

Fever, Malaria and

A General Tonic

50c and \$1.00 At All Druggists

RED EYES

Quickly cleared up after reading, sewing or driving. Dickey's Old Reliable Eye Wash has given painless, prompt relief for 50 years. Price 25c.

DICKEY DRUG CO., BRISTOL, VA.



PARKER'S HAIR BALSAM
Removes Dandruff—Stops Hair Falling—Imparts Color and Beauty to Gray and Faded Hair
80c and \$1.00 at Druggists.
Hiscox Chem. Wks. Patchogue, N. Y.

"THE BIGGEST CAKE I EVER SAW"

By Dr. T. W. Lewis

On Friday evening, January 19, 1934, about 2000 friends of Rev. C. N. Terry gathered in Character Builders Hall of the Madison Heights Church, Memphis, to celebrate his 100th birthday. A Cake weighing 1000 pounds had been prepared and put in the middle of the large platform. Brother Terry was brought from the Methodist Hospital, a block away, and seated by the cake. A small group of friends sat on the platform with him. The singers of the city rendered several choice selections and groups of other musicians added their contribution to the delight of the throng. Rev. H. S. Spragins, presiding elder, an old friend, presided. A number of brief addresses were made and Brother Terry stood up and spoke briefly a few words of thanks. He also told us his "secret of a happy life"—"Love God and serve your fellowman." The big cake was cut into many pieces and everybody received a slice. It was a notable occasion. He has lived well, served nobly and is loved and honored by all.

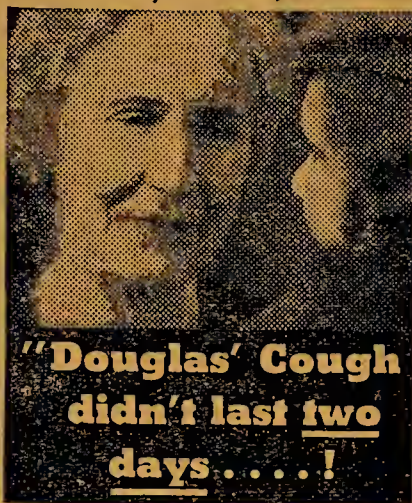
Church Furniture

Work of the Highest Quality At Reasonable Prices

Write for Catalogue

BUDDE & WEIS MFG. CO.
JACKSON, TENNESSEE

MRS. M. MCKENNETT, of Brooklyn, N. Y., writes:



after we followed my doctor's advice

"Douglas had such a bad cough," writes Mrs. McKennett. "We gave him Pertussin. My doctor had advised it for me. His cough didn't last two days!"

WHEN you "catch cold" the moisture glands inside your throat and bronchial passages clog up with mucus. Your throat feels dry, tickly—you cough, but can't "raise" a thing.

How can you get these little throat glands back into action? Take Pertussin—that's all!

Just a spoonful or two starts the natural throat moisture flowing freely. Phlegm is loosened—your throat is soothed. Nature, with the help of Pertussin, then begins to cure your cough!

The scientific extract of a medicinal herb, Pertussin contains no narcotics, no harmful drugs. And it won't upset digestion. Buy a bottle today.

PERTUSSIN

has been prescribed by doctors for 30 years... It works safely!

REMEMBER THIS CROSS

It Means the REAL ARTICLE

GENUINE ASPIRIN



Of Bayer Manufacture

When you go to buy aspirin, just remember this: Every tablet of real aspirin of Bayer manufacture is stamped with this cross. No tablet without this cross is GENUINE Bayer Aspirin.

Remember this for your own protection. Tell your friends about it for their protection. Demand and get Genuine Bayer Aspirin.



Genuine Bayer Aspirin Does Not Harm the Heart

MEMBER N. R. A.

HEADACHES

Yield Quicker

To This RELIABLE
"Balanced Prescription"

It's bad enough to have a headache, it's worse to take chances with unbalanced UNSAFE imitations which may upset your stomach and leave a "Heart-Shocking" after-effect. STANBACK, the ONE "Balanced Prescription," contains exactly the proper amount of each pain-relieving agent to insure both SPEEDY and RELIABLE relief. STANBACK also gives quickest relief from Neuralgia, periodic and muscular aches and pains due to inorganic causes. Ask for STANBACK and for your PROTECTION, make sure you get STANBACK.—10c.—Adv.

Gray Hair

Best Remedy is Made At Home

You can now make at home a better gray hair remedy by following this simple recipe: To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it yourself at very little cost. Apply to the hair twice a week until the desired shade is obtained.

Barbo imparts color to streaked, faded or gray hair, making it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

for BILIOUSNESS

Sour stomach gas and headache due to CONSTIPATION



10¢

35¢

Why Liquid Laxatives are Back in Favor

The public is fast returning to the use of liquid laxatives. People have learned that the right dose of a properly prepared liquid laxative will bring a perfect movement without any discomfort at the time, or after.

The dose of a liquid laxative can be varied to suit the needs of the individual. The action can thus be regulated. A child is easily given the right dose. And mild liquid laxatives do not irritate the kidneys.

Doctors are generally agreed that senna is a *natural* laxative. It does not drain the system like the cathartics that leave you so thirsty. Dr. Caldwell's Syrup Pepsin is a liquid laxative which relies on senna for its laxative action. It gently helps the average person's bowels back to regularity.

You can always get Dr. Caldwell's Syrup Pepsin at any drug store, ready for use. Member N. R. A.

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

JAMES HENRY RAMSEY

"The Lord buries His workmen but carries on His work." James Henry Ramsey was a workman that needed not to be ashamed. He was born July 10, 1861, at Elzy, Miss., son of Augustus and Mary Evans Ramsey.

On September 1, 1892, he was married to Miss Jennie Ford of Pittsboro. There were born to them one son, William of New Mexico, and seven daughters, Mrs. Gertrude McCormick, Panama; Mrs. Bessie Campbell, Atlanta; Mrs. Mary Carpenhaver, New Jersey; Mrs. Edna Jamieson, Misses Esther, Clara and Ruth, of New Albany, Miss.

He was circuit clerk of Calhoun county for twelve years, cashier of Vardaman bank several years, farmer and insurance man. He was strict in his business and a man of integrity, esteemed by all.

He was converted at Young's Chapel, Elzy, at seventeen, under the ministry of Rev. J. H. Smith. He joined the Methodist Church and through a long life was a consistent, active member and official of his church. His church came next to his home. He was devoted to both, to his friends and to the Masonic fraternity. He was honored and loved by a large circle of friends.

He died at his home in New Albany, June 24, 1933, after a lingering illness. He was buried with Masonic honors from his church he loved so much. His body sleeps in the Pittsboro cemetery, near the scenes of a long and active and useful life and among the friends he loved so well.

HIS PASTOR.

New Albany, Miss.
January 18, 1934.

MRS. MARGARET FRANCES LOWE

Mrs. Margaret Frances Lowe was born at Peachtree Creek, Georgia, the present site of Atlanta, on February 17, 1844. She was a descendant of a sturdy Irish ancestry, being the daughter of James H. and Mary Ford Curry, natives of the old country.

Miss Curry, along with her parents and one sister, moved to Claiborne Parish, Louisiana, in 1851, where she spent forty-three years of her life. She was married to Mr. Madison Hawkins in the year of 1870, and, to this union, two children were born: Jim Tom and Mattie M. Hawkins, both of whom preceded her in death as did also Mr. Hawkins.

Mrs. Hawkins was married to Mr. Thomas Turpin Lowe in 1878. To this second union seven children were born: Perry F., Jesse W., Tiny, Finis L., John T., Jennie, and E. Henry; five of these still survive, Tiny and John T. having already preceded her.

In the year 1900, Mrs. Lowe, with her family, moved to Waldo, Arkansas, where she resided until 1918. She and the family then moved back to Louisiana and settled at McIntyre. Her husband, Thomas Turpin, died there in 1924.

Mrs. Lowe was a member of the Methodist Protestant Church for sixty-five years. On moving to McIntyre she found no church of her denomination, so she assisted in organizing a Methodist Episcopal Church, South, Bethel.

A Nurse Advises



Mrs. Anna Weatherford of 508 Alabama St., Pine Bluff, Ark., said: "I have taken Dr. Pierce's Golden Medical Discovery as a general tonic and have always found it a great aid in case of poor digestion, stomach and bowel disorders. As a practical nurse I have advised many to give this tonic a trial." All druggists. New size, tablets 50c, liquid \$1.00. Large size, tabs, or liquid, \$1.35. "We Do Our Part."

FRECKLES

TAN BLACKHEADS BROWN PATCHES
QUICKLY REMOVED WITH **PRESTO**
FACE CREAM

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and then joined. She was a member of that church until her death.

Last year, while visiting her only surviving daughter, Mrs. Roy A. Hayes, Waldo, Arkansas, she fell, and from the aftermath of the injury she suffered intensely until the morning of January 14, 1934. She then went to her new and prepared home which was awaiting her in glory, and there she is resting, relieved of the fatigue, suffering, and the cares of this world.

In her years of active service she was always found at her post of duty, she was faithful to her pastor, and his needs and work one of her first considerations.

She was a devout Christian. God was to her a great God. He was her all and in all. She had great faith in her Lord, and until her death she trusted in Him.

We shall miss her from our little flock at Bethel Church, but our loss will be and is heaven's gain.

She was faithful unto death; there is a crown laid up for her.

J. F. DRING, Her Pastor.

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At these three trying periods a woman needs Lydia E. Pinkham's Vegetable Compound. Give it to your daughter when she comes to womanhood. Take it for strength before and after childbirth. Take it to tide you over Change of Life. Take it whenever you are nervous, weak and rundown.

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Take CAPUDINE is the answer. CAPUDINE contains several ingredients so proportioned and balanced to act together producing team work which provides such quick, easy relief. CAPUDINE is liquid—already dissolved. It naturally takes hold quicker without upsetting the stomach. Can you afford not to take the best? Try it for periodic pains and cold aches also. 10c-30c-60c a bottle.

CLEAR ALL CALENDARS FOR OCTOBER 6

By Wm. T. Ellis

A drive is on—unlike anything ever before attempted in the religious life of America—to observe October 6, 1934, as National Sunday School Teachers' Recognition Day, with a mass meeting in every village, town and city in the country.

The simple purpose is to honor the more than two million Sunday school teachers and officers who, unpaid and unrecognized, have been one of the underlying educational influences of our time. This generous expression

Help Kidneys

- If poorly functioning Kidneys and Bladder make you suffer from Getting Up Nights, Nervousness, Rheumatic Pains, Stiffness, Burning, Smarting, Itching, or Acidity try the guaranteed Doctor's Prescription Cystex (Siss-tex)
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of appreciation should wholesomely stimulate all religious interests by concentrating public attention upon the Sunday school. Denominational and religious education organizations have already pledged co-operation. It is of urgent importance that this

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THE MODERN ONE-PIECE GRAVE VAULT

date—October 6, 1934—be kept free from conflicting engagements by all religious organizations. Officials should at once reserve it on their calendars, and put the subject into their programmes. If active co-operation is forthcoming, this should be the outstanding religious demonstration in American history.

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NEW ORLEANS

Vol. 81—No. 6. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 4065.

D. B. RAULINS, D.D., Editor

NEW ORLEANS, LA., THURSDAY, FEBRUARY 8, 1934.

C. MILTON CHALMERS, Manager

EDITORIAL OBSERVATIONS

IMPERATIVE URGENCY marked the two great missionary rallies held at Jackson and Alexandria. Increasing confidence and growing courage were reflected in the great crowds that attended each.

Bishop Collins Denny presided over the Jackson meeting which was made up of delegates from the entire state of Mississippi, covering both Conferences.

Bishop Hoyt M. Dobbs, just from the Arkansas rally which was held at Little Rock, opened the Alexandria meeting with this statement: "This is not a mass meeting, but a conference. We are here to serve the Conference." This was in keeping with the fact that the late session of the Louisiana Conference had voted this date for an adjourned session of the Conference to consider the Kingdom Extension work. Dr. R. H. Harper, Secretary of the Conference, stated the object of the meeting.

Calling attention to the fact that the great days of the church were the days of persecution and opposition Bishop Dobbs said, "This is no time for defeatism and a negative attitude, but a time for positive, aggressive and heroic action."

Dr. T. D. Ellis, General Secretary of the Board of Church Extension, describing the situation in which the Church is placed today urged that we need a new and better perspective for our time. He said that each age offers its peculiar challenge. "We have met the challenge of plenty, but have not met it effectively," he said. "The challenge of opportunity is now upon us sudden like a cataclysm. How will we meet it?" He urged that nothing is gained by evasion, and that the call of 1934 will be best answered by a fearless facing of facts followed by intelligent and courageous action.

Bishop U. V. W. Darlington gave a heartening report of the rallies already held, telling of the throngs that have attended them. He spoke of the critical days that are upon us, pleading that what we do must be concrete, practical and real.

Bishop Arthur J. Moore, introduced by Bishop Dobbs as "my commander-in-chief," delivered the great and searching address of the rally. To those who have not had the privilege of hearing Bishop Moore will be greatly helped by reading the first chapter of the Kingdom Extension

book, "The Sound of Trumpets." This chapter formed the heart of his message.

Dr. Elmer T. Clark closed the afternoon hour with a discussion of the book and its unprecedented sale.

* * *

NO INFORMED and interested member of our church can overlook the critical emergency with which we are confronted. And all such members are heartened by the growing success of these great rallies.

It would be a serious mistake, though, for us to become stranded in our emergency psychology. We need to be told again and again that we have passed definitely out of a period in the history of the church and that we are just as definitely entering upon another. We may tarry awhile with emergency relief but to stop there is but to underscore tragedy with tragedy. Constructive and well planned work must begin.

Not only must the missionary program be rethought and rewrought, but both in outlook and in action the church must gird itself for the shaping of the overwhelming time in which we live. Vacation and laissez faire days of selfishness are over. It is time to strike our tents behind the lines and move steadily and determinedly toward the battle front, where the day cannot be won by spasmodic effort let it be called either by an ancient or modern name.

The gathering spiritual momentum of these great rallies should reach a grand climax at General Conference and there shape a program for our Methodism that will command the intelligence, sacrifice, courage and consecration of the whole church. If the church is the biggest business of men, then we should plan for big things. If it be a timeless institution among men, faced by these days so threatening, it should, with definite objectives and an undefeatable spirit, advance along the entire front.

Once more hear the words of S. Parkes Cadman: "When Methodists regain their early fervor, they will again be the shock troops of the Kingdom."

* * *

THE PUBLIC SCHOOL teachers of Louisiana held their annual session in New Orleans in December.

They passed a resolution asking that the school funds of the state be separated from the other funds. This action was not prompted by the desire that the monthly check be passed out on time. Although this is an extremely important item. Many of the teachers have had to wait indefinitely for their pay. This with rather severe cuts makes a serious problem of the matter in itself.

But these teachers have seen funds, supposedly for the support of the schools, diverted to other objects. And they see our public school system in jeopardy. Some seem to feel that our schools are sometimes made the football of politics with the schools playing a losing game.

Is it any more the responsibility of the teachers to look out for the schools than it is for the citizenship of the state? Our children make up the student bodies. When our schools suffer our homes suffer at once. What we do or fail to do for our schools writes itself immediately in the lives of our children.

As a country we still show more concern for pigs, sugar beets and guns than we do for our children. We have a well organized Department of War and a Department of Agriculture. But we must be content with a "bureau" of Education. So long as we are more interested in pigs, pumpkins and potatoes than we are in our children we need not be surprised that we produce pumpkin-souled and pig-minded people.

Teachers, strange to say, have had a hard time in securing for themselves and the work they do the attention and support that they deserve. Slaves once did the teaching. Of course slaves have great difficulty in acquiring social status. But as long as the slaves are more intelligent than their masters there may be some chance. And so long as our teachers are more intelligent and selfsacrificing than the common run of people our country has a chance.

Teachers do not strike or stage a walk-out. They will come as nearly working for nothing as do ministers of the Gospel, it seems, and they have more in common with this group than any others. Thus far the teachers and preachers have not stood far apart in their ideals and purposes for the country.

OUR DEBT TO THE EARLY METHODISTS

By George H. McNeal, M. A.
(Wesley's Chapel, City Road, London).

Mr. Maldwyn Edwards in a lately published book on "John Wesley and the Eighteenth Century," says, "A man who had transformed the spiritual nature of England as effectively as the industrial revolution had changed its physical aspect was of necessity the most influential person of his day. His influence had its source in religion, but it overflowed into social and political channels. An England which had been swayed by his tremendous religious message was bound to listen with respect to his political opinions. Even as a politician his significance lies not in the genius of his politics, but in their loftiness."

I have been claiming now for years that John Wesley was the greatest of Englishmen. If he was not, who was—Shakespeare—Milton—Bunyan—Cromwell? A case might be made out for any one of them, but I put it to my readers—Did any one of them exhibit as strong and fine a character? Did any one of them in his lifetime do a greater work? Has any one of them left a more abiding influence for good in the world? Judged by these standards, John Wesley was the greatest of them all. Leslie Stephen long ago spoke of him as "The greatest captain of men of his century." Buckle described him as "The first of ecclesiastical statesmen." Lord Macaulay said: "The greatest event of the era was the work of Wesley." The historian, Lecky, says: "Wesley's sermons were of greater historic importance to England than all the victories by land and sea under Pitt." Augustine Birrell, who is still happily with us, rightly sums up the opinions of many others when he says: "He helped to save England from the horrors of the French Revolution." The late Dean Hutton, of Winchester, who wrote a biography of Wesley a few years ago, declared, "Wesley's influence is as wide and enduring as Napoleon's and more permanent than Bismarck's. His greatness is incontestable and his influence still unimpaired."

Many recent writers have emphasized the influence of the Wesleys and the evangelical revival of the 18th century on the social and philanthropic life of our country. For instance, Dr. J. Wesley Bready, in his "Lord Shaftesbury and Social Industrial Progress," speaks of Wesley as Shaftesbury's spiritual father, and tells us that the great philanthropist considered him the greatest character in modern history. Why? Not because the early Methodism boasted a complicated theology or expressed itself in elaborate ritual or made proud claims to infallibility in all matters pertaining to faith and doctrine, but because it represented an ardent endeavor to appreciate the spirit of Jesus, and to apply that spirit to all the complicated problems of human relationships. "Dost thou love and fear God?" asked Wesley: "It is enough; I give thee the right hand of fellowship." Lord Shaftesbury late in life declared, "I am satisfied that most of the great philosophic movements of the century have sprung from the evangelicals."

John Wesley awakened the conscience of the entire English-speaking world to religious activity. Today he is acknowledged as the special prophet of thirty-five millions of zealously religious people bearing his name, working for social righteousness in all quarters of the globe. Wherever the English tongue is spoken Charles Wesley has set countless multitudes singing his hymns of triumph. Whitefield, their early helper, established a style of preaching which captured the multitude and forced the pulpit into closer relationship with life's daily problems.

The Wesleys influenced John Howard in his work of humanizing the whole prison system. Indeed, Wesley was the greatest philanthropist and social reformer of the 18th century. He devoted his life to the masses for whose souls and bodies in those days no man cared. His first open-air sermon at Bristol struck the keynote of his ministry. He was emphatically anointed to preach the gospel to the poor. To the outcast and degraded he was a messenger of mercy. Some of the noblest trophies of the revival were won in the condemned cell and on the scaffold.

At the foundry in Moorfields, Wesley helped struggling tradesmen with loans; found work for the poor; opened the first free medical dispensaries in London; set debtors free from prison and cared for the distressed French prisoners. He taught his people thrift and temperance, and set his face against law-breaking in every form. He insisted on cleanliness as next to godliness, and fostered the love of reading by his cheap and attractive publications. His own generosity was boundless. He gave away more than £30,000 during his lifetime. Selfish luxury he steadily opposed both by example and precept. In meeting a society whose members were increasing in

goods, and seemed to be growing covetous and extravagant, he said, "I advised you to get all you could and save all you could and give all you could. In the last you have not, but if you are determined to persevere in neglecting it, I recant the other two."

John Wesley influenced William Wilberforce and his fellow-enthusiasts—Clarkson, Newton, Macaulay and Sharp—to overthrow slavery through the sheer vehemence of religious conviction. A few days before he died Wesley wrote his last letter, a trumpet call urging William Wilberforce to continue his "glorious enterprise in opposing that execrable villainy which is the scandal of religion, of England and of human nature." We are celebrating this year the abolition of slavery in the British Dominions. Let us remember the debt that cause owed to the early Methodists.

There has been much discussion recently as to who really started Sunday schools. There can be little doubt that Robert Raikes deserves the greatest possible credit for the organized movement, but it ought not to be forgotten that Sophia Cook (afterwards the wife of Samuel Bradburn, the most eloquent of all the early Methodist preachers, and a woman who kept house for Mr. Wesley), was one of the first to stir up Robert Raikes, in Gloucester. Wesley also greatly influenced Hannah More, who was also one of the early Sunday school pioneers, and who did so much for social betterment among the poor. She silenced the sneers of literary scoffers by her brilliant essays on "The Manners of the Great," and "The Religion of the Fashionable World." Wesley himself established Sunday schools in Georgia, America, during his early ministry as a Church of England clergyman there. At the end of his life no one forwarded the new Sunday school movement more than he did. One of the first Sunday schools started in London was at Radnor Streets, in connection with John Wesley's Chapel in City Road.

The work of the early Methodists in the 18th century led to the formation, towards the end of the century, of all the great modern missionary societies—The Church Missionary Society, the Baptist Missionary Society, the London Missionary Society. The British and Foreign Bible Society and the Religious Tract Society also owed their beginnings a little later to the new religious influences that had come through the work of the Wesleys and their helpers.

The whole of Wesley's teaching was calculated to make the poor and down-trodden man stand on his feet and claim to be the equal of his richer brother in the sight of God. It did indeed have this effect, and no one did more to prepare the democracy of England for its political rights than Wesley, and he never accepted the current views of the reasons for poverty that satisfied so many of the comfortable classes of the 18th century. They were content either to regard poverty as an unavoidable necessity which the poor must be disciplined to accept or that their poverty was the result of idleness and debauchery. Wesley waxed indignant over the latter theory. "That common objection, 'They are poor only because they are idle,' " he said, "is wickedly, devilishly false." Nor were those early Methodists content to accept social evils as the will of Providence. Their practical, industrious spirit set them to work, not only to win their own prosperity, but to set others on their feet. Dr. W. J. Warner, in his book, "The Wesleyan Movement and the Industrial Revolution," says, "Every part of the Movement's remarkably well adapted organization, lay preaching, itinerancy, the circuit, societies, bands and class meetings, was enlisted to serve material as well as spiritual need." In this way John Wesley did more for England than all the politicians and social reformers of his day. He inaugurated a new spirit in which reforms became possible in the years that followed, especially the early years of the 19th century.

At the time I write these words there is a discussion in "The Times" newspaper on the Church's real work. The Bishop of Durham, among others, is rebuking his Archbishops for insisting too strongly on the part the Church should play in social reconstruction. Says he concerning the slum problem: "It is the woeful fact that the 'slumite' is a still more formidable problem than the 'slum,' and a problem far nearer the apparent responsibility of the Church as such than the other."

John Wesley and the early Methodists were as keen as any in the history of the Church in facing social wrongs, but they relied from first to last on their evangelical work as the real work they had to do. Wesley said to his preachers: "You have nothing to do but to save souls." The great thing he set before himself was this. His own conversion in the room in Aldersgate Street, in 1738, had been the turning point of his own life and ministry. Wesley believed that evangelical conversion was the great instrument of social regeneration. He would have echoed with ap-

proval Bushnell's epigram of a later date: "The soul of all improvement is the improvement of the soul."

The early Methodists have set us the task of evangelism. Not since the days of the apostles has the world seen a band of men so completely devoted to evangelistic work as the early Methodists. By them the birthday of a Christian was shifted from his first baptism to his conversion, and in that change the partition line of two great systems is crossed. The Evangelical Revival under the Wesleys was the consummation of the Reformation. That has been largely political; the early Methodists emphasized and exemplified the all-importance of the spiritual. Mr. Stanley Baldwin, our ex-Prime Minister, well said the other day: "There is nothing England needs so much as another Wesley."

A NEW FINANCIAL PLAN

(Continued from issue of Jan. 25.)

SECTION II.

Treasurers

The Publishing Agents shall be the Treasurer of the General Administrative Fund and shall serve as receiving and disbursing agents for all other funds for general work.

Each Annual Conference shall elect a Conference Treasurer at the first session of the Annual Conference after the adjournment of the General Conference, on nomination of the Conference Commission on Budget. The Treasurer shall serve for a quadrennium or until his successor shall be elected. The Conference Commission on Budget shall have full authority and supervision over the Conference Treasurer, and after consultation with the Bishop in charge, it shall have the power to remove from office for cause and to fill vacancies ad interim. The Conference Commission on Budget shall have the books of the Conference Treasurer audited within thirty days of the close of the Annual Conference.

All amounts collected in the local churches on the general and conference askings shall be sent monthly by the local church treasurers to the Treasurer of the Annual Conference; and all Annual Conference treasurer shall make monthly distribution to the Publishing Agents who are receiving and distributing agents for all general work, and to the treasurer of the several Annual Conference Boards and causes for all Conference work, according to the percentage allotted to each board and cause in the total budget for general and conference work adopted by the Annual Conference.

The Conference Commission on Budget shall designate a depository for Annual Conference funds.

SECTION III.

Cultivation and Collection

The amount asked of an Annual Conference by the General Conference for general work shall be submitted annually to the Annual Conference for its consideration. The Annual Conference may accept, increase or decrease the askings for general work; provided that should the askings for general work be decreased by an Annual Conference there shall be a proportionate decrease in the askings for Conference work, taking the askings for Conference work for the previous year as the basis of comparison.

It shall be the duty of the Annual Conference to determine the method by which the combined askings for General and Conference Benevolences shall be allotted to the districts and charges, and the presiding bishops and the Annual Conference shall determine the plan by which the benevolent interests of the Church, both General and Conference, shall be properly and effectively presented to all congregations, and the bishops, presiding elders and pastors shall make diligent effort to raise the full amount of the askings accepted by the Annual Conference.

A congregation, class, or other organization within the congregation may raise and direct a special to a board, institution, or cause only after the church or congregation has provided for or paid in full in askings before or by the time of the meeting of the Annual Conference. Voluntary gifts and bequests for endowment purposes to colleges, universities, hospitals, orphanages and other authorized institutions and boards shall not be charged against the askings for any institution or board from the benevolent collections. The receipts from the collections in Sunday School on one day in each year, known as Sunday School Day, and the receipts from the collections in the Fourth Missionary Offering shall be sent to the Conference Treasurer to be applied according to Paragraphs 434 and 461, Section IV, of the 1930 Discipline; special offerings on other special days of the Sunday school shall be discontinued.

Since the regular financial program of the church,

namely, the support of the pastor, presiding elder, necessary local expenses and the Conference and General Benevolences constitute a prior claim upon the financial resources of the church, the pastor and Board of Stewards shall be authorized to secure the co-operation of all agencies and organizations of the local church (Woman's Missionary Society, the Sunday school, organizations of the Board of Lay Activities, clubs, organized classes, etc.) to aid in raising money until the regular financial budget of the local congregation and the apportionments for General and Conference Benevolences have been paid in full; provided that the funds raised by and of these organizations under constitutional or other rights granted by the General Conference shall not be diverted to the payment of the General and Conference Benevolences; provided further that should the local church budget fail to include a fund for Sunday school literature, the treasurer of the Sunday school shall pay for the literature out of the regular Sunday school collections.

No organization within a local church shall raise and direct funds for any purpose not included within the regular program and budget of the local church and within the askings for General and Conference Benevolences without the consent of the pastor and the Board of Stewards of the church. Requests to raise such funds shall be considered and determined by the pastor and Board of Stewards after consultation with the officials of the organization desiring to raise and direct the funds.

When the total amount to be apportioned to the several claims has been determined by the General Conference and in the case of Conference Benevolences by the Annual Conference, no board or interest such as a school, college, university, orphanage, or hospital shall make a special appeal for funds without the approval of the College of Bishops and the General Commission on Budget in the case of a General Conference interest, and of the bishop in charge and the Annual Conference in the case of an Annual Conference interest.

SECTION IV.

General Administrative Fund

The General Administrative Fund shall provide for the support of bishops, their widows and orphans; and for the expenses of the Judicial Council, the session of the General Conference and such General Conference Commission and Committees as may be appointed, and any other work essential to the execution of the orders of the General Conference.

The allowance for the General Administrative Fund shall be an initial deduction from the funds received for general work.

The allowance for salary and traveling expenses of active bishops, for the support of supernumerary bishops, widows and orphan children of bishops shall be estimated by the Committee on Episcopacy at the General Conference and the amount so estimated shall be reported to the Commission on Budget; provided the Committee on Episcopacy in estimating the allowance for supernumerary bishops and the widows of bishops shall take into consideration the number of years that a bishop has rendered active service and the number of years that a widow of a bishop was the wife of an active bishop. The support of the children of deceased bishops shall be estimated according to their necessities.

The Treasurer of the General Administrative Fund shall pay monthly to the bishops and the widows and orphans of deceased bishops the sum fixed by the Committee on Episcopacy, and as receiving and disbursing agents, shall make distribution to the participating boards and causes.

The Treasurer of the General Administrative Funds, subject to the approval of the Commission on Budget, shall have authority to borrow such funds as necessary to meet any deficits that may occur in the General Administrative Fund.

RACE RELATIONS SUNDAY

The twelfth annual observance of Race Relations Sunday falls on February 11, 1934. The special message for the day, issued by the Department of Race Relations of the Federal Council of Churches, through whom the day was initiated, emphasizes justice to racial minority groups in national recovery plans. "The spiritual and moral values so essential to national recovery cannot be realized when the material advantages are offered to members of one race and denied to those of another," states the keynote of the message.

A special call to the Christian churches urges them to foster advancement in race relations by the prevention of discriminations threatened or taking place under any of the recovery measures and to work for an unequivocal demand for equal opportunity for all without regard to race, creed or color. This theme will be carried by radio stations throughout the country, in the interracial exchanges of pulpits, speakers and choirs in hun-

dreds of churches and other religious organizations. Special mass meetings, interracial dinners and exhibits will be featured in many communities during a week of special interracial events.

A leaflet has been issued by the department giving helpful suggestions for a church service, programs for women's societies, for students, young people and children's groups. Up-to-date information on Negroes, Indians, Mexicans, and Orientals furnishes data for speakers.

"With the resurgence of lynching and mob violence," said Dr. George E. Haynes, Executive Secretary of the Department, "and the many human injustices which are perpetrated against racial minority groups, including discriminations in economic and social life, the observance of this day in 1934 by churches and other religious agencies is a time for special emphasis on the power of good and the forces of law to overcome evil and lawlessness."

MATERIAL FOR RACE RELATIONS SUNDAY

February 11, 1934 having been designated by the Federal Council of Churches as Race Relations Sunday, the Commission on Interracial Co-operation, with headquarters in Atlanta, has again prepared for use in this connection a selection of pamphlets dealing with various phases of the racial situation in the South, and is making this material available to ministers and others desiring to prepare addresses or programs for that occasion.

The selection includes: "The Bible and Race Relations," "America's Tenth Man," "Progress Since Emancipation," "Southern Opinion," "America's Obligation," "Recent Trends in Race Relations," "Southern Leaders Impeach Judge Lynch," and other interesting titles,—twelve different booklets aggregating nearly a hundred pages. The Commission invites requests for this material from anyone interested. No charge is made, but inclosure of ten cents in stamps will be appreciated in part payment of postage and handling.

In preparation for Race Relations Sunday last year the Commission received 800 orders for this material from ministers, missionary women and leaders of young people's societies.

336 WOMEN GUESTS AS MEN PREPARE, COOK AND SERVE MEAL AT CHURCH

Inspirational, and far-reaching in its two-fold purpose, that of affording the women of the church the opportunity of becoming better acquainted with one another, and that of awakening within them a keener desire to further the causes of the church, the Sunday school, the Woman's Missionary Society, the Hi-League, etc., the banquet for the women of Central Methodist Church Friday evening attracted fully 336 women.

The guests were welcomed in the foyer of the church by conference officers, officers and teachers of the three adult classes, and the Woman's Missionary Society, and circle members—Miss Ruth Watts, church secretary; Mrs. Otto Porter, wife of the presiding elder of the Meridian District; Mesdames L. J. Whitaker, Joseph Libby, James Catlett, J. H. Miner, L. L. Cowen, wife of the pastor, J. M. Dabney, Miss Mary Alice Gillespie, Miss Ella Wayne Ormond and Mrs. H. M. Ivy.

Note of Patriotism

A note of patriotism was featured in the red, white and blue crepe paper which entwined the supporting columns and in the mats on the banquet table, placed under the potted Braecuea wankii which afforded the attractive table decorations.

This banquet was characterized by many unique features, the most unusual being that the banquet was planned, the menu purchased, prepared, paid for and, in fact, the whole entertainment "put over" by the men of the church, who proved their efficiency in many ways.

The women were asked to come and enjoy themselves without taking any part in the preparations for the event.

The men, who had been appointed cooks, carvers, etc., were also waiters, wearing their chef's aprons and caps.

After thanks had been offered by Mrs. L. L. Cowen, the "cooks" grouped themselves at the rear of the banquet hall and sang a song of welcome to the ladies.

Miss Ella Wayne Ormond, who has the distinction of being a member of the Woman's Missionary Council of the Southern Methodist Council of the Southern Methodist Church, and also secretary Council of the Southern Methodist Church, and also secretary of the Woman's Missionary Conference of Mississippi, was chosen toast-

mistress. The theme of the program was "The Touch of Human Lives Upon One Another."

Messages Are Heard

Topics of the program and the speakers were: "The Possibilities of Many, When They Are of One Mind," Mrs. P. K. Clark, representing the Woman's Wesley Bible Class; "Small Things," Miss Mary Sanford Graham, a member of Mrs. Neville Brooks' class; "Friendships," Miss Bessie Smith, from the Lula Watkins Bible Class, who requested the banqueters to sing the first stanza of Auld Lang Syne. "The Human Touch was to have been the subject of Mrs. J. E. Parker, president of the Woman's Missionary Society. As she was prevented from attending, being ill, her message was read by Mrs. Hughes Knight.

As the guests feasted, music, especially pleasing, was rendered by Mrs. E. H. Hart and the Meridian School of Music orchestra.

Mrs. J. D. Tucker, accompanist, was in charge of the program.

The selections adding so much to the enjoyment of the evening included: Vocal solo, "The Warrior Bold" (Stephens); encore, dedicated to Dr. Cowen, Louis Myatt; vocal duet, "Gypsies" (Brahms), Mesdames J. E. Northrup and Victor O'Leary; readings, "Amanda's Wedding" and an encore, Mrs. Lavelle Smith; vocal solos, "Life" (Pearl Curran) and "The False Prophet" (Parker), Mrs. H. Lowry Rnsh; vocal solos, "Maytime" (Rombeg) and "When I Think Upon the Maidens," (Head) Marion Giddens.

A bit of humor was injected into the program when in the midst of the banquet, Motorcycle Officer Willie B. Francis, "arrested" Mesdames J. I. Hunnicutt, A. E. McGee and Carey Ethridge, three splendid cooks, for interfering in the kitchen, notice to "keep out" having been given to the ladies.

Other program numbers were: An original poem by Miss Catherine Casteel, toasts to the pastor, the cooks and the carvers by Mrs. Cliff H. Watts and Mrs. Martin Miller, and a few remarks by Dr. Cowen.

The singing of "Blest Be the Tie That Binds" brought to a close this cleverly planned and perfectly executed entertainment.—Meridian Star, Meridian, Miss.

LOUISIANA STUDENTS TO MEET

Representatives of Methodist organizations from every college in the state will meet at Natchitoches, La., on March 2, 3 and 4 to hold their first annual Louisiana Methodist Student Conference. "Facing Today's World" is the theme which will be followed in a number of addresses and open forum discussions to be led by some of the outstanding adult Methodist student leaders of Louisiana. Students will be entertained during their stay in Natchitoches at the homes of the town people, the only expenses being for one or two meals which will be served at the church. All Methodist college students definitely interested in such a Conference should begin making plans to attend. More extensive information and publicity will be handled at each college by local leaders.

LYDEL SIMS.

MISSISSIPPI W. M. S. EXECUTIVE COMMITTEE MEET

The Executive Committee of the Woman's Missionary Society of the Mississippi Conference met in Galloway Memorial Methodist Church, Jackson, Miss., January 19, 1934. The following officers were present: Mrs. T. B. Cottrell, Mrs. Gordon Patton, Miss Ella Wayne Ormond, Mrs. Joseph A. Smith, Mrs. John Sharp, Mrs. Paul Arrington, Mrs. O. S. Oliver, Mrs. D. O. Segrest, Mrs. Norman Taylor, Mrs. D. L. St. John, Mrs. R. E. Johnson and Mrs. W. T. Hegman.

Mrs. T. B. Cottrell, Conference President, presided, and called on Mrs. Gordon Patton, Chairman of Spiritual Cultivation, for the opening devotions.

Each district secretary represented the work of her district.

Miss Ella Wayne Ormond, Corresponding Secretary, stated that, amid trying and unfavorable circumstances, the woman's work had been carried on most nobly throughout the districts. In some of the districts new societies had been organized during the past few months.

Mrs. John Sharp, Conference Treasurer, reported that the Council Pledge had not been paid in full. It is believed, however, that general economic conditions are improving and that this measure of financial recovery will be reflected in increased missionary offerings throughout the Conference.

Surely our women will not relax their efforts to pay our pledge in full in this hour of dire world-need and change when the extension of the Kingdom of God is imperative.

MRS. JOSEPH A. SMITH.

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

D. B. RAULINS, D.D., Editor

C. MILTON CHALMERS, Manager

Published every Thursday by the Publishing Committee for the Louisiana, the Mississippi, and the North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917; authorized Oct. 30, 1918.

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TERMS:

Subscription Rates: One year, \$1.00; six months, \$0.50. To superannuates and widows of preachers, \$1.00

Editorial

OUR WEEKLY PARTY

It is rumored that Rev. C. C. Wier, pastor at Franklin, La., has been sick. We trust he will shake it off shortly and that he will soon be back to his regular batting average.

Mrs. C. H. Brookshire, Kaplan, La., has ordered twenty copies of the "Fellowship of Prayer" for a group to use during the Lenten seasons. Other requests for copies are coming in.

Central Church, Meridian, Miss., Dr. L. L. Cowen, pastor, is using the "Fellowship of Prayer," during Lent. The booklet is made available at the church where all members and guests may secure a copy.

The Missionary Society of Collins, Miss., church was hostess to the recent Zone Meeting of District Number One. The topic of the program was "Hill Climbing." Six auxiliaries were represented. Officers were elected for the new year.

Under the leadership of the president, Mrs. J. H. Miner, the Missionary Society of Central Church, Meridian, Miss., is making a great record. Total raised for all purposes last year was \$2,231. This is but a hint of the magnificent work being done by these women.

Rev. W. M. Tabb, pastor at Kreole, Miss., whose plea for Conference Course books was heard in our columns, writes to thank the brethren who sent him the books. He reports that he now has more books than he needs. We hope he will make the "pass" all right.

"I have read the New Orleans Christian Advocate for many years. I am always glad when it comes, for I think its coming is equal to the visit of a great friend, an old friend whom I love." That is Rev. Henry M. Young, a superannuate of the North Mississippi Conference.

Rev. Don E. Dulany, formerly of the Louisiana Conference, now pastor at Hallettsville, Texas, sends warm greetings to his friends in Louisiana and says, "I rejoice to say that I am in fine condition now, and I must confess that the urge to come back to the Louisiana Conference is tugging at my heart."

Some of our pastors are getting their toes on the mark for the Advocate circulation campaign for March and April. Rev. J. O. Dowdle, Swiftown, Miss., says, "I want to thank you for the splendid Advocate you are giving us. I assure you that we will do our part during the Advocate campaign." Watch him.

Rev. Wm. L. Robinson, Lake Cormorant, Miss., is no back number. A letter the other day brought this word from him: "Go to it, my Brother. I am for you. And I am going to send you something other than talk a little later." We shall be waiting that "other than" and we shall be willing to take some more "talk."

Rev. and Mrs. R. E. Rutledge of the Bonhomie charge, Miss., were visited by angels Christmas.

While their backs were turned a beautiful Christmas tree was set up and when they looked around it was loaded with good things for the pastor and his wife. "We are enjoying our new home and work very much," says the pastor.

"We are planning to make this one of the best years that Eros charge, La., has ever had," says the pastor, Rev. Albert A. Collins. The work is already showing improvement over last year. Two of the churches have placed a new set of furniture in the parsonage. More is to be purchased later. And the pastor has been generously pounded.

Mr. Lydel Sims, publicity agent for the Young People's Division of the Louisiana Conference, student at the State Normal College, Natchitoches, says, "You'd be surprised, perhaps, to learn what a large per cent of the young people who attended our Council of Union Presidents read the Advocate regularly. It's a great paper. We all appreciate your work."

Every now and then a preacher desires a type of help in his congregation that only a few people can render effectively. Especially is this true of young people's work. This is to call your attention to one who renders such service. Mr. Van Carter, better known to the young people of Louisiana as "Uncle Van," has his office at Forbing, La. Write him at that place.

Rev. Burke Culpepper recently conducted a great meeting at Seminole Heights, Tampa, Fla., where Rev. R. L. Allen, formerly of Mississippi, has been pastor for thirteen years. Eighty odd united with the church. On February 1, Dr. E. Stanley Jones conducted a Round Table conference for preachers and their wives in this same church. The meeting was open to all denominations.

Recent additions to the A. V. Lane Museum of Southern Methodist University are three large framed pictures which were transferred from Dallas Hall. One is a picture of the General Conference of 1846, naming each member present. Another is a group picture of early bishops of the Methodist Episcopal Church, South, James O. Andrew, William Capers, Joshua Soule, Robert Paine, and Henry B. Bascom.

Mrs. Grigsby Randle Ross recently died at her home five miles east of De Ridder, La. She was buried at Lake Charles, La., Rev. E. C. Gunn, pastor of First Church, officiating. Mrs. Ross was a daughter of the late Rev. Robt. Randle of the Louisiana Conference, a sister of Richmond Randle of Memphis, Tenn., and of Miss Pauline Randle who was a missionary for many years in Korea, where she died.

We note that Dr. and Mrs. Bryant Lewis, with their two children of Tunda in the Belge Congo, Africa, are on their way home for furlough. Coming by way of Rio de Janeiro they are scheduled to arrive in New Orleans March 28. Dr. Lewis is a son of the late Rev. W. B. Lewis of the Mississippi Conference and a brother of Rev. W. H. Lewis, of Moss Point. Dr. and Mrs. Lewis have been in Africa for fourteen years with one furlough previous to this.

Manning Smith, star Centenary football player and president of the student body of the local college, spoke Monday on the Centenary broadcast over KWKH, discussing "Youth Looks to the Church for Intellectual Leadership," which was part of the general subject discussed on the program, "Youth Looks to the Church." Miss Pearl Hattie discussed "Youth Looks to the Church for Social Leadership," and Miss Anna Pharr Turner spoke on, "Youth Looks to the Church for Spiritual Leadership."

Fifteen Italian books were presented to the library of Southern Methodist University Wednesday, January 17, through the efforts of L. E. Adin, professor of Italian in the extension school of S. M. U. They were accepted by Dr. J. L. Glanville, sponsor of the International Relations club. These books were sent to the University through the agency of the Royal Italian consul at New Orleans, and are meant to constitute a circulating library for those interested in Italian language, politics, art, and literature.

Seashore District is pulling in on the main line. You will hear from it again this year. "I am pleased to report that I am delighted with the outlook at most points on this district. Our pastors are optimistic and are working faithfully to develop all phases of the church work. Attendance on church services, Sunday schools, and young people's meetings is increasing. In most places campaigns have been inaugurated to collect as large percent of the benevolences as possible," is the way Rev. T. J. O'Neil, presiding elder, writes about his district.

We hear that our church at Wesson, Miss., is made up of a fine group of men and women. Though a small church it is wide awake and getting things done. The Missionary Society, under

the able leadership of the president, Mrs. F. B. Hodges, is making a record for itself and the church. "First things first" seems to be the slogan of its thirty wide-awake members. Last year was most successful with all pledges met. Both home and foreign interests were taken care of. They are beautifying the church grounds. As I passed by on the train I saw those beautiful shrubs and flowers. Wish all our people would take such pride in their church grounds.

Dr. Wm. E. Hocking of Harvard University was a guest in New Orleans two weeks ago. During his pause in the city he appeared before the Protestant Pastors' Union to tell of the work of the Laymen's Commission for the study of missions in the Orient, reports of which made up the volume "Re-Thinking Missions," a book creating more discussion about missions than any that has come from the press in the past few years. In reply to a question as to what type of candidate for missionary work he would most carefully consider if he were selecting missionaries Dr. Hocking replied, "The one who, like Dr. Schweitzer, is determined to go anyhow and the one who is willing to go through the severest difficulties in preparation for the work." We might think on that a bit and expand the application to candidates for the ministry and other church work.

"I WAS IN PRISON"

By Chaplain J. H. Moore

We have enough of 1933 Sunday school literature to supply our needs till we can get the 1934 literature. So please, brethren, gather your first quarter of literature and let me have it just as soon as your Sunday schools have finished with it. Also, urge your people to save their books and return them to the church so you can send them to me. Remember, I prefer the quarterlies, but I want all the Uniform Lesson material, whether quarterlies or monthly magazines. Let me urge you again to save us all the popular magazines you can. Our boys up here (and by the way, they are your boys) are dependent upon you for something to read. Let's make their long, dark, rainy days brighter by giving them something to read. Ask your news stands to give you these magazines and then write me where they are, or better, send them to me. I wish to thank everyone who has been contributing to this wonderful cause, and also to thank those who have written me personally concerning these matters; may God bless you.

Just an illustration of the kind of work I am trying to do up here. At our Christmas service, and it was a good one, a thing happened that stirred my soul. I had spoken of the Father's Christmas gift to us, and of the joy of Christmas and how this Christmas was sad for many parents because the old home was broken up, etc. And at the close of the service a young man came to me and said, "Chaplain, I don't want you to think that I want to unload my troubles on you, but I have a few words if you will listen." And I said, "Say on, brother!" Here's about what he said: "I don't live in Mississippi, and I have no relatives or friends in the state, and I have not had a word from any soul from outside the prison since I have been here. And, if you run up on anybody that you think would be interested in me, I will appreciate anything that comes from the outside."

What did I say? What would you have said? Here is what I said: "Fine, old fellow. Just leave the cake to me and my wife." He did. I delivered the cake before I left for my Christmas holidays, and the cake I ate during my holidays was better. Somehow, when I ate cake I felt that I was communing with that boy back at Parchman!

Pray for us! Help us. About 2,600 men and boys are speaking to you through me. Will you take heed? Every man up here is a lost son of God. Pray that God may be able to call them back home through your humble servant.

"I was in prison and ye came unto me."

TO THE WOMEN OF THE MISSISSIPPI CONFERENCE

By Mrs. T. B. Cottrell, President Mississippi Conference Woman's Missionary Society

The year 1934 has opened her doors of opportunity to us and as we enter these wide-open doors what are our hopes, our aims, our ideals?

Can we say with Paul, "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus?"

Forgetting past failures as well as past achievements and entering the wide-open doors of op-

portunity, taking Jesus as our ideal in service, prayer, and giving, will bring to us joy, peace and prosperity in our spiritual lives, which is our greatest need.

Upon the threshold of another year may we "Seek first the kingdom of God and His righteousness," and then we may claim His promise, "All these things shall be added unto you." This appeal is made to every woman of the Church through the Woman's Missionary Society.

Our hopes are that the efforts put forth through this work may reach a higher standard in every phase of service—more punctual in attendance, more study in understanding our offices and our work, more spiritual in our living, and more liberal in our giving. It may be a sacrificial giving, but it will bring a greater blessing.

We did not reach our Council pledge for 1933, but with faith in you, and relying upon our Heavenly Father's leadership, our aim is to reach it as it stands during 1934.

We are grateful for the co-operative efforts of every member in each auxiliary, and bespeak the same beautiful co-operation coupled with a press toward the higher mark.

We have been stirred by our recent Missionary Rally to the great need, both spiritually and financially. So as a woman's organization of our Church, may we help meet this need. As the women of Philippi, we must first give ourselves; like the woman with the alabaster box, we must give our possessions, that we may hear His words of commendation: "She hath done what she could."

Will this be your aim for 1934? If so, joy, peace and prosperity will be yours throughout each coming day.

In our recent executive meeting there was not a pessimistic note. Relying upon your past co-operation and your consecrated insight into the work and its needs, we set our goals higher than those of 1933. We know you will do your part in helping us reach them.

There has been some misunderstanding about sending in news to the Advocate. Although we no longer have a Woman's Page, Dr. Raulins will be glad to publish missionary news in our work. Mrs. McMullan is still our editor.

Be much in prayer and preparation for our annual meeting, which will be held in Crawford Street Church, Vicksburg, Miss., April 3-5.

Council meeting will be held in Birmingham, Ala., March 7-12.

1934 should mean to us greater consecration, greater service and greater giving.

Forgetting, press toward the mark.

LOUISIANA PRESIDING ELDERS READY FOR ADVOCATE CAMPAIGN

Adopt the Month of March

On Friday afternoon of January 26, at Alexandria, La., Bishop Hoyt M. Dobbs had a meeting of his cabinet and presented the Editor of the Advocate, who outlined to the presiding elders the plan for the circulation campaign this year.

By vote of the presiding elders, the month of March was adopted as the time for the campaign in Louisiana. One district has already adopted a good quota of new and renewal subscriptions. There was unanimous and hearty support of the purpose to secure, in conjunction with the Mississippi Conferences, a minimum of 10,000 paid subscriptions.

MY "PLATFORM" FOR GENERAL CONFERENCE

By Rev. T. J. O'Neil, Presiding Elder,
Seashore District

1. Consolidate The Christian Advocate, The World Outlook, and The Methodist Layman into one paper, and call it The Christian Advocate.

2. Consolidate the Board of Lay Activities and the Board of Christian Education.

3. Create a Local Church Commission on Benevolences, with the charge or church lay leader chairman, and the pastor an ex-officio member, and charge this commission with the responsibility of collecting the benevolences; provided that in stations where all concerned think it best, all finances may be placed in one budget, and the Board of Stewards and Commission on Benevolences work out a co-operative plan for collecting the finances.

4. Require undergraduates to take their Conference courses of study either with the Correspondence School, or in a pastor's school approved

by the General Board of Christian Education.

5. Make the bishop an advisory member of the board of managers of any pastor's school within the bounds of the episcopal district, and the presiding elder an ex-officio member of the board of trustees of any pastor's school within the bounds of his district, thus giving them an interest in and responsibility for these schools.

6. Fix the apportionment for general work for the incoming quadrennium at minimum of safety for carrying on the work of the church, and formulate plans by which a gradual transition from the apportionment plan to a voluntary contribution plan will be made possible.

7. Inaugurate a campaign of special evangelistic efforts for a world-wide revival.

LOUISIANA DISTRICT CONFERENCES

Lake Charles District, at Lake Charles, May 15.

New Orleans District, at Slidell, April 9-10.

Ruston District, at Haynesville, April 10-11.

Monroe District, at Rayville, April 12.

Shreveport District, at Mangum Memorial, April 17.

Alexandria District, at Bunkie.

Baton Rouge District, at Hammond, May 22.

INSTRUCTIONS TO DISTRICT REPORTERS

Our readers will note in recent numbers of the Advocate reports from several of the districts in Louisiana and Mississippi. Presiding elders and pastors are co-operating to make this feature possible and profitable. It is our desire that the Advocate be a worthwhile church newspaper, and it would encourage all those enterprises of our territory that make such features readable.

Our district reporters will attempt to give our readers interesting information as to the work in each district.

Of course, we shall not have space to print matters of purely local interest, and the people generally will not read them if we do. But we do wish to share with all our readers the matters that are of value and interest beyond our borders.

Reporters are asked to keep eyes and ears open to what is going on throughout the districts for which they are responsible. Pastors, laymen, the women and their work, the young people and our superannuates are the people in whom we are mainly interested. Anything unusual going on in neighboring denominations that is of interest and value may be reported. Let no reporter be deceived into thinking that a big building and a big membership are necessary qualifications for a place in the news columns. Do not overlook that small charge or circuit on which great things for the Church and Kingdom are being done. From time to time let it be known what our schools, orphanages and other institutions are doing.

Reporters, write it just as interestingly as you know how. Let it not be labored. If there be no time much for the writing, just send us simple statements of the facts.

Let us make the columns of the Advocate good and interestingly readable.

THE DISTRICT CHRISTIAN EDUCATION INSTITUTE

Mrs. A. L. Covington, Reporter

The Christian Education Institute for the Southern Vicksburg District was held at Natchez, Miss., January 19, 1934, with Rev. I. H. Sells presiding. The subject was "Christian Education in the District." Inspiring talks were made by the following speakers:

"The Challenge of this District," Rev. H. G. Hawkins.

"Meeting This Challenge," for—

Adults—Mrs. W. H. Watkins.

Young People—Miss Chesley Hagar.

Children—Mrs. J. L. Carter.

"Reaching the Unreached," Rev. J. L. Morrow.

"Evangelism," Rev. J. L. Sells.

"Missionary Education," Mr. H. H. Crisler.

"Leadership Training," Rev. J. Fisher Simpson.

A committee was appointed to formulate plans and the following program of work was adopted for the churches of this district:

That there be thorough organization of the local church boards, according to the plans laid down by the General Board of Education and outlined in its pamphlets.

That there be held church and charge institutes, at which the membership of the church may be informed of the plans and work of the church. That these institutes be as informal as possible and be interspersed when convenient with refreshments, musical programs, etc., which would encourage also the social feature.

That there be informal age group discussions.

That there be at least two training schools in the district, as many Cokesbury classes as possible and local training.

That Sunday School Day be observed in every school 100 per cent.

That every school observe Home and Foreign Missionary programs 100 per cent.

That there be Vacation Schools held throughout the district.

That Childhood and Youth Week be observed in every church.

FIRST CHURCH, NEW ORLEANS, HAS REVIVAL

Rev. William H. Wallace, Jr., pastor of First Church, New Orleans, has taken his assignment quite seriously. In prayer-meeting, Sunday school, Sunday services and other features of the church life he has enjoyed evidences of much increased interest and activity. With a program that includes the whole church and resorting to every legitimate method for the promotion of the work, the pastor is moving into the new year with much promise.

Last Sunday saw the close of a two-weeks' revival campaign, addressed particularly to the membership of the church, which responded generously. Almost a score united with the church, half on profession of faith, the meeting being conducted by the pastor.

Dr. Wallace, observing the general response of the membership of the church, says: "If we do not have a great year it will be because the pastor was unable to develop plans and provide the leadership that the people need."

A THOUGHT FOR THE WEEK

By Rev. M. H. McCormack, Jr.

"Our great thoughts, our great affections, the truths of our life, never leave us. Surely they can not separate from our consciousness, shall follow it whithersoever that shall go, and are of their nature divine and immortal."—Thackeray.

Great attitudes are the fruits of great thoughts. It is a tragedy when we allow little thoughts to cheapen our personality. How often we have purchased diplomacy at the cost of a compromise with truth. If our daily conversation consisted of nothing but the truth, we would either be very reticent or very unpopular.

White lies were the whitewash that made the personalities of the Pharisees, whom Jesus denounced, appear like whited sepulchers on the exterior while they were of a different complexion on the inside.

To enrich our lives we should begin at the source of character—the thoughts—and establish a rigid censorship, allowing only those thoughts that are noble and worthy to pass on and be transformed into action.

ONE DAY CONFERENCE ON EVANGELISM

New Orleans, February 9

10:00 Devotions, led by Dr. Roger T. Nooe, Nashville, Tenn.

10:15 Address, "Rekindling the Fires," the Rt. Rev. James Craik Morris, D.D., New Orleans, La.

10:45 Address, "The Imperishable Message of Eternal Salvation," Dr. E. H. Rawlings, Nashville, Tenn.

11:15—Hymn and Prayer.

11:30—Address, "The Evangelism For Today," Dr. Jesse M. Bader, New York City.

12:15—Luncheon for ministers and laymen.

1:00—Address, "A Witnessing Church in a Changing World," Dr. Roger T. Nooe.

1:30—Discussion period.

2:30—Devotions.

2:40—Symposium on the Care and Christian Culture of the Church Membership.

(a) "Feed My Sheep," Dr. E. H. Rawlings.

(b) "Until He Find It," Dr. Roger T. Nooe.

(c) "The Shepherd Heart of the Church,"

The Rt. Rev. James C. Morris, D.D.

3:25—Discussion period.

6:00—Youth dinner.

Address—"The Need of Present Day Youth for Christ," Dr. Roger T. Nooe.

Address—"Christ's Need of Present Day Youth," Dr. Jesse M. Bader.

7:30—Devotions.

Address—"The Democracy of Evangelism,"

Dr. E. H. Rawlings.

Address—"The Present Challenge to the Church for a Spiritual Advance," The Rt. Rev. James C. Morris, D.D.

CHRISTIAN EDUCATION IN NORTH MISSISSIPPI CONFERENCE

By Rev. R. G. Lord

THEY WILL HELP. Mrs. J. S. Nabors of the Ebenezer Church on the Beuna Vista charge writes, "We have been using the worship program in the Church School Magazine for the past quarter and think that it has made a great improvement in our program. More people are taking interest in the work." Try this in your Sunday school.

7 Reasons Why Capudine is Best For Aches and Pains

1. A well balanced prescription.
2. Liquid—already dissolved.
3. Therefore quicker acting.
4. Non-narcotic—Non-habit forming.
5. Agreeable to the taste.
6. Speedy elimination from system.
7. Easy on the stomach.

Take Capudine for headaches, periodic pains, muscular aches and pains—10c-30c-60c bottles.

Black-Draught For Gas After Meals

"About five years ago, I suffered at my stomach quite a good deal," writes Mr. M. H. Venable, of Persia, Tenn. "I would smother, have a lot of gas, and bloat. A friend asked me why I didn't take Black-Draught. I took little doses after meals and my stomach trouble was over and has not come back. Now I only take a dose every once in a while."

* * Children like the new, pleasant tasting SYRUP of Black-Draught.



LYDIA E. PINKHAM'S TABLETS

FOR the relief and prevention of periodic pain and such like ailments peculiar to women. Not just another pill to deaden pain. It reaches the cause of the trouble and so helps to prevent future disturbances. If yours is not a surgical case, persistent use should bring permanent relief.

Chocolate coated. Small box 50 cents:

Try Lydia E. Pinkham's Pile Suppositories

Bring welcome relief from the agony of itching, burning, bleeding piles. Simple to use, highly recommended, 75 cents:

YOUR TRAINING PROGRAM. Are you planning any training work in your church this year? If you expect to have a training school or class during the year we would like to know it as soon as possible. Our schedule is rapidly filling up.

CHARGE-WIDE MEETINGS for all the people have been held in sixteen circuits in the Sardis-Grenada District, January 16-19. This movement was planned and announced by the presiding elder, Rev. W. L. Storment. Four teams of workers, each visiting four charges, had charge of the meetings.

Rev. S. H. CAFFEY has been selected to serve as district director of the young people's work of the Greenville District. Mrs. Ben. P. Collier has been forced to resign, which we regret, but Brother Caffey will be able to carry on this important work. Let all the pastors, superintendents, workers with young people, and the young people follow the leadership of Brother Caffey in carrying on this work.

AS DISTRICT DIRECTOR OF CHILDREN'S WORK in the Aberdeen District Miss Tennie Fowlkes has been forced to give up her work, due to illness. We are fortunate in securing the services of Miss Mary Jane Roberts to fill this place. Miss Roberts is teaching at Hatley and her address is Amory. She will be glad to render any help that she can in this work.

A VERY FINE MEETING of the North Union of the Young People of the Sardis-Grenada District was held January 9, at Lake Cormorant. Over 100 young people representing twelve churches, six pastors and eight adult counselors were present, led by Rev. Roy A. Grisham, District Director. This district is leading the Conference in young people's work.

LOUISIANA YOUNG PEOPLE

By Lydel Sims

Been wondering just what your District Director has been doing to keep the job? Wondering what happens to that expense account of theirs which is one of the items that your Conference promotion money goes for? Doubting, perhaps, whether or not they've really been doing what they should be doing?

Maybe you haven't seen your District Directors for quite a while. What benefit are you getting from your money?

Well, would you like to know some of the things your District Director and their Associates are doing? Cast your eyes down this list:

Visitation of many local departments and Unions.

Active correspondence with departments, and contacts with local and Union leaders.

Two district papers, and a larger number of Union papers.

Plans under way for TWELVE Institutes and Training Conferences within the next three months.

Plans already under way for three of the Summer District Camps—and one of them a new one.

A Christian Culture Institute held, and 35 credits issued (this report does not include all the Summer Institutes and Camps of 1933; this is just since September. Institutes are seldom held in the Fall because of school, football, etc.)

More and more reports from local departments because of continued effort.

A one-day Institute held for a District.

Two new charters reported (others were not noted in the reports).

Five new departments and two new divisions formed.

District-wide sponsorship of the Allied Youth movement for prohibition. New Unions in the making—there are twenty-two already.

A district stunt night held, and another district meeting planned.

Meetings of the District Staffs.

Sponsorship and aid in all sorts of Union and local projects.

There you are. That's part of what they're doing. Much that was done wasn't mentioned because they had no guide to follow in preparing their reports. Much of their work is so tied up in Union work that it was left for the Union presidents to report.

And are your district officers loyal? Well, every District Director and Associate Director, except two, in the entire state was present at the Alexandria Council Meeting. And it was a hard trip for many of them.

So that's where some of your money goes. And as long as Louisiana has district officers who are so devoted to the work, we can expect increasingly greater accomplishments.

J. W. DOUGLAS DEAD

Dubach, La.
January 25, 1934.

Dear Brother Raulins:

Death claimed J. W. Douglas last Saturday afternoon, January 20. Brother Douglas was a member of our official board and the father of Rev. Luman Douglas, who is now serving the Duffau charge of the Central Texas Conference.

Brother Douglas was loyal to his church and every good interest of his community, a true friend to his pastor. He is survived by his widow and three fine sons. The funeral was held from the Methodist Church here, Sunday afternoon. The pastor was assisted by Rev. H. L. Johus of Ruston and Rev. C. E. Lamb, pastor of the local Baptist Church. Interment was in the Hamilton Memorial Cemetery under the auspices of the Masonic lodge.

Yours,

W. F. ROBERTS

BEER AND PROHIBITION

By a Subscriber

Beer is the bait which Satan is hurling over this beautiful world, catching innocent boys and girls.

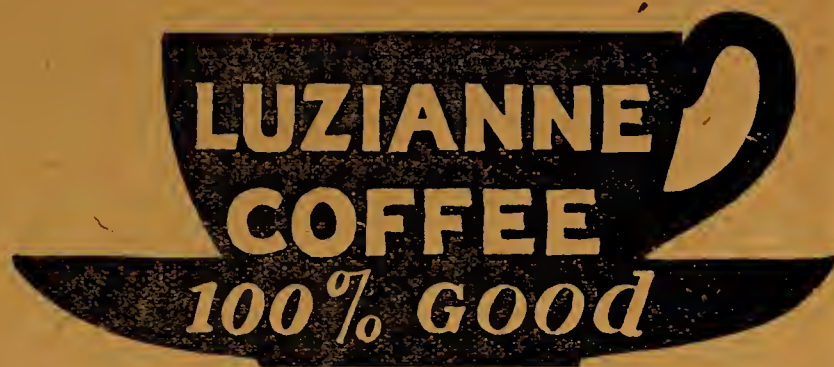
Let us picture the two sides. For prohibition: We can see our Saviour and Lord, with bowed head, and a bleeding heart, as He beholds His once loved followers, using their influence for the beer evil. We look upon the helpless children, mothers and wives, whose hearts have been crushed; and oh! the myriads of others with aching hearts, who seem helpless; but God is for us, and we should go in His strength. For in His Word we read "One can chase a thousand."

We do not have to strain our eyes to see those who favor beer. God knows them.

He tells us in His Word: "Woe unto him that giveth his neighbor drink, that putteth the bottle to him and maketh him drunken."

Picture the youth as he leaves his mother's embrace, with a conscience unsoiled by sin, wending his way with a happy heart, unmindful of the danger that confronts him. Suddenly, a smiling face appears and entices him into his shop, places for the first time the fatal taste that will lead his soul to ruin. Oh! could he peer into the future he would be appalled to behold a wrecked life: children crying for bread, a wife with a broken heart, and a suicide's grave.

Again we read: "Who hath woe?"



Who hath sorrow? Who hath wounds without a cause? They that tarry long at the wine. Look not thou upon the wine when it is red, when it giveth its color in the cup, at last it biteth like a serpent, and stingeth like an adder." Prov. 23:29-33.

Oh! that all mothers would teach and instill into their children's very souls, to touch not, taste not, handle not any intoxicating drug. "At last it biteth like a serpent and stingeth like an adder."

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In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

ADRIAN TRIMBLE

Adrian Trimble, son of the late Adrian Trimble and Martha Keeran, was born in Concordia parish, Louisiana, August 12, 1862, and died at his home on North Union Street in Natchez, Miss., January 19, 1934.

May 7, 1890, he was married to Miss Nettie Foules. To this union were born four children, one of whom died in early childhood. Two sons, Warren B. and F. E. preceded their father only a few years to the Great Beyond.

He is survived by his wife, one daughter, Miss Dorothy, four grandchildren, one sister and several nieces and nephews.

Brother Trimble came to Natchez early in life, and was one of its most valuable and best loved citizens. He was a successful business man, honest

in his dealings and kind and courteous in his disposition. He remained in business from 1887 until 1922, at which time he turned his business over to his sons.

For fifty-five years he was a faithful and devoted member of the Methodist Church. For many years he was an official, as steward and Sunday school superintendent, serving until, as he expressed it, he had helped to train younger ones for the work.

His last illness was brief, lasting from Wednesday evening until Friday afternoon. At his home at 3 p.m. January 20, the funeral service was conducted by his pastor. A host of sorrowing friends and loved ones followed him to the city cemetery where we laid him to rest. We miss him here but we shall see him again, for he is not dead.

His pastor, W. M. SULLIVAN.

MRS. MARTHA IVA BRAZZEL

On Tuesday, November 21, 1933, at five o'clock, the beautiful life of mother was transferred to a brighter world. Funeral services were conducted by her pastor, Rev. W. F. Henderson, Jr., and interment in the Alabama Church Cemetery at Weldon, La.

She was an invalid during the last months of her life, bearing her suffering with that remarkable patience and fortitude which only Christians possess. It can truly be said that her life was a continuous profession of God's wonderful power and love.

Relatives and friends mourn her going, knowing full well their loss is Heaven's gain. Her presence lingers; kindly deeds, loving thoughts, and that open Christian life are remembered daily. The example of her life is a heritage more valuable than gold.

The Christian Advocate was next to the Bible on her reading list. She spoke often of the wonderful messages it brought. She loved her church and Christ with unquestionable zeal.

A chair is vacant in her house, Her voice no longer there; Her pleasant face, her loving hands Are here for us no more. But in that house not made with hands We know she's living now, And some sweet day, we know not when, We'll join her in that heavenly land.

HER DAUGHTERS.

IN MEMORY OF MISS LIZZIE WATTS

On the evening of December 24, a few minutes past five o'clock, the beautiful spirit of Miss Lizzie Watts entered into the life more abundant. Services were held from the Newtoun Methodist Church on Christmas Day by her pastor, Rev. J. L. Smith, assisted by Rev. J. E. Wills, and Rev. J. J. McInnis. While the Christmas bells were ringing out "Peace on Earth," she was listening to the golden bells welcoming her entrance to the eternal city. She had been a faithful member of the Methodist Episcopal Church since early girlhood, and had given her services freely through the years.

It is said that she had been an active member of the local church longer than any other person. She was a charter member of the Sunday school, having served as organist in her early years, as teacher of the Character Builders Class for a long time; then feeling that she must entrust these girls to a younger teacher, she identified herself with the Mary and Martha Class until the closing weeks of her life. She loved her church and had expressed a desire to be carried there for the last time. Her Christian activities were many and varied, touching all classes of people.

She visited much with the sick and those in trouble, carrying sunshine and love wherever she went. She made love the main principle of her life and exemplified the golden rule in her daily contacts.

She walked daily with the Lord In the light of His Holy Word, And He shed a glory on her way.

She was born at Garlandsville in March, 1857, a daughter of the late Dr. and Mrs. J. T. Watts, being at the time of her death 76 years of age. For twenty years she had made her home with her aged brother, H. H. Watts, and family. Her life was an inspiration to the Mary and Martha Sunday school class and we offer this tribute in loving memory.

MISS CLARA BINGHAM,
MRS. W. I. MUNN,
MRS. W. C. MABRY,
Committee.

* * *

Whereas our class has lost one of the most faithful and devoted members in the going of "Miss Lizzie," and feeling the loss most keenly, we desire hereby to express our appreciation of her life and service.

While we sincerely regret the breaking of those earthly ties that have bound so closely through the years, yet we are submissive to Him who doeth all things well, realizing that our loss is her gain and trusting that her cheerful and optimistic nature, her faithful fidelity to duty and her noble Christian character may ever be an inspiration to those who shall come after her. Therefore be it

Resolved by the Mary and Martha Class that we extend our heartfelt sympathy to the bereaved ones, and pray God's blessing upon them.

RESOLUTIONS OF RESPECT AND ESTEEM OF MEN'S BIBLE CLASS OF CAPITOL STREET METHODIST CHURCH FOR BROTHER J. C. WOOD

Whereas God in His infinite goodness and wisdom has removed from our midst our beloved co-worker and brother, J. C. Wood, and in His matchless wisdom lifted the trammels of the flesh and the limitations of time, and given to our brother's consecrated spirit the boundlessness of the infinite, in which to continue his labors of love;

Whereas the results of his enthusiastic and tireless efforts, when he was president of this, our Men's Bible Class, stand forth as a high tide of fellowship, enrollment, and accomplishment in the annals of the class;

Whereas even though a wider field of church activities called for his abilities, his interest in his class never waned, and we, the present membership of the class recognize and appreciate in him an efficient leader, a wise and earnest counselor, faithful co-worker, and inspiring example; be it

Resolved: That the Men's Bible Class of Capitol Street Methodist Church, in recognition of his splendid abilities, his tireless enthusiasm, his devotion to his class and to his friends, in a spirit of fellowship and love, tender to his bereaved wife and family, in their sorrow and loss, their heartfelt sympathy, and offer our prayers that the Great Physician, who can assuage all sorrow, will comfort and sustain with the knowledge that

death is only the open door to a more glorious opportunity for service.

That a copy of these resolutions be given, for publication, to the local papers; to the New Orleans Christian Advocate; to Mrs. J. C. Wood and family, and a copy be kept with the records of this class.

Signed: E. R. Livesay, J. B. Walker, W. C. Trimble, W. C. Gill, Committee.

COTTON YARNS: For knitting and crocheting bedspreads, table mats, chair backs, sweaters, dresses, etc., old fashion unbleached cotton yarns, 40c per pound, postage extra. Furnished in skeins, or on one and two pound cones. Free samples on request. Neely-Tra- vora Mills, Inc., York, S. C.

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Checks Colds first day. Headaches or Neuralgia in 30 minutes, Malaria in 3 days.

Fine Laxative and Tonic
Most Speedy Remedies Known

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Mrs. L. M. LeGuin of 1006 D St., Meridian, Miss., said: "Feminine catarrh caused a run-down condition and I suffered from severe headaches and pains in my back. I also had pains in my right side. I was nervous and felt weak and exhausted all the time. Dr. Pierce's Favorite Prescription corrected all this and I was soon well." New size, tablets 50 cts., liquid \$1.00.

Strengthened By Cardui

Did you know that CARDUI has helped thousands of women to overcome monthly suffering? If you feel badly at monthly times, try taking CARDUI for relief. Harmless. Sold at drug stores.

Help Kidneys

Don't Take Drastic Drugs

You have four million tiny tubes or filters in your Kidneys which may be endangered by using drastic, irritating drugs. Be careful. If poorly functioning Kidneys or Bladder make you suffer from Getting Up Nights, Leg Pains, Nervousness, Stiffness, Burning, Smarting, Acidity, Neuralgia or Rheumatic Pains, Lumbago or Loss of Vitality, don't waste a minute. Try the Doctor's prescription called Cystex (pronounced Siss-tex). Formula in every package. Starts work in 15 minutes. Soothes and tones raw, irritated tissues. It is helping millions of sufferers and is guaranteed to fix you up to your satisfaction or money back on return of empty package. Cystex is only 75c at all druggists.

When Your Cough Hangs On, Mix This at Home

Saves Good Money! No Cooking!

If you want the best cough remedy that money can buy, mix it at home. It costs very little, yet it's the most reliable, quick-acting medicine you ever used. The way it takes hold of stubborn coughs, giving immediate relief, is astonishing.

Any druggist can supply you with 2½ ounces of Pinex. Pour this into a pint bottle, and add granulated sugar syrup to make a full pint. To make syrup, use 2 cups of sugar and one cup of water, and stir a few moments until dissolved. No cooking needed. It's no trouble at all, and gives you four times as much cough medicine for your money—a real family supply. Keeps perfectly and tastes fine.

It is surprising how quickly this loosens the germ-laden phlegm, soothes and heals the inflamed membranes, clears the air passages, and thus ends a severe cough in a hurry.

Pinex is a compound of Norway Pine, in concentrated form, the most reliable healing agent for severe coughs. It is guaranteed to give prompt relief or money refunded.

NEVER FORGET THIS TABLET

It Means the REAL ARTICLE

GENUINE
ASPIRIN



Of Bayer
Manufacture

When you go to buy aspirin, just remember this: Every tablet of real aspirin of Bayer manufacture is stamped with this cross. No tablet without this cross is GENUINE Bayer Aspirin.

Remember this for your own protection. Tell your friends about it for their protection. Demand and get Genuine Bayer Aspirin.



Genuine Bayer Aspirin Does Not Harm the Heart

MEMBER N. R. A.

WHAT IS WORSHIP?

It is the soul searching for its counterpart.
It is a thirsty land crying out for rain.
It is a candle in the act of being kindled.
It is a drop in quest of the ocean.
It is a man listening through a tornado for the Still Small Voice.
It is a voice in the night calling for help.

Why Hospitals Use a Liquid Laxative

Hospitals and doctors have always used liquid laxatives. And the public is fast returning to laxatives in liquid form. Do you know the reasons?

The dose of a liquid laxative can be measured. The action can thus be regulated to suit individual need. It forms no habit; you need not take a "double dose" a day or two later. Nor will a mild liquid laxative irritate the kidneys.

The right dose of a liquid laxative brings a perfect movement, and there is no discomfort at the time, or after.

The wrong cathartic may often do more harm than good.

A properly prepared liquid laxative like Dr. Caldwell's Syrup Pepsin brings safe relief from constipation. It gently helps the average person's bowels back to regularity. Dr. Caldwell's Syrup Pepsin is an approved liquid laxative which all druggists keep ready for use. It makes an ideal family laxative; effective for all ages, and may be given the youngest child. Member N. R. A.

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Are Healed Promptly By
GRAY'S OINTMENT
Used Since 1820 25c at Drug Stores

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Mr. A. S. R. of New York City writes:
"I had 3 bald spots the size of a half-dollar. I used Japanese Oil for 3 months and now my bald spots are entirely covered with hair."
JAPANESE OIL, the antiseptic counter-irritant, is used by thousands for baldness, falling hair, loose dandruff and scalp itch. Price 60c. Economy size \$1. All drug stores.
Nat'l Remedy Co., 56 W. 45th St., Dept. J, N.Y.

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that so many churches are without sufficient insurance, and not properly safeguarded against fire.



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Fire, Lightning, Windstorm and Automobile Insurance for Members.

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808 Broadway Nashville, Tenn.

It is a sheep lost in the wilderness pleading for rescue by the Good Shepherd.

It is the same sheep nestling in the arms of the rescuer.

It is the Prodigal Son running to his Father.

It is a soul standing in awe before the mystery of the Universe.

It is a poet enthralled by the beauty of a sunrise.

It is a workman pausing a moment to listen to a strain of music.

It is a hungry heart seeking for love.

It is a heart of love consecrating herself to her lover.

It is time flowing into Eternity.

It is my little self engulfed in the Universal Self.

It is a man climbing the altar stairs to God.

He who neglects Worship neglects that which separates man from the birds, the animals, the insects, the fishes.

The unworshipful man is an anthropoid with a highly developed brain.

He may be a paragon of morality, but so are bees and ants.

He may be keenly intelligent, but so are wolves and foxes.

He may provide for his family, but so do hyenas and orang-outangs.

He may be successful in affairs, but so are beavers and muskrats.

He may be artistic, but so are birds and butterflies.

Worship is the chief concern of highly developed human beings.

A human being must be graded according to his capacity for worship.

Worship for men is what song is for a thrush, or physical beauty is for a tiger, or speed for a race horse.

Worship lifts men to the next level of experience and justifies their existence as men.

Worship is man expressing his entire personality.

To neglect Worship is to accept lowering as a man.

To neglect Worship is to fall in life's highest function.

The neglect of Worship is physical suicide.

Intelligent Worship is the most remarkable achievement of which a human being is capable.

The primary functions of a Church are to supply incentives for Worship and to furnish the atmosphere for Worship.

If one cannot worship in Church, the Church may be at fault or the man may be at fault.

If the Church is at fault, it will eventually perish unless it remedies the condition.

If the man is at fault, he will dry up and become a spiritual mummy unless he changes himself.

—Dwight Bradley, in "The Congregationalist."

PREACHERS' SONS

"Seth Parker" (Phillips Lord) is a minister's son. So was Houdini, the magician (his father was a rabbi). Paul Robeson and Hall Johnson are sons of Negro preachers. The Rev. Clay P. Morgan, who is writing a book about preachers' children who have won distinction, opens his portfolio for The Watchman-Examiner:

"Time would fail me to tell of Grenfell in Labrador; Schweitzer in Africa; Judson in Burma; Sir Francis Drake, the first Englishman to girdle the globe; Horatio Nelson, the hero of Trafalgar; Cecil Rhodes, empire builder of South Africa; Sir Robert Baden-Powell, founder of the Boy Scouts; Albert Cushing Read, who made the first trans-atlantic flight in an airplane in May, 1919. There was Henry H. Corringe, who brought Cleopatra's Needle from Alexandria, Egypt,

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TO END A COLD...I RECOMMEND VICKS VAPORUB



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VICKS PLAN FOR BETTER CONTROL OF COLDS

and set it up in New York's Central Park, and John Wesley Powell, the first man to attempt the exploration of the Grand Canyon of the Colorado. Samuel F. B. Morse, the inventor of the telegraph; Cyrus West Field, the man who laid the Atlantic cable; the Wright Brothers, the first successful bird men—these also were ministers' sons. Ten of the famous 'Fifty-six of Seventy-six,' signers of the Declaration of Independence, were ministers' sons. Four Presidents of the United States, at least three Vice-Presidents, seven ladies of the White House. Just one more name and I must sign off. Samuel Seabury, who threw the monkey wrench into New York city's political machinery and sent Jimmy Walker scampering across the ocean, is the son of a minister and the great-grandson of the Rev. Samuel Seabury, the first bishop of the Protestant Episcopal Church in America."

LOUISIANA CONFERENCE

Monroe District—First Round

Oak Ridge, at Oak Ridge, Feb. 11, a.m.

Gilbert, at Gilbert, Feb. 18, a.m.

Winnsboro, Feb. 18, p.m.

Waterproof, at Waterproof, Feb. 25, a.m.

Tallulah, Feb. 25, p.m.

Borita, at Bonita, March 4, a.m.

The above dates are subject to change, when practicable, to suit the convenience of those concerned.

H. T. CARLEY, P. E.

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Greets its Large Membership and Offers its Services to all Southern Methodists Needing Insurance

HELPS EDUCATE YOUR CHILD
(Carry Endowment to maturity when child is 18)

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INSURES YOUR INSURANCE
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808 Broadway, Nashville, Tennessee

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or no pay. Write for free booklet telling how it is done. Nashville Medicine Co., 6 Benson Bldg, Nashville, Tenn.

For Hard Coughs or Colds That Worry You

Creomulsion is made to give supreme help for coughs or colds. It combines seven helps in one—the best helps known to science. It is for quick relief, for safety.

But careful people, more and more, use it for every cough that starts. No one knows where a cough may lead. No one can tell which factor will do most. That depends on the type of cold.

Creomulsion costs a little more than lesser helps. But it means the utmost help. And it costs you nothing if it fails to bring the quick relief you seek. Your druggist guarantees it. Use it for safety's sake. (adv.)

Whose Fault?



When a Child Won't Study

"Kept after school!" And it isn't the child's fault, or the teacher's. His mother is to blame. How can a boy get his lessons when his senses are dulled day after day by dosing with sickening purgatives? When a child's bowels are stagnant they need help, of course. But not some drastic drug to upset the stomach, perhaps weaken the entire system; or form the laxative habit. On the right, parents will find a happy solution of this problem:

Here's a boy who gets good marks, has time and energy for play. He is never ill, hardly ever has so much as a cold. When he does show any symptoms of being sluggish, his mother knows just what to do. She gives him a little California Syrup of Figs—and that is all. It's a natural, fruity laxative that is agreeable to take, and its gentle laxative action comes from senna. Parents are urged to use just pure California Syrup of Figs. Be sure bottle says 'California'.



Christian Advocate

NEW ORLEANS

Vol. 81—No. 7. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 4066.

D. B. RAULINS, D.D., Editor

NEW ORLEANS, LA., THURSDAY, FEBRUARY 15, 1934

C. MILTON CHALMERS, Manager

EDITORIAL OBSERVATIONS

THE TRIBAL GOD returns.

It is related that in the late days of the World War, when Germany's men were at the front, leaving a few fragments of men in some of the universities, an old professor and a student were talking. Distance between the student and professor had been annihilated by the tragic pressure of those destiny days. They were talking of the war with its overwhelming and blinding fatalities when the young man asked, "Professor, what does it all mean?" A silence followed, finally broken by this answer from the older man: "It means the passing of the tribal god."

So it seemed in that dark day when some of the more thoughtful discovered the foolish futility of foes praying to the same God while they poured the blood of millions of men upon the soil of Europe, forever impoverishing the world.

Would that it had meant the passing of the tribal god. Would that the river of blood poured out had been sufficient to wash away our petty provincialisms.

But in Germany it seems that the tribal god has returned and laid claim to his abandoned throne. Hitler, reaching out for the Protestant Church as a cudgel of the state, urges the abandonment of the Old Testament and some other Semitic features and factors. He recommends a return to the ancient gods of pagan German ancestors.

Wilhelm Teudt has reduced the number of Psalms to seventy-five, and has revised these, "thoroughly purging" them and removing all "Jewish taint." These great hymns have been "Germanized."

Turn to Psalm 87. The newspapers tell us that the second verse of the "Germanized" version reads: "The Lord loveth the height of Germany more than all the dwellings abroad." And there are other verses of the same tenor.

In the foreword of this new German book of Psalms the author makes the claim that Christ was of pure Aryan blood, "his whole spirituality being foreign to Jews."

Can you imagine the universal Christ, raceless, timeless, being whittled down to a Nazi pattern, recast in a German mold?

Yes, the tribal god has returned.

* * *

HOW AMOS, Hosea, Isaiah, Jeremiah and Ezekiel fought the tribal God. Turn back to your Old Testament and read those pamphlets that bear their names.

Many of the Jews worshiped a tribal god. But these prophets, day after day, resorting to many different methods, they battered and thundered at the shrines and altars of the tribal god. Their countrymen had taken in hand the making of their own gods and they were making them in their own image, thus deifying their

own clannish hates and exclusiveness and excusing their own suicidal provincialism.

Yes, they worshiped Jehovah. But to them he was a Jewish god. He was a god of the hills. Baal presided over the fertile valleys. Consequently it became necessary

MAN'S GOLDEN AGE

From whence comes man's vision of a better world, a world in which dwells love and goodness and justice and grace such as they have never been known in any actual world since the beginning of time? What pictures he has drawn of it, what visions he has cherished through all the slow years of his upward striving! What has kept him at that drawing of pictures and dreaming of dreams? Why has he not grown weary of hoping and expecting and planning for that beautiful and ideal thing that never comes? Why has he not been willing to take his world as he has found it and rest therein content? It has its good points; why not enjoy them? Why clutter up the present with impossible hopes and dreams of some future of which there can be no possible guarantee? Yes, why indeed? But the fact that no reasonable answer comes to all such questionings will do nothing at all to check or stop the process. Apparently we shall never cease fondly picturing our golden age, though so often it seems to us that we are getting scarcely one step nearer to it with the passing of the centuries. That we do thus keep on must mean something, and something of a real significance it would appear. Short of an order of things without meaning or sense, the fact that we do this thing, and keep on doing it, at least suggests some deep race instinct that refuses to die out, that refuses to be finally discouraged and beaten. And again, unless life is meaningless and futile, that instinct must point on to something. We are made for that thing that we dream about so persistently, and all our visioning of it must only be our clumsy attempt to figure out the thoughts and plans of Him from whom we come and in whose great purposes we take our consistent place. The thing we dream about must be in God's plan before our dream was possible, and surely that is our hope and assurance that our dreaming is not in vain. He is committed to a golden age for the race or we would not so persistently hope for it; a redeemed society, a holy city, in which dwelleth righteousness and holiness and brotherhood, is the divine ideal for our human society, and as God's children we are unable to put ourselves outside His great purposing, however slowly and haltingly we may be able to realize it. Why, then, should we cease our striving or grow hopeless over our achieving?—The Canadian New Outlook.

to pay devotions to Baal if they expected divine leadership for their delta farming interests.

Amos preached a God universal in whom all tribal lines were dissolved. Hosea saw this God broken-hearted over his people's idolatry and clannishness. Isaiah saw his Holiness high and lifted up, filling all things. Jeremiah saw him using in-

struments that bore not the Hebrew trademark. Ezekiel heard him declaring that a man must stand alone before him, stripped of his limiting and modifying adjectives, made an individual, potentially a brother to all other men.

Jesus of Nazareth had to fight the tribal god. "Father, thy Kingdom come; thy will be done on earth." But many of his hearers housed in their ancient hates would have none of it. In action and attitude those Jews said, "If he is going to be a messiah for all men, for publicans and sinners, he cannot be our Messiah."

Bitter irony that the Jews of Germany, descendants of those of that far away day, must now suffer the Hitler hate.

* * *

WHO WILL DELIVER us from the tribal god?

We American Christians are not yet qualified for such a stupendous enterprise. Our national life forms a queer commentary on our religion. In our complacency we imagine that we worship a universal God, yea, a Father of all mankind. The Bible is an open book in our land. We have chaplains to open Congress with prayer. A majority of our national leaders are churchmen. Our masters of finance, many of them bear that sacred name of Christian. And yet mobs lynch and burn the colored man, and we decline to place the yellow man in a group from which we may receive immigrants. Yea, we preachers, almost universally endorsed and supported a World War, only ninety of whom opposed, and these, in the main, not of the regular denominations, and twenty-seven of that number being imprisoned for their convictions.

A great Englishman recently wrote a book the title of which was, "Nationalism, Man's Other Religion." Nationalism is the modern word for the tribal god. When nationalism is held to be the supreme good we build larger navies and talk of the relative strength of military forces. We prate of "defense" and continue to define wars as "aggressive" and "defensive." We call upon our tribal god to back our enterprises, but that god is not Christ.

The thought of a Universal and Righteous God, a God with a fathering love toward all men, is one of the most revolutionary thoughts possible to men. When finally grasped and experienced and accepted as the controlling center of our religion and life, it will mean the remaking of man, both as an individual and as a social being whose final completion awaits a fellowship that washes all shores.

Our anxiety today, at least in part, is due to the fearful gap that stretches between our tribal conception of God and the God in Christ who is no respecter of persons.

A LAYMAN VIEWS THE GENERAL CONFERENCE

The outlook is good for making the approaching General Conference of the Methodist Episcopal Church, South, a memorable event in the history of the Church, according to B. A. Whitmore, just home from Jackson, Miss., General Conference city for 1934. Mr. Whitmore, as one of the publishing agents, together with his associate, Dr. Alfred F. Smith, according to Methodist law, is treasurer of General Conference funds; and his recent visit to Jackson was to consult with leaders there concerning arrangements for the approaching quadrennial meeting of Methodism's supreme legislative body and tribunal which is scheduled to open April 26, to be in session two weeks or longer.

"The situation in Jackson is ideal," Mr. Whitmore declared, "and if the General Conference does not go down in history as a wonderful meeting it will be the fault of the delegates, for the city of Jackson and the state generally, irrespective of denominations, have left nothing undone that would contribute to its success. The city auditorium, where the session will be held, is being redecorated for the occasion. This building has a seating capacity of approximately 3,000, the arrangements of the seats furnishing exceptionally good vantage for visitors.

"Jackson itself is an unusual city in that it combines all of the advantages and conveniences of a large city and the friendly atmosphere and 'homey' feeling of a small town. I have never seen better hotel accommodations, and none of them are more than five blocks from the auditorium. The committees which form so important a part of a General Conference will be headquartered in one of the hotels for their afternoon sessions; and the gigantic Publishing House exhibit now in preparation will be located in the city auditorium.

"The attitude toward the coming of the Methodist General Conference is unusually enthusiastic and cordial. A spirit of genuine hospitality pervades the entire city and state. The Rev. Dr. J. L. Decell, pastor of Galloway Memorial, host church, heads up all the local organizations and there seems to be a committee to take care of everything. Not only the Methodists, but the citizens generally are eagerly co-operating with every movement looking toward making the General Conference a great spiritual event."

Asked what he considered would be the chance of a General Conference to register itself in a depression year, Mr. Whitmore said: "In my opinion the General Conference of 1934 will be a Conference to be remembered. Whether it be poor or worthwhile, we will remember the General Conference of '34. I hope and believe it will be marked by vision and forward looking policies. In my opinion there is no other basis on which to hold such a meeting. Methods and mechanics are not all-important. The important things are to forget overhead organizations and our inclination to tell other folks how to run their work, and to busy ourselves with our individual jobs and make the most of the opportunities presented in our great gathering. If everybody does this we will have a really great meeting.

"It is my firm conviction that the 1934 General Conference will be entertained in a most satisfactory way. It is up to the folks who compose the body whether it goes down in history as a great, constructive meeting. The General Conference session presents a wonderful opportunity for the representatives of Southern Methodism to make a great impression on Jackson, a typical Southern city where the air is freighted with the odor of cape jasmine and magnolia blooms, and where Marechal Neil roses and crepe myrtle add their charm to make the 1934 General Conference linger long in the memory of delegates and visitors from the deep South and beyond."

While in Jackson, Mr. Whitmore contracted with the Tucker Printing House for the publication of the Daily Advocate, one of the prime requisites of a Methodist General Conference. The Capitol National Bank will be used as a depository and other banking facilities by the treasurers of the General Conference. Delegates will be housed in the Edwards House, the Robert E. Lee, the Walthall and other hotels. There will be special preaching services daily at Galloway Memorial Church by an outstanding churchman.

Among the notable Methodist shrines in Jackson are: Galloway Memorial Church, which honors the memory of a gallant Mississippian, Bishop Charles B. Galloway, conceded to have been the greatest orator in all Methodism of any time; and Millsaps College which commemorates the memory of its founder, the late Major Millsaps of Jackson, himself an outstanding figure at General Conference sessions of his day.

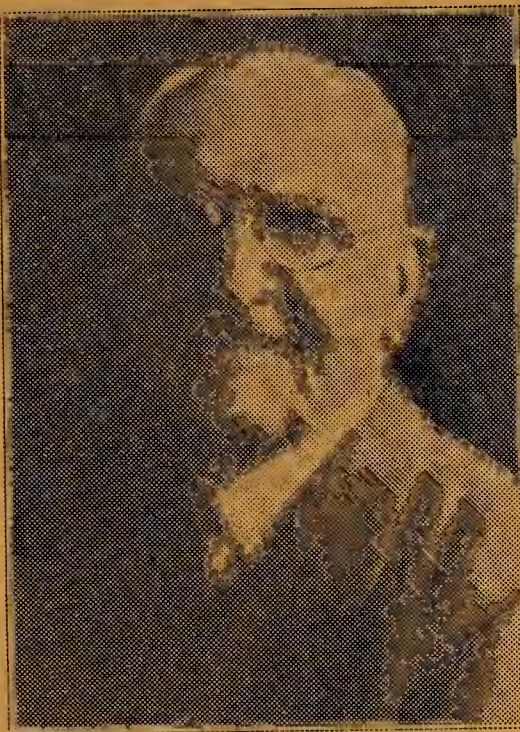
Jackson is also endeared to Methodism in the South by reason of the fact that it was here that Bishop H. M. DuBose, a member of the present Episcopal College, identified himself at the age of 19 with the Methodist ministry, and where at the approaching session he will retire to the emeritus ranks, having given 57 years in active service to Southern Methodism as pastor, editor and bishop, being active in the Episcopal post for 16 years. Another of the church's high connections, Dr. Alfred F. Smith, one of the publishing agents, claims Jackson as his former home, having been pastor of Galloway Memorial when the present building was designed.

Nashville, Tenn., Feb. 1, 1934.

JAMES BROOKS STREATER

By Rev. W. L. Duren, D. D.

The subject of this appreciation is still living and he is today a potent factor in the life of the community where he has spent more than eighty years. No man was ever held in higher personal esteem among his neighbors and the radiance of his life bends in benediction over the little village where his years have been spent. The esteem in which he is held is not due to any single interest or relation, but to the high ideal and the sterling integrity with which he adorned every relation and every task. Although he is a very modest



JAMES BROOKS STREATER

man, even of a shrinking disposition, his life has been throughout a splendid exhibition of manly qualities.

James Brooks Streater was born in Anson county, North Carolina, September 29, 1845, but his biography is no calendared record of months and years—it is the story of the stately march of a worthy life. When he was a mere infant his father left North Carolina in a covered wagon drawn by a single yoke of oxen; and the family settled in Mississippi, first six miles east of the present town of Vaiden, and six years later moved to Black Hawk. But the soil which receives a footprint can not interpret life—the romance of a soul. In the early years Brother Streater was a farmer lad, and he attended intermittently the Black Hawk Male School which was taught by a Presbyterian minister; but his life is not accounted for by its early opportunities—it is the product of a dauntless energy and a high resolve.

On March 21, 1862, he enlisted for service in the Confederate army, in Company A, 30th Mississippi Infantry, Walthall's Brigade, Anderson's Division. He participated in the battles of Murfreesboro, Lookout Mountain, Missionary Ridge, Resaca, New Hope Church, Atlanta, and Franklin. In the last named battle, he was wounded in the hand and as a result he has been almost completely deprived of his right hand. In the same battle, he lost his gun, upon which he had carved his name, and the gun was returned to him forty-four years afterward. The list of major battles in which he had part bears eloquent testimony to his patriotic devotion and service.

After the close of the War, Brother Streater

attended the Black Hawk Male School for one term and then launched into what was to be his lifework. On September 1, 1866, he began a general mercantile business which without interruption has continued down to the present time. In this relation of merchant, he has served the village and the surrounding country for sixty-seven years, without business failure or other mark to subtract from public confidence and respect. The patrons of today are the children and the grandchildren of the customers who came in the early years, but the same merchant presides.

He was married to Miss Mollie Garrott, April 9, 1867, and for fifty years they walked together in the beautiful simplicity of the faith plighted that day. Soon after their marriage, they joined the Methodist Church and they erected a family altar from which there ascended the incense of daily devotion. In 1868, Brother Streater was made superintendent of the Black Hawk Sunday school, and he continued actively in that relation for fifty-seven years. Since 1925, he has been superintendent emeritus. In 1870, Black Hawk Circuit was the first pastorate of the late Bishop Charles B. Galloway, who with his young wife, shared the home of their young parishioner; and out of the happy and helpful influences of that year grew a friendship which was not disturbed until death broke the circle.

Brother Streater served in many other church relations. Six times he was a delegate to the General Conference of his church; three years he served as president of the Mississippi State Sunday School Convention; fifteen years a member of the International Sunday School Executive Committee; he was a member of the original Board of Trustees for Millsaps College, and he has given more than forty years of faithful and unselfish service to the institution; and he was a member of the original Board of Trustees for the Methodist Orphanage of Mississippi. He is the only surviving member of both of these original boards. Last but not least, he has taken the New Orleans Christian Advocate continuously for the last sixty-five years. A good soldier of Jesus Christ, he has carried the banner of his Lord worthily and faithfully. His wide variety of service and honor indicates the esteem in which he is held by all circles. The traditions of his local church revolve about him more than any other, whether he be preacher or layman. Under his modest and unassuming leadership, the faith of a generation has been molded, and his courageous spirit has done much to type the life of that community for more than half a century. And the knowledge and the appreciation of the little village of Black Hawk owes more to him than to any other of those who made up its splendid citizenry.

ANNUAL MEETING OF THE WOMAN'S MISSIONARY SOCIETY

The twenty-fourth annual meeting of the Woman's Missionary Council will be held in the First Methodist Episcopal Church, South, Birmingham, Alabama, March 7-12, 1934.

The Tutwiler Hotel will be Council hotel headquarters.

Committees will meet Wednesday morning, afternoon and evening. A vesper service will be held at five p. m., at which the Holy Communion will be celebrated.

The first business session will be called to order Thursday morning at nine o'clock.

The program for each day is full of interest. Bishop W. N. Ainsworth will deliver the annual sermon Sunday morning, and the Rev. Lavens Thomas II will have charge of the daily noon Bible hour.

Concerning railway rates, we are advised to use in the Southeastern territory, the low rates now in effect, except on the Illinois Central system, M. & O. R. R. and St. L. S. F., daily round trip fares on basis of two cents per mile in each direction, tickets limited to fifteen days in addition to date of sale.

The Southeastern roads have in effect also one-way coach fares on the basis of one and a half cents per mile, and round-trip tickets may be purchased at double that basis with a thirty-day limit.

The Illinois Central system, M. & O. R. R. and St. L. S. F. R. R. have one-way coach rates on the basis of two cents per mile, and in certain instances one and half cent coach fares.

In other territories from which attendance is expected, reduced rates on the straight certificate plan have been granted on a basis of one and one-third of the first-class three-cent fare.

Selling dates of these tickets will be March 3-10 inclusive. Validation dates, March 7, 8, 9, 10 and

12, the last honoring date March 15th. Return tickets limited to 30 days.

Return portions of round-trip tickets will be counted in arriving at the minimum 100 delegates traveling by rail. Therefore, delegates from Southeast should present return portions of round-trip tickets to be counted with certificates.

Publicity agents are requested to take note of these dates, and to urge all who are to attend to purchase tickets to Birmingham on the proper selling dates, also to urge those who attend to travel by rail, that there may be no shortage in attendance.

If the number of tickets purchased may, as nearly as practicable, reflect the actual attendance at the meeting, our appreciation of the courtesy of the railroads will be expressed. A full attendance will also serve as a guide in determining whether reduced rates are justified another year.

MRS. J. W. PERRY, President.

MRS. FITZGERALD S. PARKER,
Recording Secretary.

NEWS, ANNOUNCEMENTS AND SUGGESTIONS

By Rev. R. G. Lord, Executive Secretary

A recent visit on the Lake Cormorant charge, where Rev. W. L. Robinson is pastor, was very much enjoyed. We were at Hollywood for the morning service and Robinsonville at the evening hour. The cause of Grenada College was presented at both places and a substantial offering to the college was made. It was a real joy to visit among old friends again where I was pastor about twelve years ago. The work of Brother Robinson on this charge is outstanding. On January 15 he held a meeting of all the workers of his charge, at which time due recognition was given to the work of the Sunday school teacher. Rev. J. E. Stephens was the speaker of the occasion.

Led by the district director, Rev. Roy A. Grisham, a meeting of the North Union of young people of the Sardis-Grenada District was held at Lake Cormorant on Tuesday evening, January 9. Something like 100 young people were present. Also, the presiding elder, Rev. W. L. Stormont, the writer, six pastors and eight adult counselors were present. The union held a social hour, a worship period and general assembly and met in study groups. It was a very fine gathering.

Rev. B. D. Benson, pastor of the Toccopola charge, is on the job and doing some things. It was my pleasure to visit in his home and take part in an all-day gathering of his people at the Price Memorial Church. Representatives were present from four churches. Plans were made for the organization of the young people at Price Memorial and for Cokesbury training work at Tula and Price Memorial.

Plans have been completed for the holding of standard training schools at Cleveland and Leland. The school at Cleveland will be held March 11, with three courses being offered, taught by the pastor, Rev. Melville Johnson, Prof. P. J. Rutledge and the writer. The school at Leland will meet March 18, and the three courses will be taught by Rev. R. G. Moore, the pastor, Rev. C. A. Parks, pastor at Indianola, and the writer. These two schools will serve the entire middle and lower part of the Greenville District.

A standard training school will be held at Lexington, February 25-March 2. The three courses will be taught by Rev. J. E. Stephens, the pastor, Mrs. W. N. Duncan and the writer. This school is known as the Holmes County School and all churches in the county are co-operating in the school.

In a plan of four-day institute work four teams of workers held sixteen institutes in the Sardis-Grenada District. These meetings were in circuits and were charge-wide in nature. These meetings were attended by 415 people, representing about 50 local churches. Definite plans were made for future work in better organizations, training of workers, missionary education and vacation schools. The presiding elder, Rev. W. L. Stormont, has some very definite follow-up plans for the rest of the year.

Recently Mr. Sanders Smith, president of the Conference young people's organization, called a meeting of the Conference council of young people's workers at Grenada. All of the district directors were present except Miss Helen Evans, who was unable to attend on account of illness. Plans were made for the projection of this important work throughout the Conference. The program committee of the summer assembly for young people, having met and planned in detail

the assembly, announced a most interesting program for the occasion. The assembly will be held at Grenada College June 11-15.

The Conference-wide Standard Training School will be held at Grenada College June 4-8. This will be a five-day school this year, closing Friday afternoon. The feature of this school will be a class for pastors, "The Pastor and His Task." Dr. Unphrey Lee of Dallas, Texas, will be present, delivering a series of Bible lectures at the "Bible Hour" in the morning and occupying the platform at the evening hour. We should have every pastor in the Conference that can possibly come present in this school. Courses in the departmental work will be offered and a course for leaders in the missionary societies will be given. Make your plans to be at Grenada College June 4-8.

There is a way to provide training for every worker in every local church. If you are interested write to me or see me about it.

The writer is in a training class this week at Eupora. The class is well attended and much interest is being manifested. Led by the pastor, Rev. J. M. Guion, and the general superintendent, Miss Blanche McMullen, this church is doing excellent work.

Mr. A. C. Bishop, of Ingomar, has been selected as district director of young people's work for the Corinth District to succeed Rev. Mathis Armstrong, who, because of the press of many other duties, was forced to resign. Let every young people's organization in that district get in touch with Mr. Bishop. Also, Rev. S. H. Caffey has been selected as district director of young people's work for the Greenville District, succeeding Mrs. Ben. P. Collier. Brother Caffey is planning three district meetings, as follows: Clarksdale, February 10, 2 p. m.; Cleveland, February 17, 2 p. m.; Leland, February 24, 2 p. m. He wants every pastor, adult counselor for young people and especially the young people themselves to be present. Go to the meeting nearest to you.

If you want a training class, training school, vacation school, charge-wide institute or any other service that we might render, get in touch with us. We are here to help you.

R. G. LORD, Executive Secretary.

A NEW FINANCIAL PLAN

(Continued from last week)

SECTION V.

Conference Commission on Budget

There shall be in each Annual Conference a Commission on Budget composed of five ministers and six lay members, none of whom shall be a member or employee of any Conference Board, who shall be elected at the first Annual Conference following the General Conference. The Chairman of each Conference Board or Commission, or some person appointed by the Board or Commission, shall have opportunity to represent the claims of his Board or Commission before the Budget Commission. This Conference Commission on Budget shall serve for a quadrennium.

The Conference Commission on Budget shall make diligent effort to secure full information regarding all the Conference interests, that none may be neglected, jeopardized, or excluded, and shall recommend to the Annual Conference for its action and determination the total amount to be apportioned for all the various interests of the Conference.

The Conference Commission on Budget shall recommend to the Annual Conference for its action and determination what percentage of the total sum apportioned and of the receipts therefrom shall be allotted to each of the interests represented without any interest being allowed to have a prior or preferred claim.

The Conference Commission on Budget shall determine the amount to be allotted to each District of the Annual Conference of the General and Conference Budgets, to be determined as set forth in Paragraph 5 under Section I; provided the Annual Conference has not adopted another method of distribution.

The Conference Commission on Budget shall not ask for the several Conference Boards and interests a sum in excess of the amount asked of that Annual Conference by the General Commission on Budget for General Connectional interests; provided, however, that should the Conference on Budget, the Conference approving, deem it necessary to ask a larger sum for Conference interests than that asked for the General Connectional interests, the sum for General Connectional interests shall be increased in the same proportion for that conference.

SECTION VI.

The District Stewards' Meeting

There shall be held annually, in every District, a meeting composed of one steward from each charge, to be elected by the quarterly conference, or the nomination of the presiding elder, at the annual election of stewards. After consultation with the presiding elder, who shall preside at the meeting, they shall estimate and apportion among the several charges of the district according to their ability the salary and traveling expenses of the presiding elder, together with the askings ordered by the General and Annual Conferences and apportioned to the district by the Conference Commission on Budget, unless the Annual Conference has adopted a different plan for the distribution of askings among the charges. The amount apportioned for the presiding elder shall be added by the steward of each charge to the allowance for its own preacher, and its collection provided for in the same way, and distribution prorata of the amount collected shall be made at the quarterly conference. The presiding elder shall fix the time and place of the District Stewards' Meeting.

SECTION VII.

The Support of Preachers in Charge

Every minister who by the rules and usages of the Church is a claimant on its funds, shall have his claim estimated as far as practicable by those who are to pay it or by an agent authorized to act for them.

The salary and traveling expenses of the preacher in charge shall be estimated by the board of stewards, after consultation with him.

The stewards shall report to each church the whole amount to be raised, and that part of it which each congregation is expected to pay. The church conference may adopt its own method of raising the money. Unless otherwise ordered by the church conference, the stewards shall adopt the plan of the every-member canvass, as provided in the following paragraph, provided, however, that no board of stewards or pastor shall incur any indebtedness for the payment of the preacher's salary or the benevolences, by note or otherwise, which indebtedness shall be left upon the charge.

Each member of the Church is expected to pay according to his ability for the support of the ministry, and payments shall be made weekly or monthly. An every-member canvass shall be made by the stewards of every charge in order to ascertain how much each member is able and willing to pay, and whatever amount each member agrees to pay shall be regarded as a solemn obligation.

Signed: W. G. Cram, Chairman; Wm. F. Quilliau, Secretary; R. N. Allen, S. H. C. Burgin, E. L. Crawford, J. E. Crawford, T. D. Ellis, W. E. Hogan, C. C. Jarrell, G. L. Morelock, J. F. Rawls, L. E. Todd, C. W. Webdell, B. A. Whitmore.

ATTENTION, MISSISSIPPI CONFERENCE

I have been requested by Brother W. M. Williams, president of the Conference Board of Church Extension, to advise the brethren that a meeting of the executive committee of the Conference Board of Church Extension will be held in the Capital Street Methodist Church at Jackson, Miss., Tuesday, March 6, at 2 p. m. This meeting is called for the purpose of considering all applications that have been filed with the said board. Those who are contemplating the filing of applications should get them in the hands of the secretary by March 5. Application blanks may be had by writing the secretary of said board.

J. H. MORROW, Secretary.

Gloster, Miss.

CHUCKLE-BURS

Bob Burdette, dreadfully exasperated at his church officers, sat down in a fit of despondency and wrote:

"Tell my trustees when I am dead
That they shall shed no tears,
For I shall not be dead
Than they have been for years."

—Presbyterian Advance.

* * *

The Nearest Step

To see the nearest step is quite enough,
Though all beyond be still in darkness hid.
And if, perchance, the road be somewhat rough,
The less the liability to skid.

—Eric Roberts.

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

D. B. RAULINS, D.D., Editor

C. MILTON CHALMERS, Manager

Published every Thursday by the Publishing Committee for the Louisiana, the Mississippi, and the North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917; authorized Oct. 30, 1918.

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TERMS:

Subscription Rates: One year, \$1.00; six months, \$0.50. To superannuates and widows of preachers, \$1.00

Editorial

OUR WEEKLY PARTY

The Easter Party set sail yesterday. Quite a number have joined us. If you wish to get in, better hurry. We'll pick you up at the first stop.

Come right in, Bishop Dobbs. "We cannot accomplish that whereunto we have set our hands without the continued success of the Church Press." Let's go after that "continued success."

Dr. Briscoe Carter, presiding elder of the Alexandria District, accompanied Dr. W. L. Duren, presiding elder, to the first quarterly conference, Algiers church, New Orleans, conducting the devotional service.

Revs. W. L. Doss, presiding elder of the Ruston District; E. C. Dufresne, pastor at Springhill, La.; A. T. Law, pastor of Felicity, New Orleans, and Jolly B. Harper, pastor of Louisiana Avenue Second Church, New Orleans, were recent callers at this office.

A letter from Rev. J. H. Morrow, pastor at Gloster, Miss, hints strongly that this is going to be the best of the four years on the charge. Prospects for the work are bright. And he threatens us with a good list of subscriptions. And Morrow carries through.

Rev. George Daniel Parker and wife, missionaries from Brazil, worshiped at Carrollton Avenue Church on Sunday, Feb. 4, and on last Sunday morning Brother Parker preached to that congregation. The Parkers arrived in the States several days ago. Brother Parker was pastor at Carrollton Avenue before becoming a missionary.

February 4-18 is the date for revival meetings at Gilbert, La., where Rev. H. W. Rickey is pastor. Prayer is requested that this meeting may prove a great blessing to the people. These people have been very fine to the pastor and his family both in sickness and in health. At the Fort Necessity Church on this charge two valuable men recently died, W. B. Grayson, Jr., and Andrew Kincaid.

Rev. W. L. Robinson, Lake Cormoran, Miss., speaking: "I want to say amen to your efforts to get the platforms of the General Conference delegates published. We want to know what they are thinking. And if they are not doing any thinking, we want to know that too." Now what can we do with that? Delegates, please get the platforms in. The folks are interested as to what our delegates are thinking.

Now what about this? Over here at Crowley, La., where Rev. G. W. Dameron is pastor, the Methodists have been having "Open House" for the members. Took them in relays. Those whose names begin with the letters A to H formed the first group, I to R the second and S to Z the third. The folks had refreshments and a happy hour together. Seems to me that it is a good idea. They were given on three successive nights.

Move over and give Dr. Steel a place. You know he is ours. Some folks "up North" been saying some fine things about him. If there ever was a Southerner he's one. Had a card from him the other day. Here it is:

"Mansfield, La., Feb. 1, 1934."

"I thank you for this good letter. I am slowly creeping back. But my right arm is paralyzed, and I can't recommend my penmanship. A world of things to write and talk about. Love to all, Steel."

I value every word, every letter, and every punctuation of it. And I am recommending him as instructor in penmanship for several of our fellows. They could learn several things from him.

Mr. A. M. Mayo, superintendent of the Sunday school at First Church, Lake Charles, La., is going right straight after his people for subscriptions to the Advocate. Have we told you about that big General Conference number we are going to get out? The Manager tells me that it will sell for something like twenty-five cents per copy, but every subscriber will get it without any additional expense. We believe it will be a souvenir that every loyal Methodist will wish to keep.

MARCH AND APRIL

Are the months set by the Louisiana, Mississippi and North Mississippi Conferences for the circulation of the New Orleans Christian Advocate. These resolutions were unanimously passed. Now the time is upon us when we must carry out those resolutions with the action that they promised.

It is a fact worthy of the heartiest response from our people that during last year, regardless of the financial difficulties faced on every hand, the deficit of the Advocate was reduced by \$2,500.

Another fact that merits consideration is that, while the other members of the Advocate staff have been paid out of the current income and all other current bills have been paid to date, the Editor and Manager have declined asking the Publishing Committee to authorize a loan that their salaries might be paid. They have persisted in the belief that the people would respond with a subscription list that would pay both the salaries and the deficit, and provide current running expenses for the paper.

The price of the Advocate is One Dollar. No complaint can be made at this price.

A feature for this year is the great General Conference number that is being projected. This number will be much larger than the regular size, carrying historical sketches and a number of pictures of places and people prominent in the Methodist history of Louisiana and Mississippi. This number will sell for twenty-five cents a copy, but each subscriber will receive his number without additional cost.

We want Ten Thousand new and renewal subscriptions. This should prove a very small task for 200,000 Methodists.

W. L. DUREN,

Chm. Advocate Publishing Com.

Get Ready For March and April

"I'm not going to wait until March to send in subscriptions," writes Rev. B. C. Taylor, pastor First Church, Natchitoches, La. "Mrs. W. E. Moreland is doing a fine job of this subscription business and you may look for more in a few days. She is the kind that keeps hammering at the importance of good reading in the home." And the list was in the letter. When you find somebody like that in your charge, you find your people ready to subscribe; why, just send in the subscriptions and forget the calendar.

Speaking of subscriptions, here are some others who do not know how to wait for "campaigns." Rev. Geo. G. Yeager, DeKalb, Miss., 8; Rev. E. G. Mohler, Merigold, Miss., 7; Rev. J. W. Ramsey, Porterville, Miss., 5; Rev. F. N. Sweeney, Franklinton, La., 8; Rev. C. F. Sheppard, Mooringsport, La., 7. And there is supporting evidence of a dependable character that Revs. D. B. Boddie, Pineville, La.; J. M. Boykin, Greenwood, La.; and S. J. McLean, Morgan City, La., are actively engaged in circulating the Advocate. Thank you, brethren.

Talking about "Open House," you should see the Ruston Daily Herald of January 1. Why, the new Christian Education Building, first unit of the coming plant of Trinity Methodist Church,

where Rev. H. L. Johns is pastor, was just "spread" all over it. The "Open House" was to celebrate the completion of this beautiful and commodious building. Next week's Advocate will carry Brother John's account of how it was done in "times like these." We borrowed this article from the Ruston paper. All hands, now, give them a big cheer for their brilliant success.

Dr. C. A. Bowen, that Mississippian who is doing so much editorially and otherwise for our Methodist literature, seems to read the New Orleans Advocate. As he passed by just then he said, "I want to thank you for the references to the church school publications and to the emphasis on Methodism made in the New Orleans Christian Advocate for February 1. Such co-operation on the part of our fellow-editors draws closer the lines of comradeship which bind us." That is really an exhortation on the subject, "Keeping the Connections of Connectional Methodism Connected."

"Having been pastor at Porterville twenty-six years ago, upon our arrival we were given a very cordial reception and we found the pantry already filled with enough groceries to last six months. Our old friends seem delighted to have us again and we are having a pleasant time renewing old acquaintances and friendships." That is the way Rev. J. W. Ramsey speaks of his reception at Porterville, Miss. Blessed is the preacher who can "go back." Seems if the appointments were at six-months intervals Brother Ramsey would not have to buy any groceries. Blessed people.

"Eighty counties in Mississippi now have county agents, only Hancock and Stone being without," says the Lincoln County Times. Now I stand up to give Mississippi fifteen rahs for that. There are two points at which we country people have been slow to learn the right sort of economy, and it is at the point of our public schools and our county agents. When times get hard we begin to cut out our county agents and cut down on our schools. And our children pay in both cases. There is no finer rallying point for religion, education, character and economy than the county agent. Mississippi, our eyes are upon you and our hearts are with you.

Bring an easy chair. Hear him grunting? "Dear Brother Editor: On January the 16th, I had my fourth 'Grand Opening.' Next month will be twenty years since I had my first. That was in Jackson, Miss., while I was in Millsaps College and a member of the Mississippi Conference. This time when I went on the operating table I told the nurses to see that my surgeon used "hooks and eyes, or 'zippers,' this time so as to facilitate matters at the next 'opening.' But he does not think that another will be necessary. I am recovering rapidly and expect to be back in my pulpit Sunday, though my doctor says that I must 'take it easy' for some time." Rev. John W. Chisholm, pastor Clay Avenue Church, Waco, Texas.

Rev. Frank C. Collins, pastor at Leesville, La., has this to say: At our first quarterly conference, after the presiding elder, Brother Rogers, preached a wonderful sermon which has been the talk of the town, the pastor reported ten new members on certificate, 33 per cent gain in Sunday school, 84 pastoral visits and a fine increase in church attendance. Last Sunday Dr. Pierce Cline addressed the seniors of the High School in this church and there was a packed house who listened spellbound to his logical utterances. Professor Quattelbaum thrilled the great audience with two very appropriate solos while the High School orchestra and Glee Club rendered three very fine numbers effectively. We are getting off to a good beginning with the Lord's help and co-operation of His faithful ones."

A THOUGHT FOR THE WEEK

By Rev. M. H. McCormack, Jr.

"He jests at scars who never felt a wound."
—Shakespeare.

He has never lived who has not been wounded deep and long. Where the flower is wounded it gives off its most fragrant odor; so it is with a life; our most beautiful lives are those whom the vicissitudes of life have run down and trampled under-foot, bruising and wounding them with ruthless unfeeling.

Scars are ugly to him to whom they are strangers, but beautiful indeed to one who has endured the battles of which such are the badges of honor. Only he who has suffered can say:

"Amid my list of blessings infinite
Stands this the foremost,
That my heart has bled."

REV. C. N. TERRY PASSES

Dear Brother Raulins: Rev. C. N. Terry of the North Mississippi Conference passed to his reward from the Methodist Hospital, Memphis, Tenn., Monday, night, February 5. Funeral services were held in Galloway Memorial Church, this city, Wednesday, February 7, by Revs. L. O. Hartman, T. W. Lewis, G. A. Klein and H. S. Spragins. On June 19, the many friends of Brother Terry here in Memphis celebrated his hundredth birthday. He was very happy on this occasion, and spoke words of tenderness and wisdom to the many assembled in the Madison Heights Methodist Church in honor of the occasion. Brother Terry not only lived a long time according to the calendar, but he lived well.

H. S. SPRAGINS.

Memphis, Tenn.

STATE-WIDE MISSIONARY RALLY AT JACKSON

The state-wide rally at Galloway Memorial Church, in Jackson, on January 25, was a decided success. The church was packed with an audience that eagerly listened to all the addresses. Bishop Collins Denny presided in his usual business-like way, and while there was no apparent haste, the program went along smoothly and on time. The first address of the morning was delivered by Dr. T. D. Ellis, who spoke of the financial condition of the church, and of the need of an awakening conscience on the budget of the Church. Bishop U. V. W. Darlington addressed the audience, telling of the great need of the mission fields and stressing the fact that if the Church did not awaken to her obligations, she is already dead. Dr. Elmer T. Clark presented the plan of the Church for the Kingdom Extension for this year. About five thousand copies of the book were delivered.

In the afternoon session Bishop Moore addressed the conference on "The Need of the Church in This Hour." He stated that the Church needs an experience, an expression of that experience in service and giving, a courage to dare the impossible, and a realization that the call of the Church is a call to a great adventure.

In the evening mass meeting, Bishop Moore preached on "The Mood of the Church," using as his text the words of Paul as found in the first chapter of Romans (Moffet), "For I am proud of the gospel of Christ, for it is the power of God unto salvation." He stated that he believed in this power because: it is the only thing that can deal with sin or the only power that can change human nature; it keeps hope alive in the human breast; and it puts a new spirit in the life of the world.

This rally was a great inspiration to those who attended. There was a large representation of the ministers of both Conferences and a great many laymen who attended this rally.

S. F. HARKEY, Reporter.

NOTES FROM THE COLUMBUS DISTRICT

Our elder, Dr. V. C. Curtis, was off his feet over the recent week-end, and had Rev. J. A. George our pastor at Louisville and Rev. W. B. Baker our pastor at Durant to pinch hit for him in holding quarterly conferences. Both good presiding elder material and this experience will no doubt stand them in good stead in their appointments in the future.

It is reported that the preachers of the district who moved last Conference are preaching out of the "barrel," and using the time to get acquainted with their people. The ones who have been on their charges two or more years are said to be making some new sermons, good ones.

Notice to the preachers of the Columbus District: If you have taken in any new members, repaired church or parsonage, raised any money for Conference collections or on old debts, or done anything that you think might be interesting to the other brethren, please let me know about it so I can report it. Thank you.

T. B. THROWER, Reporter.

GREENVILLE DISTRICT KINGDOM EXTENSION INSTITUTE

The Greenville District Kingdom Extension Institute convened in the Cleveland Methodist Church, Wednesday, February 7, at 10 a.m., Rev. E. Nash Broyles, presiding elder, in charge. The meeting was opened by singing "O For a Thousand Tongues to Sing," after which Rev. E. G. Mohler

led in prayer. After necessary announcements, Dr. Broyles introduced to the Conference Dr. H. P. Meyers, of the Virginia Conference, guest speaker. Also Rev. R. G. Lord, Conference Secretary of Christian Education Board, and Rev. R. G. Moore, Secretary of Conference Missionary Board. The roll call of the preachers of the district, and introduction of representatives from the several charges of the district, showed 21 preachers and 80 lay representatives present.

Dr. Broyles brought a short inspirational talk on the urgent need of the Mission Board of our church. At the eleven o'clock hour Dr. H. P. Meyers, pastor of Centenary Church, Lynchburg, Va., gave a splendid address on the urgent need of missions in the world today. It was greatly enjoyed by all present. And we wish that all the laymen of the entire church could have enjoyed it with us.

At the noon hour an excellent lunch was served by the ladies of the Cleveland church.

At the afternoon session Rev. R. G. Moore explained the plan for obtaining offerings on Easter-Sunday for Kingdom Extension. Reports of the Findings and Courtesy Committees were heard and unanimously adopted by a standing vote.

At the close Dr. Meyers again brought an earnest appeal for consecration to the task before us, which was a very fitting close for the day. It was a high tide meeting in the district. By far the best Kingdom Extension it has been the privilege of the writer to attend, and we believe it is the beginning of a new day for Missions in our district.

C. W. AVERY, Secretary.

HATTIESBURG DISTRICT KINGDOM EXTENSION INSTITUTE

Notwithstanding the fact that it was a cold, rainy day, there was a good attendance at the Hattiesburg District Kingdom Extension Institute, held at Main Street, Hattiesburg, Wednesday, January 31.

All the pastors except six were present; some of them driving from seventy to ninety miles to get to the meeting. A goodly number of laymen also.

Brother Leggett, the presiding elder, was in charge. Mr. W. D. Hawkins and Dr. F. S. Love were the guest speakers. They both made good addresses.

A check up showed that there had been about one thousand copies of the study book delivered to the pastors in the district.

The ladies of the Main Street congregation served lunch to all present.

A committee on resolutions was appointed by the presiding elder and the following resolutions were presented and adopted:

"We are made to rejoice because of the fine attendance upon the meeting today.

"We pledge our co-operation to the program of the church during months of February and March in putting on the cultivation in the congregations as outlined by the Board of Missions.

"We recommend that on circuits the offerings begin not later than March 15, so as to close the work on the district not later than April 15.

"We pledge ourselves to send the money received to the proper persons as soon as it is paid in."

We feel that the least any pastor can afford to do is to lead his people in this task of the church at this time.

R. H. CLEGG, Reporter.

WESTERN GROUP, HATTIESBURG DISTRICT

Program Preacher-Laymen Group Meeting, Western Group, Hattiesburg District, February 15, at Seminary Methodist Church:

10:30-45—Devotional, H. C. Castle.

10:45-11:00—Attitude Pastors toward Kingdom Extension, L. J. Power.

11:00-11:15—How to Interest Laymen in Kingdom Extension, W. H. L. Carruth.

11:15-12:00—Sermon on Missions, Rev. E. E. McKeithen.

12:00-1:00—Lunch.

1:00-1:15—Devotional, R. E. Rutledge.

1:15-1:30—Attitude of Women Toward Kingdom Extension, Mrs. D. O. Segrest.

1:30-2:30—Round-table, led by Rev. J. T. Leggett, "What have we done and what are we planning to do in Kingdom Extension on our charge."

2:30—Adjournment.

C. A. Schultz, Secretary of the group.

R. H. CLEGG, Reporter.

CHRISTIAN EDUCATION INSTITUTE, SEASHORE DISTRICT

On January 11, over one hundred and twenty-five workers in the churches of the Seashore District gathered at Wiggins for the first Christian Education Institute of this Conference year. Rev. J. M. Lewis led in the devotional period. Rev. T. J. O'Neal, presiding elder of the district, took the chair and after making statements of appreciation over the large attendance, presented Rev. I. H. Sells, the Conference Executive Secretary.

The program for the day was taken up, which was as follows:

I. The Challenge of the District, Rev. T. J. O'Neal.

II. Meeting This Challenge:

1. Through Adult Work, Mrs. W. H. Watkins.

2. Through the Young People, Miss Josephine Lewis.

3. Through the Children's Work, Mrs. J. L. Carter.

4. Reaching the Unreached, Rev. V. G. Clifford.

Following this address, the meeting adjourned for lunch. The pastor-host, Rev. C. H. Strait, directed the Conference to the Clubhouse where the ladies of the local church had prepared a delightful menu.

The afternoon session was opened with a short devotional meeting led by Rev. H. W. Van Hook. The following program was carried out:

Addresses:

1. Leadership Training, Prof. C. F. Nesbit.

2. Evangelism, Rev. P. M. Caraway.

3. Missionary Education, Rev. W. H. Lewis.

After announcements made by the chairman and executive secretary the meeting adjourned with the benediction by Rev. I. H. Sells.

C. H. GUNN, Secretary.

IT'S FOR THE CHURCH, OR CHARITY

By Dr. James H. Felts

Yes, I have been offered "The Goodwin plan," and many other plans. This plan found the same place all other plans have found—my waste basket. Among the many ills afflicting the Church, PLANS are not the least. They are unscriptural and unChristian. There is but ONE scriptural plan, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor 16:2. In the bounds of the North Mississippi Conference a few years ago a "Benefit Dance" was given for the cemetery. "Sweet Charity" has become all but a misnomer. Thousands of our citizens DANCED FOR THE PRESIDENT of these United States PATRIOTICALLY (?), that beneficial waters might be made available for a larger number of unfortunate. Card parties are often advertised for the benefit of the Church. I am expecting some PROGRESSIVE GUY to advertise a funeral benefit dance. There is neither charity nor worship in any of it. It is purely and wholly worldly, and hurts more than it helps. When will we learn that giving is a matter of conscience and debt paying? No church will have real prosperity short of honoring God with their substance. Benefit parties are a delusion and a snare. The joy of giving is wanting. Character building is wanting. Good citizenship is wanting. The support of the church is a matter of faith and investment. The returns are large. "Bring ye the tithes all into the store house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Plans, plans, plans. The Book furnishes the only plan for Christian people.

Grenada, Miss.

DR. V. C. CURTIS IN HOSPITAL

We learn through Rev. A. T. McIlwain, pastor of First Church, Columbus, Miss., that Dr. V. C. Curtis, presiding elder of the Columbus District and a member of the Advocate Publishing Committee from the North Mississippi Conference, has left for the Methodist Hospital, Memphis, where he will undergo a thorough examination and perhaps a major operation. Let us remember him in our prayers.

LOUISIANA YOUNG PEOPLE

By Lydel Sims

What of the doings of the Union presidents of the state—those officers who work without expense accounts? Twelve of the twenty-two presidents of Louisiana attended the same meeting the district officers attended. They reported great things. Much that they reported was expressed, not in terms of their activity, but in the activities of the group as a whole. Real leadership, it is said, constitutes leadership in the doings of the group as a whole—not personal slaving which gives no group benefit.

One union, the Service, of Monroe District, has added five new divisions to its roll without losing any. Their attendance has increased approximately one-third. It now ranges from 100 to 126.

The Southport Y. P. City Union has an average attendance of 100. They plan a training school in co-operation with their district director, Miss Pauline Rodgers. They have monthly cabinet meetings and a paper.

The Southport Intermediate Union has a new charter and an attendance which takes in seven churches. They plan special instruction for committees, and a paper.

WHEN YOUR DAUGHTER COMES TO WOMANHOOD

Most girls in their teens need a tonic and regulator. Give your daughter Lydia E. Pinkham's Vegetable Compound for the next few months. Teach her how to guard her health at this



critical time. When she is a happy, healthy wife and mother she will thank you.

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Why the Sudden Change to Liquid Laxatives?

Doctors have always recognized the value of the laxative whose dose can be measured, and whose action can be thus regulated to suit individual need.

The public, too, is fast returning to the use of liquid laxatives. People have learned that a properly prepared liquid laxative brings a perfect movement without any discomfort at the time, or after.

The dose of a liquid laxative can be varied to suit the needs of the individual. The action can thus be regulated. It forms no habit; you need not take a "double dose" a day or two later. Nor will a mild liquid laxative irritate the kidneys.

The wrong cathartic may often do more harm than good.

Dr. Caldwell's Syrup Pepsin is a prescription, and is perfectly safe. Its laxative action is based on senna—a natural laxative. The bowels will not become dependent on this form of help. Dr. Caldwell's Syrup Pepsin is at all druggists. Member N. R. A.

The Highroad Union has added two new chapters. They make a specialty of good plays, and have quarterly council meetings.

The Ever Readys had 169 at their last meeting. They sponsor a district paper, the Trail Blazer. They will aid in organizing an Ever Ready Intermediate Union this month.

The A. W. Townsends organized in August. They gather from seven churches, are applying for a charter, and aid in the district paper.

The Elizabeth Langfords plan a week-end Institute in March. They will help with an interdenominational Youths' Conference in February.

The North Caddos also gather from seven churches. They are chartered too, and have good attendance at assemblies.

New Orleans City Union has a Union paper, a large Mansfield delegate fund already, and plans for a play in February, a standard training school in March, and a revival in March or April.

The Hoyt M. Dobbs Union is looking forward to its Institute—a district affair. They are establishing a new department at Bethel, and their committees are functioning.

And so it goes. They're all doing things and looking forward to bigger things. The Unions are the best medium the district and conference officers have of presenting anything to the local churches, and the unions are doing their duty excellently. Although the attendance records are good, that's not the most important thing a Union's for. Its primary to aid the local chapters. And they're getting better at it all the time!

Hail, Trail Blazer!

Our congratulations and admiration this week to the youngest paper in Young People's circles in Louisiana Conference—the Trail Blazer! Here's to its enterprising editor, Edith Skinner! And here's to the Ruston District, which it represents! and here's to the Unions supporting it—The A. W. Townsend, the Ever Ready, and the A. F. C.! And, of course, another orchid to Grace Jones, district director!

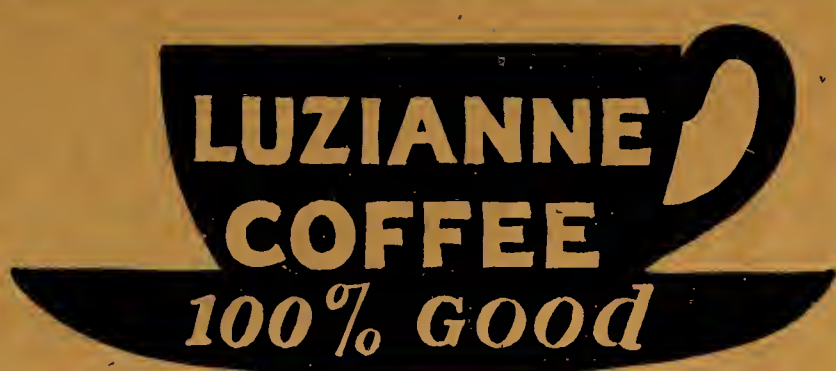
The debut of the Trail Blazer is truly impressive. An eight-page paper, it is, illustrated profusely and printed beautifully. Nothing amateurish about it. It's a monthly for the district. Here's wishing it a long and prosperous life!

Volume one, number two of the BaRoDi Barometer has reached us this month. Heading the news is the dope on "A Million Jobs Awaiting," the play for Young People's Day. Baton Rouge District plans to have a record-breaking observance of Young People's Day this year. Are you? Reports from the local chapters are surely good. Istrouma Young People hold a weekly meeting to determine the real interests of the group. And Hammond has a morthly "Brickbats and Bouquets" session. An idea for you? It'll really pep things up! The Barometer also has the news for the Assemblies this summer at Mansfield.

Paper number three for this week is The Informer, from Shreveport Young People's Union. President Bill Fleming thanks this union for sending him to the meeting in Alexandria, and promises to try to give them their money's worth. Editor Jack Rogers, who, we forgot to tell you, is also business manager, assistant editor, financier, printer, reporter, and newsboy, has all sorts of "scandal" about that same meeting, as has Mary Searle's Barometer. Nobody at the meeting was immune, either! By the way, Bator Rouge and Shreveport districts were represented 100 per cent.

Mansfield Assemblies

Christian Adventure Assembly, June 12-18. Theme, "First Things First." Cost, \$11. Ages 12-15 inclusive.



Young People's Assembly, June 19-25. Theme, "Dare We Be Christians?" Cost, \$11. Ages 16-23 inclusive.

MISSISSIPPI YOUNG PEOPLE

By Louise Green, Publicity Agent

The Executive Committee of the Young People's Assembly of the Mississippi Conference met at Galloway Memorial Church, Jackson, Miss. This meeting was the first official step for the bigger and better assembly of 1934.

Those present were: President Harvey T. Newell, Tylertown; Vice-President Harry Weems, Meridian; Secretary John Chamber, Jr., Jackson; Treasurer Paul Ramsey, Jr., Jackson; Publicity Superintendent Louise Green, Hattiesburg; Mississippi Conference Director Rev. J. B. Cain, Yazoo City; Executive Secretary Rev. I. H. Sells, Jackson; Dean of the Assembly Mr. W. D. Hawkins, Meridian, and William Fulham, Director of Jackson District, Jackson. This committee worked very hard on things that will make the Assembly program more interesting and helpful.

A missionary banquet is the big event for the first night; so make your plans to get to Assembly the first day. This banquet is going to be an interesting meeting from the first minute to the last. The opening address will be given at this banquet, and the talk on Missions is to be given by the best speaker along that line. Be sure you don't miss this first event of the Assembly.

A Pastors' Class is to be included on the program. The subject will run hand-in-hand with the young people's work. The Adult Class will not be part of the program for this year.

Changes were made in the Vesper and Morning Watch Services. It was the desire of the committee to make these services more helpful. At the early hours one feels more worshipful, and with this in mind the program was carefully planned so as each one can have a definite part in it. Instead of a large group meeting several small ones will meet at the same time.

A high point in the Assembly is always reached in the Consecration Service on Thursday night of the week. This year, as in every assembly before, a very beautiful service will be carried on.

The monotony of so many meetings is to be a thing of the past. Mr. Newell brought many good ideas back from Lake Junaluska that will do away with this problem. It is the aim of this Assembly to give those present something that they can hold to when back at home.

A sub-committee, composed of Rev. I. H. Sells, Mr. Hawkins, Rev. J. B. Cain, Harvey T. Newell and John Chambers, Jr. were appointed to attend to any business that could not be attended to by the whole committee. The selecting of the faculty members, and other similar matters were left to this committee.

Many other things were done at this meeting that will benefit the young people of the Assembly, but they are to come later.

Remember, June 4th through the 8th are the dates—and "Dare We Be Christians" is the theme.

February 23 and 24 the Big Annual Fellowship Meeting will be held at

Galloway Memorial Church, Jackson, Miss. Among the important things of this meeting is the presentation of the play, "A Thousand Jobs Awaiting" by the Jackson Union. This is a meeting that you should attend.

What about Young People's Day in your church? Have you made your plans? March 11 is the date, and in the majority of the churches the program for that day has been made.

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CORRESPONDENCE

(A Correction)

Dear Dr. Raulins: In today's N. O. Christian Advocate, page 5, Picayune is credited with paying \$10.00 to Christmas offering for superannuates. In fact, Picayune paid \$70.00 to that sacred fund. Brother W. B. Alsworth, pastor at Picayune, took great interest in the fund, and his church paid more than any other church in the Mississippi Conference.

Our District Kingdom Extension Institute was held at Main Street Church, Biloxi, January 30. It was really an inspirational meeting despite the fact that the day was the coldest we have had this year. Dr. F. S. Love, presiding elder of Raleigh District, North Carolina Conference was the feature speaker. His message was A-1, and was well received.

FRECKLES

TAN BLACKHEADS BROWN PATCHES

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Yield Quicker

To This RELIABLE

"Balanced Prescription"

It's bad enough to have a headache, it's worse to take chances with unbalanced UNSAFE imitations which may upset your stomach and leave a "Heart-Shocking" after-effect. STANBACK, the ONE "Balanced Prescription," contains exactly the proper amount of each pain-relieving agent to insure both SPEEDY and RELIABLE relief. STANBACK also gives quickest relief from Neuralgia, periodic and muscular aches and pains due to inorganic causes. Ask for STANBACK and for your PROTECTION, make sure you get STANBACK.—10c.—Adv.

Told Her Daughter

To Take CARDUI

"I took Cardui for a weak, run-down condition," writes Mrs. John Behme, of New Madrid, Mo. "My back ached, also my sides. I did not feel good, so did not feel like doing my work, and there is a lot to do on a farm. I read about Cardui and decided to take it. Cardui helped me. It is the best tonic I have found. I told my daughter to take it, too, and it helped her."

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Sour stomach
gas and headache
due to
CONSTIPATION



All except seven of our pastors were present. Four of the absentees notified me they would attend the Institute at Hattiesburg. Two others had funerals that day. The other could not get his car to go and it was too far for him to walk. A large number of the laity attended and enjoyed the meeting.

With kindest regards, I am

Yours sincerely,

T. J. O'NEIL.

Gulfport, Miss., Feb. 1, 1934.

"For A Price"

Editor and Manager, New Orleans Christian Advocate,

Dear Sirs: I have just finished reading the current issue of the Advocate and enjoyed it very much, as I always do, but when I came to that last page advertisement I was shocked, and came near losing the inspiration and help I had received from former pages.

As I see the matter you consent to become, for a price, a "mouth piece" for political propaganda and lend support to a political "faction" that, until recently, has been affiliated with the "rotten" political "faction" now opposed by the ticket you advertise. "Can the Ethiopian change his skin, or the leopard his spots?"

That there are good men on the ticket advertised is not questioned, but I seriously question the wisdom of allowing our Advocate to become a medium for propagating the theory that upon the success of the "Old Regulars" depends the future welfare of New Orleans. Recent and remote history of the doings of the "Regulars" hasn't convinced some of us that such is the case.

Sincerely,

L. C. WILSON.

Boyce, La., Jan. 18, 1934.

"I Am Ashamed"

My Dear Dr. Raulins: I have just been reading and enjoying the current number of the New Orleans Christian Advocate of January 18. I don't think we have had a richer, fuller or more wholesome number for many months, and I want to commend you and the whole force for this really great number. I have had a very exalted appreciation for the Advocate all through the years and I have tried always to do what I could to maintain the paper by helping to enlarge the subscription list wherever I have served. I have never written much for the paper, because I don't write much nor well, but when I came to the last page of the Advocate this time I resolved to write to you and let you know that I am very much ashamed of page eight in which you enter the political realm of the city of New Orleans. Some how I don't think you are responsible for it. I have an idea that you were sick, away from home or off the job some way. I don't believe you would have allowed it if you had been there.

Whatever you may think or say in reply to this, if anything, I shall take kindly, but I just want the whole Advocate family, with the editor, business manager and publishing committee to know that I do not appreciate page eight of January 18th edition of the dear old New Orleans Christian Advocate. No, not at all.

Very fraternally yours,

L. L. ROBERTS.

Philadelphia, Miss., Jan. 20, 1934.

Mission Boat News

Dear Brother Raulins:

I have received requests for information concerning our Mission Boat fund and in order that all may know just how much has been received and how it has been used I am submitting the statement below for publication.

I wish to say that this is not an appeal for contributions but merely a statement for the information of the many friends who are interested in this work. In view of the fact that

I am carrying on this work of my own volition and that some have expressed the opinion that the expenses is properly my own, future contributions, while I am pastor, will have to be made voluntarily, without solicitation from me.

I wish to thank those who have contributed to this cause and assure them that I will do my best to leave the boat in good condition for my successor when I am called upon to move elsewhere.

Contributions:

Individuals (13 contributing).....	\$38.50
Farmerville Missionary Society..	1.00
Pleasant Hill Missionary Society	11.15
Carrollton Avenue Church.....	25.01
Weldon Kimbell Bible Class (Noel Memorial)	38.55

Total received\$114.21

* * *

Repairs on boat to date.....\$142.80

Necessary to complete work..... 60.00

Total\$202.80

If there is any desire to have each contributor listed I will be glad to mail such list to those wishing it.

Fraternally yours,

SPENCER J. McLEAN.

Morgan City, La.

IN MEMORIAM

Like God's faithful servants of old, our esteemed friend, MR. JAMES SIDNEY CARLTON, "in a good old age and full of years," has been "gathered to his people." On Friday, December 1, after an illness due to the infirmities of age, he answered the final summons, and passed quietly from our midst.

His parents, James Edward and Sallie C. Carlton, pioneer citizens of this section of Mississippi, moved to Sardis in 1858, and since that time, Mr. Carlton had spent practically all of his life in this town or community. As a boy he was bright and studious, and, when seventeen years old, entered the State University for a year's study. When quite young, he had joined the Methodist Church and, in 1873 he decided to enter the ministry, joining the North Mississippi Conference. For six years he served as pastor of several churches, among which were Houston and Greenwood.

In 1879 he decided to become a local preacher, and returned to Sardis to enter business with his father. In 1881 he claimed the heart and hand of Miss Blanche Terry, and for fifty-three years they journeyed together, sharing life's joys and sorrows, and rearing a splendid family, five daughters and one son. These children, useful and worthy of their good parents, together with the faithful wife, survive the father.

Mr. Carlton was ever a devoted and loyal supporter of his church, and

served as steward, trustee and Sunday school superintendent, and in other capacities for many years. He was largely instrumental in the building of the present house of worship.

In the funeral service, a group of sweet voices rendered two of his favorite hymns, "My Faith Looks Up To Thee" and "Rock of Ages." After this service the body was borne to the "City of Our Dead" and laid to rest beneath Rose Hill's sod and a bank of beautiful flowers.

Many words of praise and appreciation of his useful life have been heard on all sides by those who knew him, and he was well known by many.

Verily, he was a good man, a true friend and a Christian gentleman. We shall miss him.

A FRIEND.

Chest Colds

Don't let them get a strangle hold. Fight germs quickly. Creomulsion combines 7 major helps in one. Powerful but harmless. Pleasant to take. No narcotics. Your own druggist is authorized to refund your money on the spot if your cough or cold is not relieved by Creomulsion. (adv.)

666

LIQUID, TABLETS, SALVE, NOSE DROPS
Checks Colds first day. Headaches or Neuralgia in 30 minutes, Malaria in 3 days.

Fine Laxative and Tonic

Most Speedy Remedies Known

MOTHERS...watch CHILD'S COLD

COMMON head colds often "settle" in throat and chest where they may become dangerous. Don't take chances — at the first snuffle rub on Children's Musterole once every hour for five hours.

Children's Musterole is just good old Musterole, only in milder form — bringing ease in five minutes, and relief in five hours as a rule.

It gets such marvelous results because it's NOT just a salve, but a "counter-irritant"—quick and helpful in drawing out pain and infection.

Used by millions for 25 years. Recommended by many doctors and nurses. All druggists. In three strengths: Regular Strength, Children's (mild), and Extra Strong.

FREE—Write name and address on Musterole carton, mail to Musterole Co., Dept. 21, Cleveland, Ohio, and receive free a regular 35¢ package of Musterole Cold Tablets.



LOOK FOR THIS CROSS

It Means the REAL ARTICLE

GENUINE
ASPIRINOf Bayer
Manufacture

When you go to buy aspirin, just remember this: Every tablet of real aspirin of Bayer manufacture is stamped with this cross. No tablet without this cross is GENUINE Bayer Aspirin.

Remember this for your own protection. Tell your friends about it for their protection. Demand and get Genuine Bayer Aspirin.



Genuine Bayer Aspirin Does Not Harm the Heart

MEMBER N. R. A.

NORTHWESTERN TO PRACTICE PROHIBITION

Northwestern University is brutally and deliberately frank in its statement about students who drink intoxicants. It does not exhort; it does not coax; it does not plead. Listen to the preamble and the enacting clause:

"Since the drinking of liquor is not good for the student who drinks, nor is it good for the moral tone of the university, 'a student who drinks liquor, on or off the university property, is not desired at Northwestern, and when evidence of such conduct comes to the attention of the university officials the student must be considered to have automatically withdrawn from the university.'" (Bold face type ours.) That puts the well-known onus where

it belongs. It contemplates no probation, no doctrine of the second chance, no emotional lectures on temperance or on defending the fair name of dear old Northwestern University.

The student who drinks has thereby expelled himself, neatly and completely. The law can be stated in four words: Drink and you're out.

The only chance for failure which this policy offers lies in the danger that exceptions may be made in special instances, toward special individuals or groups.

The one insurance of success, as it is—pardon us if we touch on a painful subject—in the world outside the university, is that prohibition shall prohibit at the point where it needs to be applied.

Some day the people will discover, our citizens being what they are, that liquor can be dealt with in two ways, and no more, whether by a university or a nation: Prohibition or booze, ad lib.

The country's present mess is due to the child-like belief of public officials, from the President down, that somewhere there can be found a plan for taking out of liquor every variety of unpleasant kick—it's fiscal, social, political and police department kick—and kick-back.

Alice in Wonderland, who was a highly sensible girl, would know better than that. And evidently Northwestern does, too.

So the edict goes forth to the students: Touch not, taste not, handle not, lest in a thoughtless moment you find yourself on Sheridan Road, with instruction to keep moving.

There's no nonsense about that sort of Prohibition.—Northwestern Christian Advocate.

RUSSIA GREETES UNITED STATES

In morning coat and silk hat, and with no detail of diplomatic ceremonial omitted, Alexander Antonovich Troyanovsky, first Soviet Ambassador to the United States of America, presented his credentials to President Roosevelt on January 8th. The burden of the formal exchange of greetings was world peace and the necessity of co-operating in order to preserve it: "It is my Government's and my own sincere desire and intention to do everything possible for the realization of the wish expressed by you, that the relations now established between our peoples may forever remain normal and friendly, and that our nations henceforth may co-operate for their mutual benefit, and for the preservation of the peace of the world." The President replied: "A deep love of peace is the common heritage of the people of both our countries and I fully agree with you that the co-operation of our great nations will inevitably be of the highest importance in the preservation of world peace. The successful accomplishments of this mutual task will be of immediate and lasting benefit, not only to the peoples of our countries, but to all peace-loving peoples everywhere."—Canada New Outlook.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE Baton Rouge Dist.—First Round

Plaquemine, Feb. 18, 11 a.m.
Baton Rouge, First Church, Feb. 18, p.m.
Baker, at Baker, Feb. 25, 11 a.m.
Gonzales, at Meadows Chapel, Mar. 4, 11 a.m.

K. W. DODSON, P. E.

Shreveport Dist.—First Round

Feb. 18, preaching, 11 a.m.; Q. C., 2:30 p.m.
Coushatta, Sunday, Feb. 18, preaching Sunday night; Q. C., following service.

Plain Dealing, at Plain Dealing, Sunday, Feb. 25, preaching, 11 a.m.; Q. C., 2:30 p.m.

Vivian, Sunday, Mar. 4, preaching, 11 a.m.; Q. C., 2:30 p.m.
Belcher and Gilliam, at Belcher, Sunday, Mar. 11, preaching, 11 a.m.; Q. C., 2:30 p.m.

Bossier City, Sunday, Mar. 11, preaching Sunday night; Q. C., following service.

Mangum Memorial, Noel Memorial and First Church to be announced later.
GEO. S. SEXTON, P. E.

MISSISSIPPI CONFERENCE

Hattiesburg District—Second Round

Bay Springs, at Stringer, March 4, 11 a.m. and 2 p.m.
Laurel, at West Laurel, March 4, 7 p.m.
Ellisville, at Moselle, March 11, 11 a.m.; 2 p.m.
Laurel, at Kingston, March 11, 7 p.m.
Montrose, at Garlandville, March 18, 11 a.m. and 2 p.m.
Hattiesburg, at Court Street, March 25, 11 a.m.; April 20, 7 a.m.
Richton, at Richton, March 25, 3:30 p.m. and 7 p.m.
Laurel, at First Church, April 1, 11 a.m. and 2:30 p.m.
Petal, at Petal, April 1, 7 p.m.; April 4, 7 p.m.
Bucaturra, at Clara, April 8, 11 a.m. and 2 p.m.
Hattiesburg, at Broad Street, April 15, 9 a.m.; May 3, 7 p.m.
Collins, at Williamsburg, April 15, 11 a.m. and 2 p.m.
Seminary, at Goodhope, April 18, 11 a.m. and 2 p.m.
Hattiesburg, at Main Street, April 22, 11 a.m.; April 23, 7:30 p.m.
Bonhomie, at Bonhomie, April 22, 7 p.m.
Mt. Olive, at Mt. Olive, May 13, 11 a.m. and 2 p.m.
MaGee, at MaGee, May 13, 4:30 p.m. and 7 p.m.
New Augusta, at Beaumont, May 20, 11 a.m. and 2 p.m.
Sumrall, at Sumrall, May 30, 7 p.m.
Waynesboro, at Waynesboro, May 27, 11 a.m. and 2 p.m.
Shubuta, at Shubuta, May 27, 7 p.m.
Taylorsville, at Taylorsville, June 3, 11 a.m. and 2 p.m.
Heidelberg, at Sandersville, June 3, 4:30 p.m. and 7 p.m.
Eucutta, June 6, 11 a.m. and 2 p.m.
Waynesboro Circuit, at Pleasant Grove, June 7, 11 a.m. and 2 p.m.
District Conference, at Mize, May 24, 10 a.m.
J. T. LEGGETT, P. E.

Seashore District—Second Round

Handsboro, at Handsboro, March 4, 11 a.m.
Saucier, at Howison, March 4, 3 p.m.
Poplarville, March 11, 11 a.m.
Picaune, March 11, 7:30 p.m.
Carriere, at Carriere, March 18, 11 a.m.
Logtown, at Logtown, March 18, 7:30 p.m.
Gulfport, March 25, 11 a.m.
Long Beach, March 25, 7:30 p.m.
Escatawpa, at Big Point, April 1, 11 a.m.
Pascagoula, April 1, 7:30 p.m.
Ocean Springs, at Epworth, April 8, 10 a.m.
Biloxi, Main St., April 8, 11 a.m.
Bay St. Louis, April 8, 7:30 p.m.
Lumberton, April 15, 11 a.m.
Purvis, at Union Grove, April 15, 3 p.m.
Mentum, April 22, 11 a.m.
Brooklyn and Bond, April 22, 7:30 p.m.
Columbia, May 13, 11 a.m.
Oloh, at East Columbia, May 13, 3:30 p.m.
Americus, at Hurley, May 20, 11 a.m.
Lucedale, at Refuge, May 20, 3:30 p.m.
Moss Point, May 20, 7:30 p.m.
Wiggins, at Wiggins, May 24, 7:30 p.m.
Vancleave, May 27, 11 a.m.
Coalville, May 27, 7:30 p.m.
Leakesville, at Winborn Chapel, June 3, 11 a.m.
Kreole, at Kreole, June 3, 7:30 p.m.
District Conference will be held at Wiggins April 12-13. Let all pastors elect their delegates in Church Conferences and supply the names of the delegates to Rev. C. H. Strait, Wiggins, Miss. Each church is entitled to one delegate to each 100 members.
T. J. O'NEIL, P. E.

NORTH MISSISSIPPI CONFERENCE

Aberdeen District—Second Round

Okolona, Feb. 3-4.
Houston, Feb. 4-5.
Aberdeen, Feb. 17-18.
Amory, Feb. 18-19.
Tupelo, Feb. 24-25.
Pontotoc, Feb. 25-26.
Coffville, at Bethlehem, March 3-4.
Water Valley, First Church, March 4-5.
Paris, at Pine Flat, March 5.
Water Valley, North Main Street, March 5.
Becker, at Tranquil, March 7.
Smithville, at New Bethel, March 8.
Buena Vista, at Buena Vista, March 9.
Prairie and Strongs, at Prairie, March 10-11.
Shannon, at B., March 13.
Fulton, at Friendship, March 15.
Tremont, at Hopewell, March 16.
Greenwood Springs, at Galfman, March 17-18.
Woodland, at Prospect, March 20.
Houlka, at Wesley, March 21.
Verona, at Palmetto, March 22.
Nettleton, at New Chapel, March 23.
Algona, at Ebenezer, April 3.
Salmen and Friendship, at Sound Springs, April 4.
Tocopola, at Tocopola, April 5.
Randolph, at Sarepta, April 6.
Pittsboro and Bruce, at Bruce, April 7-8.
Calhoun City, April 8-9.
Vardaman, at P., April 11.
Derma, at Cross Roads, April 12.
Bellefontaine, at Bellefontaine, April 13.
Eupora, at Eupora, April 14-15.
Mathiston and Maben, at Double Springs, April 15-16.
District Conference at Pontotoc, April 19-20. Opening at 9 o'clock a.m. the 19th.
T. H. DORSEY, P. E.

Skin Discomfort

Eczema itching, chafing, smarting, etc., yield amazingly to the specially efficacious ingredients of

Resinol

HELPED THOUSANDS IN CONSTIPATION CASES

Men and women who are occasionally upset by constipation in one way or another, such as sick headache, biliousness, dizziness, poor appetite, gas pains, will obtain refreshing relief by taking Thedford's BLACK-DRAUGHT. 25 or more doses in a 25-cent package.



PARKER'S HAIR BALSAM
Removes Dandruff—Stops Hair Falling
Imparts Color and
Beauty to Gray and Faded Hair
60c and \$1.00 at Druggists.
Hiscox Chem. Wks. Patchogue, N. Y.

WEAK EYES refreshed, soothed, relieved with a few drops of Dickey's Old Reliable Eye Wash. Stops cold infection. Used 50 years. Price 25c.

DICKEY DRUG CO., BRISTOL, VA.

Help Kidneys

If poorly functioning Kidneys and Bladder make you suffer from Getting Up Nights, Nervousness, Rheumatic Pains, Stiffness, Burning, Smarting, Itching, or Acidity try the guaranteed Doctor's Prescription Cystex (Siss-tex) —Must fix you up or money back. Only 75¢ at druggists.

Stop Headaches Right Now!

Take CAPUDINE is the answer. CAPUDINE contains several ingredients so proportioned and balanced to act together producing team work which provides such quick, easy relief. CAPUDINE is liquid—already dissolved. It naturally takes hold quicker without upsetting the stomach. Can you afford not to take the best? Try it for periodic pains and cold aches also. 10c-30c-60c a bottle.

DOCTOR'S ANSWERS To Questions

By P. C. Cripps, M. D.

Q. I get attacks of indigestion and the gas presses up around my heart, I belch gas frequently and I have a burning sensation in my chest. What can I do to help this condition?—"Anxious."

Ans.—Usually such cases are benefited by strict diet of vegetables or milk. A good tonic like Dr. Pierce's Golden Medical Discovery, is used by many people and has my greatest confidence. To be had at any drug store.



End Rheumatic Pain With This Lemon Juice Recipe

Within 48 hours usually and often overnight, pains of rheumatism, or neuritis leave, soreness, too, swollen joints limber up. What glorious, blessed relief! Get a package of the REV PRESCRIPTION. Mix it at home with a quart of water, add juice of 4 lemons. A tablespoonful two times a day is all you need. In a few days if you're not overjoyed with its benefit your money will be returned. Try it, prove it without risk. For sale, recommended and guaranteed by all leading druggists. Any druggist will get it for you, if not write to Homix, Inc., 54 W. Illinois, Chicago, Ill.

Chest Colds

... Best treated without "dosing"

VICKS VAPORUB

STAINLESS now, if you prefer

Do you lack PEP?

Are you all in, tired and run down?

WINTERSMITH'S TONIC

Will rid you of **MALARIA**

and build you up. Used for 65 years for Chills, Fever, Malaria and

A General Tonic
50c and \$1.00 At All Druggists

IT'S SAFER AND MORE EFFECTIVE BECAUSE YOU CHEW IT.

AND YOU SAY IT TASTES JUST LIKE CHEWING GUM?



YES, Feen-a-mint tastes just like any refreshing mint gum. You chew it and because you chew it, the medicine is distributed bit by bit through the intestines, insuring a gradual, natural action! That makes it safer and more efficient. It's the modern way to take a laxative.

Feen-a-mint FOR CONSTIPATION

MRS. M. JOHNSTON, of New York City, writes:—



"That's what our Doctor does for Coughs!—"

• "Mother's cough wore her out," writes Mrs. M. Johnston. "The specialist advised Pertussin and it was wonderful how quickly the bad coughing stopped . . . Pertussin has helped us all again and again."

MILLIONS OF TINY moisture glands in your throat and bronchial passages clog up with thick mucus when you "catch cold." Your throat tickles—feels dry. You cough so hard, but you can't "raise" a thing.

Get those little throat glands working again, to stop that cough! That's what Pertussin does!

Just a spoonful or two, doctors know, stimulates the glands—starts their natural moisture flowing freely. Your throat is relieved. Germ-laden phlegm quickly loosens. Pertussin is helping Nature to cure your cough!

There are no narcotics in Pertussin. It's the scientific extract of a medicinal herb used for 30 years to treat the worst coughs known. And it won't upset digestion. Get a bottle now!

PERTUSSIN

has been prescribed by doctors for 30 years . . . It works safely!

Christian Advocate

NEW ORLEANS

Vol. 81—No. 8. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 4067

D. B. RAULINS, D.D., Editor

NEW ORLEANS, LA., THURSDAY, FEBRUARY 22, 1934

C. MILTON CHALMERS, Manager

AFRICA ANSWERS AMERICA

(Mr. and Mrs. Stockwell, to whom this letter is addressed, formed a part of that brave and noble little band that accompanied Bishop Lambuth in the founding of our great African Mission.—Editor).

M. E. C. M. Kongolo, Congo Belge,
December 8, 1933.

Mr. and Mrs. J. A. Stockwell,
Lake Charles, La., U. S. A.

Dear Friends:

A few weeks ago we were spending a part of our vacation at one of the other mission stations and learned that Mrs. Stockwell was very sick and had been for some time. The news grieved us very much, as although we did not have the pleasure of knowing you personally, we find evidences of your faithful services in many places and feel that to you is due part of the credit for the harvest we are now reaping on the field, and we want to give honor where honor is due. We wish it were possible for you to return now and see what changes have come about since those first days. Even when we came, nine years ago, we did not dream that the country would open up in such manner for a long, long time, nor that there would be such a demand for the Gospel as there is now.

There are automobile roads (and many of them better than country roads in the United States) between all the principal trading points and missions in this section, and between a good many of the larger villages. One can now travel by automobile from Lusambo to Lomela, and from Lodja to Kimbombo on the railroad east of the Lomami River; in fact most of our itinerating is done by auto or motorcycle these days. In the Wembo Nyama district Mr. Reid has pushed forward and planted the standard on the far edges of our territory, having work at Lomela in the extreme northern part of our territory and at several places along the road between Lodja and Lomela, at Kandolo, a village of about 3,000 people about 45 kilometers from Lodja, near or at Bena Dibebe, and a good many on or near the auto road from Katoko Kombe. There are nearly or quite a hundred preaching places in that district alone, and always a cry for more evangelists. He and his good wife live on the "path" a good part of their time supervising the work, which was in fine condition when we visited it a year and a half ago.

In the Minga District Mr. Davis is pushing the evangelistic work and now that their daughter Clara is attending the Presbyterian school for missionaries' children at Lubondau, she itinerates with him a lot. I don't know just how many preaching places and evangelists he has, but a

good many, I am sure, and Minga itself is a beautiful place and working hard.

The leper colony is about three miles from the station on the branch road connecting with the main auto road to Lusambo. It is also a very beautiful place. They have about 150 lepers there at present and Miss Ruth O'Toole has charge of the colony, though she lives at Minga. At Tunda we have seventeen evangelists, I believe, under the supervision of Mr. Wheeler. He, too, is trying to extend his border and I

them, even though many mission natives still have palavers. However, never before have we had a more cordial reception of the Gospel, and more children eager to enter our schools. At each of our three stations we have all the mission boys we can afford to take in during the depression, and more girls than we should really have in our girls' home. The quality of the school work has also improved greatly until now our station schools are about up to government educational standard, although we are far down in the school in buildings and equipment. At Wembo Nyama I think they have only two brick units—a large dining room, which also serves for classrooms, and a kitchen. At Minga they have nothing but mud and stick buildings, and at Tunda we have only one small brick unit and several mud and stick buildings. However, in spite of lack of equipment and buildings, the work has gone on and we could all take many more students if we had the money. But at present the Board is only allowing us to put up the most necessary buildings, or, to tell the truth, only those buildings for which there is the actual cash on hand, viz., a church at the leper colony at Minga, and a church building at Wembo Nyama being paid for by the missionaries and the natives.

We are trying now to get permission from the Board to put up several buildings on the mission to be paid for by gifts and tithes, plus the small appropriations they allow for the work. We are in urgent need of some of them, but whether they will give us this permission or not remains to be seen. Minga is trying to get permission to build a church and one unit of a brick school building. Wembo Nyama is trying to get permission to put up a brick chapel at the hospital, and Tunda is trying to get permission to build a small compound for the girls' home. We shall all be happy to put our funds into these buildings if the Board will permit them to go up. Oh, we forgot that Tunda is trying to get permission to put up a new carpenter's shed, too.

At present we have three doctors and five nurses on the field who are kept busy most of the time. The Roman Catholics, through their free injections for venereal diseases, etc., are effecting that part of our hospital work seriously, but we still get plenty of operative cases, and the obstetrical work is opening up on all three stations. Do you remember Malawo James, whom you trained to be a carpenter? He and his wife died a few years ago, but his daughter is married to a young teacher now and they have a nice little baby. Ngelesa Abarahama is her guardian since her father's death. He is still a faithful workman. Ngelesa and Olohe are perhaps

(Continued on Page Four)

BISHOP DOBBS WRITES

Shreveport, La.,
February 1, 1934.

My Dear Dr. Raulins:

Accept my congratulations upon the ever increasing number of new subscribers. I am sending this word to you and all my brethren just as we enter upon the 1934 Circulation Campaign, believing that we can continue to go forward and that we can greatly expand our influence through and by means of the columns of the New Orleans Advocate.

We have set our hands to a tremendous task in Kingdom Extension and the response thus far has been glorious—we shall need now more than ever the co-operation which our church papers are in position to give.

The new year opens well. People are more and more inclined to hear the voice of religion. Our congregations are everywhere increasing. There is a more serious and thoughtful frame of mind. We have a message for just such times as these. Our major victories have been won amid storm and stress in other years, and the times of severest testing have been met with triumphant strength and courage upon the part of God's people.

I invite the continued and the intensive co-operation of all in the effort to make the Circulation Campaign all that it should be. Now is the time for all good men to come to the colors and rally to the blast of the bugle.

HOYT M. DOBBS.

expect that in a short while we will have evangelists up to Difuma or beyond. We also have work up the Lomani, and white people and natives go out preaching and teaching on Sundays in villages on the auto road going to Kibombo, reaching as far as Mokata, near the Luaka River. It is encouraging to us to note that the native laymen and women are beginning to feel their responsibility for spreading the good news and are going out voluntarily to preach in villages where there are no evangelists on Saturdays and Sundays.

We would not have you infer from this that our natives have reached the stage of perfection in character or growth, but we can see quite a growth and development in

THE GENERAL CONFERENCE—

WHAT?

By Rev. S. S. Bogan

If it were mine to inspire, actuate and control the General Conference:

I.

It would first of all re-emphasize the scriptural ground of our Methodist doctrines and standards, the authenticity and inspiration of the Holy Scriptures and the integrity and trustworthiness of their historical control.

II.

It would repudiate and reject the report of the laymen's appraisal of foreign mission and its recommendations in its entirety, and would soundly rebuke their self-appointed officiousness in presuming to dictate to others how to appraise and run their own business.

III.

It would raise its present emphasis on education and place it in evangelization in the order of the Great Commission. First to evangelize and then to teach. It would make an honest and urgent bid for the support and confidence of our Methodist people to missions and the general work of the church on the ground of fidelity and scriptural procedure and apostolic practice in presenting the Gospel of Jesus Christ to the world.—the power of God unto salvation to everyone that believeth. To fail Him is to cause greater failure and further depletions of funds in our general treasury. It would take cognizance of the fact that our people are a reading people, that do both see and hear and have at least a modicum of understanding; and their source of information reaches beyond our Methodist papers and periodicals. And if it would be truly wise it will mark the questionable attitude and apparent hesitancy of our people in both their thinking and giving to benevolences.

IV.

It would at once effect the withdrawal of the Methodist Episcopal Church, South, from fellowship and support of the Federal Council of Churches of Christ, and repudiate their efforts to associate and affiliate on equal terms the Christian religion with the heathen religions and pagan cults of the world.

V.

It would not change the present status of the bishops as to life tenure and Episcopal authority and duties as chief pastors; nor at this session of Conference add to their number. It would reduce the number of Episcopal districts by at least one fourth and by so much enlarge the districts. It would restrict any bishop from serving the same district more than two years consecutively.

VI.

It would enact a law prohibiting the right of a bishop to appoint more than one in three and two in five of the members of his cabinet. It would give to the Annual Conference the right to elect one out of three and three out of five of the members of the bishop's cabinet; provided that no conference shall be without one appointee and one elective member in the bishop's cabinet. It is but reasonable and just that the Annual Conference representation in the bishop's cabinet be unfettered by Episcopal patronage and undeterred by his frown, but amenable to the electorate of the Conference.

VII.

It would enact a law that automatically would ban from the presiding eldership any preacher who is a failure as a pastor and unacceptable as a preacher on a pastoral charge; furthermore it would prohibit any preacher from serving his Conference as presiding elder more than four years, after which he is no longer eligible to the office. The reason: Why should an Annual Conference as a body be subjected to victimization by clique rules and standards that measure and value preachers as so many cattle, worth so much per? For instance, here is a bunch of six hundred dollars or less preachers, here is another bunch going at one thousand or less, and still another bunch rated at fifteen hundred or less, and so on. There is a great gulf fixed between these bunches so they may not pass to the higher, but remain in their dollar sphere. Again why should an Annual Conference have thrust upon them the same presiding elders ad infinitum by the autocratic rule of a bishop? That these conditions obtain is a matter of common knowledge based on observation, and experience of thousands.

VIII.

It would abolish the general budget system of benevolences, that has annually robbed missions and superannuates of many thousands of dollars. These major and popular enterprises of the Church—missions and superannuates—under the budget system have been made to carry on their merits the financing of every other institutional program of the Church to the impoverishment of missions and to the hurt of our superannuates. Yes, it would individualize the benevolent dollar and make missions, superannuates, church extension, education and all the rest stand on their own merit, or get out of the game.

Sibley, La., Feb. 12, 1934.

MY GENERAL CONFERENCE PLATFORM—IN PART

By Rev. J. D. Wroten

If I could have my desires I would—

1. Elect one new bishop. This would mean enlarged Episcopal districts, which is in keeping with the sentiment of the times.
2. Have each bishop live as near the center of his district as possible, and serve no district more than four years.
3. Not elect bishops for a term of four or eight years, as such would have a tendency to lower



REV. J. D. WROTEN

the dignity of the office and prevent the development of great bishops.

4. Not permit any man to serve more than four years in succession as presiding elder. At the end of four years as presiding elder let him return to the pastorate for at least four years.
5. Not restore the four-year time limit for pastors.
6. Not make any change in the number of lay delegates to the Annual Conference.
7. Permit the local church to name the assessment for benevolences just as it makes its own assessment for the pastor.
8. Have the station pastors hold the second and third quarterly conferences, thereby enabling the presiding elder to devote more time to the rural charges in institute fashion.
9. Launch a campaign for a world-wide, old time, new time, and all time revival.
10. Reduce the number of presiding elder's districts one-sixth.

P. S. Some are suggesting the election of five new bishops. If we are to do that, my reaction would be to elect not five, but a number sufficient that each state as large as Mississippi and having a church membership as large as that of Mississippi might have its own resident bishop.

Water Valley, Miss., Feb. 9, 1934.

DR. G. D. PARKER TELLS OF BRAZIL METHODISM

Bringing word of the second General Conference of the Brazilian Methodist Church to a Methodist that is making plans for its 22nd quadrennial conference, Dr. G. D. Parker, on furlough from the Brazilian mission field, spent Tuesday and

Wednesday at missionary headquarters in Nashville, Tenn.

According to Dr. Parker, Brazilian Methodists exhibited as much enthusiasm about their meet in Porto Alegre, Rio do Sul, on January 4, as United States Methodists are over the approaching session in April; and the 22 clerical and 22 lay delegates voted, elected bishops, discussed church problems, and laid plans for defeating the depression as eagerly as will the 400 or more brother Methodists of American Methodism.

Brazilian Methodists elected a new bishop, the first native bishop ever to grace the episcopacy of the new church, and in Casar Dacorso the Brazilian church will have a fine leader, Dr. Parker declared. Many United States Methodists will remember this new bishop, Dr. Parker said, for in 1922 he was a delegate from the then Brazilian mission to the General Conference which met in Hot Springs, Ark.

The first bishop of the Brazilian church, a missionary of veteran influence, Bishop J. W. Tarboux, was unanimously re-elected as bishop for the coming four years, to serve with the young national bishop who enters entirely new duties.

Brazilian Methodists are putting into actual practice the much debated thesis of their mother church in this country, the missionary visitor explained, for they have adopted the plan of electing bishops for four years, to be eligible for reelection every four years.

"The fact that they have elected a national will give a great impulse to the native church," Dr. Parker told missionary leaders here, "and since the national church was organized four years ago, its self-support has been greatly expedited. They are raising more for benevolences than ever before, and are showing decided increases along all lines, notwithstanding the depression and the attendant cut in appropriations from the board of missions. It is remarkable the way they have responded to the occasion.

Dr. Parker arrived in this country on January 18, and after spending several days in Nashville has gone to New Orleans to visit relatives. He will return in several weeks.

He has served as a missionary to Brazil since 1901, and since first taking up his work there has served in almost every possible capacity, with the exception of serving as editor. He has been a school president, pastor, presiding elder, author of Sunday school literature, and when he left Brazil his job was general secretaryship of the Board of Christian Education of the Brazilian Church.

THE SUPERANNUATE—THEN WHAT?

By Rev. W. H. Saunders

At the last session of the Mississippi Conference there was introduced a memorial to the General Conference requesting that body to take such steps as needed to establish a fund for the relief of the old preachers as they retired from the active ministry.

This memorial was introduced by one of the coming young men of the Conference, and when all things involved in this request and the situation of the old men are considered there is vastly more to be said in its favor than might appear at first mention.

This move is not to interfere with the regularly established raising and disbursing of the funds raised in the benevolent apportionments, the Publishing House allowance, or the Superannuate Endowment, or other funds used for the support of these old men. As I understand it this is to be added to these funds to make it so the old preachers will receive at least \$50.00 per month. The method, or the way this fund is to be raised, is the question, and it will be favored by many and opposed by many.

Looked at in the light and spirit of the life we claim to live, and the cause to which we give our lives, and the remuneration we receive during the many years we labor, it is hard to keep from having quite a leaning that way. The law would require a pastor, presiding elder, college school man, bishop, or secretary of any board receiving a salary of a thousand, twelve hundred, or fifteen hundred, and on up to the top, to pay into this fund a certain percent of his salary, this income to establish an endowment fund, or to be distributed annually on the percent bases.

I am not taking time to give estimate of the total sum this would create annually, but taking it from a thousand dollars up to the top it would be quite a sum. When we remember that we have now about one thousand of these old men receiving a mere pittance, it should not seem hard or unfair to let them have a simple 10 per cent of a thousand and on up to \$10,000. Most of these men never received, during the term of their active ministry, a living allowance to educate their

children, and as they go out into the world the way is dark and lonely. Let me appeal to the active, younger men, not only of Methodism in Mississippi, but in the whole Church, to stop your clamor for the old men to get out of your way, or provide at least a somewhat decent living for them. These old men who have served the long hard rural circuits, held many protracted meetings, converted the young children of the frugal country farmers, helped provide a way for them to get an education and equipment to fill these better and best charges, you owe them something for what they have done. The great industrial institutions, the U. S. government and insurance companies, are more and more taking steps to provide for those who have served long and well. It will be only a few years until the U. S. government will provide an old age pension. When an old man retires from the work of his life, that is much dearer, even than his temporal circumstances, it is a hard pull for anyone. A man's life calling is more to him than life itself.

Let me give you a simple glance at the situation in the state of Mississippi. Forty-one years ago the first of this January I arrived at my first appointment in the Mississippi delta. Belzoni was the name of the charge. A little shack worth about \$200 and a good lot was all the property we held in that town. The other church on the charge was at the head of Honey Island, Marks-ville, and the little frame church there was worth about \$500. Sixty-three members constituted the whole membership of the charge. I spent four years on that circuit. I built a new church at Sidon and Itta Bena. Now look at the situation as it stands in the bounds of that circuit. At that time there was not a single brick church building in the Mississippi delta. About that time the churches on the main line of the Y. & M. V. R. R. worshiped in schoolhouses, stores and vacant buildings, with just a few exceptions. Like Mell Trotter said about his conversion, "I was there." Now look at the fine church buildings, good parsonages and ample salaries. The largest salary paid at that time in the state of Mississippi was \$2,000, and that was paid the presiding elder on the Greenville District. The same is true of the hill section of the North Mississippi Conference, Tupelo, New Albany, Okolona, Booneville, Iuka, Amory, West Point, Macon, Starkville, Louisville, Sardis, Indianola, Winona, Durant; all these and some more worshiped in flat frame buildings, with scant parsonage accommodations. Begin at the line between the two Mississippi Conferences and run your mind down the I. C. R. R. and Jackson is the only place that worshiped in a brick building; Vicksburg, Crawford Street, Natchez and Meridian, the only other places in the Mississippi Conference, and maybe Yazoo City.

We did not have a single college for our boys in the state. Grenada had just been bought. Whitworth was the outstanding Methodist school in the state. Now look at the schools, the orphanage, hospital and other institutions that belong to the church.

Of course the men who gave themselves to this work are gone up higher, with few exceptions, but those who remain should have a show. I have never thought there was but one rule by which a church should be run: "As ye would that men should do unto you, do you even so them."

If the general organ cares to reproduce some of these ideas it is welcome to do so. It might be good.

Quitman, Miss.

HOW IT WAS DONE

By Rev. H. L. Johns, Pastor

"How was it done? How could this building be built in times like these?"

To answer these questions, I want to give the Christian Education building project.

The erection of the \$25,000 Christian Education building for the religious, educational and social work of Trinity Methodist Episcopal Church, South, Ruston, La., is an unusual accomplishment for the period of the depression. It reflects the faith, courage and sacrifice of a church that determined to meet the need of its Sunday school. It stands as a credit to the faithful, efficient men who did not stop until they had succeeded.

For a number of years Trinity Methodist Church has realized that a new building was essential to its life and work. Some years ago a definite effort was made to erect a \$170,000 church plant, complete in every way. This splendid beginning, under the leadership of Dr. W. Winans Drake, brought something like \$31,000.00 into the treasury of the special building fund, with part of which was acquired the building site, corner of North Vienna and East Alabama Streets.

Committees Appointed

The plan to build the Christian Education building in 1933 was the outgrowth of a desire for a place for social gatherings for the young people. It was proposed to build a log cabin social center for boy scouts, girl scouts, Sunday school work, and social times. This proposal was quickly changed into erecting a more permanent structure.

Committees appointed by the board of stewards of the church investigated building costs, and other possibilities, and faith in the proposal began to grow in the minds, especially, of the younger men of the church. They agreed to raise funds. When the new subscriptions reached several thousand dollars older men of the church realized the earnestness of these interested young men, and gave their whole-hearted help to the movement.

Contracts Let

Witt, Siebert & Halsey, architects, of Texarkana, Arkansas, were employed, and drafted the plans. The building designed was the educational section of the former \$170,000 building and is planned to fit into the total church plant when completed at some later date.

Bids were received on August 16, 1933, and a partial contract was awarded T. Miller & Sons, Inc., Lake Charles, La., who began construction in a few days. Contract for the completed educational building followed.

Items of Interest

As much material for the building was purchased locally as possible. The bricks are from the local brick company. Lumber is from nearby mills. One feature of the building was the use of



REV. H. L. JOHNS

73,000 bricks from the dry kiln of the Dubach Lumber Co., donated by Mr. T. L. James and his associates. As many local workmen were employed on the building as possible.

It is interesting to note that the contractor lost only one hour on the entire construction job because of bad weather.

Of interest has been the comments of travelers who, passing by, saw a building under construction. One thought it was a garage, another a hospital, another a hotel. Many marvelled that it was a Sunday school building.

Financing the Work

It has been difficult to finance the project, of course. The contractor helped by giving the church the benefit of cash discounts. The splendid accumulation of funds through the years was always the basis of success. The supplementary funds secured in 1933 and 1934 will complete this project without debt.

Final payment on the building is due to be made February 2, 1934, and the finance committee lacks at last report \$666 of reaching the goal of a completed building, free from any debt to the church.

Factors That Helped

Many factors helped the enterprise, once it was begun. Bishop Hoyt M. Dobbs, by a great sermon in which he personally endorsed the project. In that sermon the Bishop gave a new definition of hell when he said: "Hell is the truth realized too late." That definition helped. The Bishop later visited again, and laid the corner-stone of the building he had helped to start.

The telephone helped, as it was used in calling committees to frequent meetings. The telegraph office helped in a whirlwind message that aided the financial drive. The women helped, when a large team of ladies solicited gifts. As has been mentioned, Divine Providence helped in the fine weather that prevailed. "Rough-neck" religion helped, as it was sometimes exemplified by the finance committee and its determined chairman.

The growing interest of boys and girls helped as they caught a vision of more adequate Sunday school facilities. The actual need helped, for no one could deny that the church needed the building.

One of the finest things in the enterprise was a cash gift of \$1,000.00, anonymously made, as an incentive to starting the building in 1933.

Believe it or not, poetry helped. There is a poem about building a bridge that keeps coming up, so here it is:

"An old man, going a lone highway,
Came at the evening, cold and gray,
To a chasm vast and deep and wide—
The old man crossed in the twilight dim;
The sullen stream had no fear for him,
And built a bridge to span the tide.

"Old man," said a fellow pilgrim near,
"You are wasting your strength with building here.
Your journey will end with the ending day.
You never again will pass this way.
You've crossed the chasm deep and wide,
Why build this bridge at eventide?"

The builder lifted his old, gray head—
"Good friend, in the path I've come," he said,
"There followeth after me today
A youth whose feet must pass this way.
This chasm that's been as naught to me,
To that fair-haired youth may a pitfall be;
He, too, must cross in the twilight dim.
Good friend, I am building this bridge for him."

There was one other poem that must be mentioned here. There came a day of discouragement, as always attends any worth-while work. It seemed impossible to go any further. Just then the chairman of the building committee came out with: "It's Not Time to Die." That poem saved the day, for this writer at least.

Building Ready for Use

It is one thing to erect a church structure, it is another to use it for the high purpose for which it is dedicated. Trinity Methodist Church and Sunday school now face the challenge of a new opportunity to serve in the community with the enlarged facilities at the disposal of church workers. The feeling is widespread that more interest and enthusiasm for the Sunday school and church task now exists in the membership of the church than before, and each group is striving to prove its effective worth.

The people of today, and many who will come along in future years, owe a debt of gratitude to all who have sacrificed and worked for this achievement, and especially to the following committees who have "done the impossible":

Building committee: T. L. James, chairman; C. E. Tooke, vice chairman; J. M. Sims, secretary-treasurer; T. H. Mills, O. E. Hodge, B. H. Rainwater, and Howard H. Smith; and V. A. Davidson, who rendered invaluable purchasing service.

Finance committee: Glen L. Shadow, chairman; Floyd B. James, vice chairman; L. McDonald, Jack C. Ritchie, O. E. Hodge, and H. H. Smith.—Ruston Daily Leader of January 31.

MONROE DISTRICT TIDINGS

By Rev. J. T. Harris, Reporter

Since Conference the Rayville Missionary Society has finished paying for a dwelling next to the church and has turned it over to the Sunday school for use. And are we using it? About three weeks ago we had a laymen's rally with Brother Scott and one of his laymen from Monroe furnishing the speaking, with the result that we were able to organize a men's Bible class that has started off very encouragingly indeed. Another interest to me is the taking on of a Sunday afternoon appointment twelve miles north of Rayville. This is a comparatively new community, the land having been opened up in the last few years. It is absolutely virgin territory as far as the church is concerned, as no church at all is serving this field. Last Sunday I had about 65 present.

As far as the district is concerned most reports are very favorable. Brother Harvell at Bastrop is still somewhat under the weather, but is improving and is being assisted most ably in his work by Brother Van Carter and Brother Dan Barr.

Brother C. K. Smith has started off very well indeed at Tallulah. Among other things he has already killed a big buck deer this year.

From reports that have reached me, Jack Midgett and his bride have won the hearts of the people on the Pioneer Circuit.

D. W. Poole, after five years in the big city, has turned circuit rider in a big way and the people at Mangham, Little Creek and Buckner have told me, not in his presence, that they are crazy about their new preacher.

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

D. B. RAULINS, D.D., Editor

C. MILTON CHALMERS, Manager

Published every Thursday by the Publishing Committee for the Louisiana, the Mississippi, and the North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917; authorized Oct. 30, 1918.

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TERMS:

Subscription Rates: One year, \$1.00; six months, \$0.50. To superannuates and widows of preachers, \$1.00

Editorial

OUR WEEKLY PARTY

Rev. W. H. Saunders, pastor at Quitman, Miss., tells of a generous reception on the charge. He anticipates a good year.

Under the leadership of Dr. Henry Felgar Brooks, pastor at Tupelo, Miss., the work of that good church is making steady progress.

"The work here is progressing. I hope to put on a canvass for the Advocate during the next month. W. J. Dawson, pastor, Pascagoula, Miss."

A religious census will be conducted by Central Church, Meridian, Miss., and Decision Day will be observed at an early date. This good church continues to experience a steady growth under the leadership of Dr. L. L. Cowen, pastor.

The Woman's Missionary Society of First Church, Lake Charles, La., under the efficient leadership of Mrs. Lonnie Clark, president, is making a remarkable record. The recent monthly business meeting was held at the Majestic Hotel. The meeting was well attended and a timely program was conducted.

From Etta, Miss., we have a communication signed by "A Pinehill Friend," speaking thus: "We have for our pastor again this year, Rev. Jas. Noel Hinson. And we are thankful. He is a good man, kindhearted and friendly, mixing with his people, both rich and poor. He is very busy now, being the principal of our school at Pinedale in addition to this other work."

Claiborne Avenue Church, Shreveport, comes forward with eight subscriptions to the Advocate. This fine piece of work was done by the Missionary Society, under the leadership of its president, Mrs. A. E. Reid. Having served this good people as pastor, the Editor remembers them with great appreciation and welcomes with joy the privilege of a weekly call through the Advocate during this year.

Rev. M. L. White, a superannuate of the Mississippi Conference, boasting good health, says, "I do not think I could have settled in a better place than Jackson. The preachers of the city are all so very good to me." Brother White may rest assured if the preachers and others do not treat him right they will all have to answer to this Editor. Brother White was a member of the committee that granted him license as a local preacher.

In a personal note from Dr. H. T. Cunningham, superannuate of the West Texas Conference, we learn that he was admitted to the W. O. W. Hospital, San Antonio, Texas, for a full six months' treatment. His condition is not alarming. He just needs complete relaxation and rest. Meanwhile Mrs. Cunningham will be with their son,

Rev. Hal T. Cunningham, Jr., pastor at Chapel Hill, Texas Conference. Either of these good people will be glad to hear from any of their friends and neighbors at their respective address: Kerville and Chapel Hill, Texas.

Mr. Porter McFerrin, a devoted member of the Methodist Church and a resident of New Orleans for the past twelve years, died on the morning of February 9. The funeral services were conducted by his pastor, Dr. W. W. Holmes, Rayne Memorial Church, this city, following which his remains were shipped to Nashville, Tenn., and laid to rest in the Mount Olivet Cemetery. Mr. McFerrin was for many years connected with our Publishing house in Nashville. He was the son of the late Rev. A. P. McFerrin, and brother of Dr. A. P. McFerrin and the late Dr. John P. McFerrin.

ATTENTION, PASTORS AND LAYMEN

During last year, regardless of the financial difficulties faced on every hand, the New Orleans Christian Advocate, through the splendid co-operation of both pastors and laymen, was able to reduce its existing deficit by \$2,500.00. Following the success obtained as a result of the Eightieth Anniversary subscription campaign the Publishing Committee, through its chairman, Dr. W. L. Duren, issued the following statement:

"The Publishing Committee, for its part, wishes to acknowledge the loyalty and work which made the Eightieth Anniversary Campaign such a happy event by every concession consistent with sound business policy. Accordingly it has been determined that the subscription price shall be one dollar per year, this rate to apply to the more than twelve hundred subscribers now in arrears and to all renewals and new subscriptions throughout the year. In making this price, the Committee expresses confidence in the devotion of our people and we place the fortunes of the Advocate in the keeping of the Methodist people of Mississippi and Louisiana. Let us emphasize the fact that the reduction of the price must result in a largely increased subscription list, or our plans will be defeated. We believe that the success of the past year and the liberal policy inaugurated for the new year will elicit a great response; and with this feeling we lay the cause of this trusted and time-honored servant of the Church upon your hearts."

At the late sessions of the three patronizing Conferences of the Advocate, resolutions were unanimously adopted setting aside the months of March and April during which time pastors and laymen are urged to concentrate on securing renewals and new subscriptions to the Conference organ. With what success has already been obtained and a concerted effort on the part of all our pastors and laymen during March and April, the remaining deficit can be entirely wiped out, the finances of the paper put on a self-sustaining basis and a much larger field of service opened up for this important agency of the Church. The price of one year's subscription is \$1.00 and includes the special 1934 General Conference souvenir edition, which will sell for twenty-five cents a single copy. Let every pastor and every layman do his part.

Announcement of provisions for college jobs for 35 or 40 Millsaps students was made last Wednesday by Dr. D. M. Key, president, who received word from Harry L. Hopkins, federal administrator of the F. E. R. A. in Washington, advising him that he may employ this number during the spring semester. "This will enable students now in college and new students to secure work under college direction," says Dr. Key, "and they will earn from ten to twenty dollars per month for the remainder of the semester which is just beginning." Work done in this program, which is part of a recent order from the federal government, will include clerical help, library work, special research, work on dormitories, buildings and the dining halls. The college will have direct supervision of the program here. Of the number allowed to Millsaps, one fourth may be new students just entering, says the president, who is planning to relieve the economic stress of the full allowance of students through taking advantage of this government aid.

AFRICA ANSWERS AMERICA

(Continued from Page One)

the only two of Bishop Lambuth's messengers still living, and Olohe is not living on the mission.

But getting back to the real purpose of this letter, viz., Mrs. Stockwell's illness, we sincerely hope and pray that she is better. When we mentioned the matter to the natives several who either knew you or knew of your work gave us a few francs to put with ours to send you as a love gift to buy something that Mama Ekoko or you want; so we are enclosing herewith an order for payment on the Board for \$25 to be used as you desire and see fit. Please accept it with the love and appreciation of some of your Congo friends for what your lives and influence have meant for them, and with our very best wishes for a happy year.

Two friends in the bonds of the Gospel,
HENRY C. and VARNA M. AYRES.

GENERAL CONFERENCE DELEGATES

Shall we disappoint our readers?

With enthusiastic anticipations of the response our General Conference delegates would make to our request for the "platform" of each delegate saying what he wished the General Conference to do, we promised our readers that we would share with them this interesting reading.

Thus far only a very few have responded to the request. And the General Conference is not far away.

Must we disappoint our readers?

As long as the faintest candle holds out to burn the most neglectful delegate may repent and turn in his paper, but the "faintest candle" is already "sputtering" in the holder.

Friends, if you are going to send us those papers, please hurry.

D. B. R.

THE GENERAL BOARD MEETINGS

April 16, Board of Finance, St. Louis.

April 17, Board of Church Extension, Louisville.

April 19 and 20, Board of Missions, Nashville.

April 24 and 25, Board of Christian Education, Jackson, Miss.

April 24, Board of Hospitals, Jackson, Miss.

April 25, Board of Temperance and Social Service, Jackson, Miss.

May 3, Board of Trustees, Jackson, Miss.

July 10-12, Board of Lay Activities, Lake Junaluska, N. C.

BISHOP ARTHUR MOORE WIRES LOUISIANA PASTORS

Doctor W. G. Cram,
Doctors Building, Nashville, Tenn.

I cannot complete tour of conference missionary rallies in time to communicate with brethren in Louisiana before they take Kingdom Extension offering. Please relay this message to them. It will require a liberal offering from all our churches to prevent disaster to our missionary work around the world. If ever the utmost loyalty and sacrificial co-operation was needed it is now. Only source of income with which to sustain our missionaries from January until May is Kingdom Extension offering. From Atlantic to Pacific we have spoken to vast throngs, but this magnificent enthusiasm must be translated into sacrificial giving. If all our churches will respond to this emergency, what is now a near tragedy, will be turned into triumph. Surely every church will help. We simply cannot afford to fail our Lord and three hundred missionaries we have sent to the ends of the earth.

ARTHUR J. MOORE.

CARROLLTON AVENUE MEN LAUNCH SPRING DRIVE

The Men's Bible Class of the Carrollton Avenue Church, New Orleans, launched their annual spring attendance campaign on last Sunday morning with an attendance of 400 on Easter Sunday as their goal. A similar campaign last year culminated on Easter Sunday with an attendance of 290, as against an attendance on the first day of the preset campaign of 180. With such an enthusiastic start we have no doubt that the goal set will be easily reached by Easter. The class, which is taught by Mr. Wm. H. Black, is the largest of its kind in New Orleans. Mr. V. R. Patterson is its wide-awake president, and Rev. W. H. Giles, the pastor.

DR. STEEL CALLED HIGHER

On the night of Saturday, February 17, Dr. S. A. Steel passed away at his home in Mansfield, La. The funeral was on Sunday afternoon from the Mansfield church.

Notwithstanding the fact of Dr. Steel's advanced years and the precarious condition of his health for some months his many friends will feel a shock followed by a sense of vacancy in their lives.

Dr. Steel, lecturer, writer, preacher; widely and favorably known for many years, made a record that will fill several paragraphs of our Methodist history.

SEASHORE DISTRICT MISSIONARY INSTITUTE

By W. J. Dawson, Reporter

The Seashore District Missionary Institute was held in Main Street Methodist Church, Biloxi, Miss. The meeting was called to order at 10 a. m., January 30, 1934, by the presiding elder of the district, Rev. T. J. O'Neil. The presiding elder conducted the devotional services, after which he made a statement of the purpose of the meeting as planning to meet the challenge of the hour in the present missionary crisis confronting the church. The presiding elder introduced the inspirational speaker for the hour, Rev. F. S. Love, of Raleigh, N. C., presiding elder of the Raleigh District of the North Carolina Conference.

Dr. Love delivered a very forceful address on the missionary situation confronting the church at this time. The message was informative and inspirational. It was a challenge to those present to go back to their churches and undertake with enthusiasm and zeal the cultivation of the membership of the church in the missionary enterprise. After Dr. Love's address the meeting adjourned for luncheon which was graciously served by the ladies of the church in the educational building of the church.

After luncheon the meeting was called to order in the auditorium of the church and after the devotional services, Mr. W. D. Hawkins of Meridian, Miss., Conference Missionary Secretary, took charge and presented the plan for the Kingdom Extension cultivation period, culminating with Easter Sunday. Brother Hawkins took orders for the Kingdom Extension study book, "The Sound of the Trumpets," by Bishop Arthur J. Moore and Dr. E. Stanley Jones.

Notwithstanding it was the coldest day of the winter, the meeting was well attended and a high degree of interest manifested.

LOUISIANA CONFERENCE WOMEN PLAN ANNUAL MEET

Plans for Annual Conference

Louisiana Conference, Woman's Missionary Society, will convene in New Orleans, April 3 to 6, at Rayne Memorial Church. The first service will be a vesper and communion hour, Tuesday at five-thirty, followed by a fellowship dinner. Mrs. W. A. Newell, Council superintendent of Christian Social Relations, will be a special guest. An opportunity will be given to visit St. Mark's Hall and MacDonell French Mission school. Mrs. J. B. Greeson, 3915 Prytania St., New Orleans, is chairman of registration, and the New Orleans women are planning a royal welcome.

MRS. GEORGE SEXTON, JR.,
Conference President.

Other News

Mrs. Carolyn Dawson, secretary of the Ruston District, will attend Council in Birmingham, Ala., March 7 to 12, as the guest of the Conference because of the splendid record made by her district in 1933. Six new auxiliaries were organized, net gain of 133 made in membership, and ten adult and seven baby life members secured, besides good work in all other lines. Mrs. H. B. Wren, Shreveport District, ran a close second, and the Monroe District, under the leadership of Mrs. D. C. Metcalf, also made a good showing. Every secretary worked most faithfully and Louisiana Conference, in spite of a hard year financially, will show great gain in membership and missionary interest.

Miss Ella K. Hooper, who has charge of our French Mission work at Houma, has been invited by Mrs. Downs to have part on the program for Home Mission night, and your president has been asked to lead one of the morning intercession

periods. Missionary women everywhere will regret to hear that Mrs. B. W. Lipscomb, because of her health, will give up her work at this Council meeting. She has visited Louisiana on several occasions and is greatly loved throughout the Conference.

The Business Woman's Bible Class of First Methodist Church, Shreveport, has the distinction of being the first organization to furnish a room in the new dormitory at MacDonell school. This fine group of women, taught by Mrs. Hoyt M. Dobbs, is furnishing the room in honor of Mrs. A. J. Peavy, who has meant a great deal to them and to the work at Houma.

Miss Berta Hirtzler, who has been teaching for the past two years at Institute Laurens, Monterey, under the direction of the Council, is now at home in Kenner, La. The Mexican government, for the present, is renewing no permits.

BROOKHAVEN DISTRICT KINGDOM EXTENSION INSTITUTE

By Rev. O. S. Lewis, Reporter

The Kingdom Institute for the Brookhaven District was held in the First Methodist Church, Thursday, February 8. Twenty-three of the twenty-four pastors were present and more than one hundred men and women lay delegates. Dr. C. W. Crisler, presiding elder, made the opening address with characteristic vigor, fervor and keen intellectual grasp of the tremendous issues facing the Church. His earnest message touched a responsive chord in the hearts of both laity and ministry. Dr. F. S. Love, presiding elder of the Raleigh District in the North Carolina Conference, made a stirring address that challenged all present to a greater love for and loyalty to the great cause of the Master. It was one of the greatest messages ever heard on any similar occasion from visiting speakers. Our own Conference missionary secretary, W. D. Hawkins, presented the plan for reaching the entire membership of the church and getting co-operation from all members. An unusually large number of the book, "The Sound of Trumpets," was called for by the pastors. Brother L. H. Sharp, of the Monticello charge, told of the successful ways he used in stimulating interest in the book, one of which was to let the Baptist pastor read the book and tell of his reactions to it. The consequence was a stirring missionary sermon to the Baptist congregation based on the little but powerful book, and a recommendation that the ladies of the Baptist Missionary Auxiliary secure and study the book when the Methodist ladies had finished it. A consecration service led by Dr. Love closed the exercises of the day, filled with spiritual blessings of a high order.

The ladies of the Brookhaven Church served a generous and delightful lunch at the noon hour, which was appreciated by all the visitors.

The student body and faculty of Whitworth College had the pleasure of hearing an inspiring address from Dr. F. S. Love at 10 o'clock Thursday, the day of the District Institute in Brookhaven.

Several members of the Whitworth College faculty and student body are active workers in the Brookhaven Methodist Church and are rendering a valuable service. The two new members of the faculty, Miss Drennan and Miss Woodward, are making themselves thoroughly at home in both school and church and are proving valuable additions to the faculty. They were recently elected to take the places of Miss Dunkle and Miss Blair, both of whom resigned their positions to get married soon.

The brethren of the district are glad to note that Brother Charles Wesley, of Summit, Miss., has regained his health after a long, hard siege of illness. The brethren of the Conference will recall that he was taken to the hospital in Brookhaven on the first day of Conference. He gave a forceful and helpful message in conducting the afternoon devotions at the Institute.

FIRST CHURCH, SHREVEPORT, HONORS PASTOR

On Thursday evening, February 1, the membership of First Methodist Church, Shreveport, gave a reception at the church to Dr. and Mrs. W. Angie Smith, in appreciation of the fact that they had been returned to First Church for another year. Dr. Smith has served as pastor of First Church for the past three years.

Bishop and Mrs. Hoyt M. Dobbs and Dr. and Mrs. Geo. S. Sexton were also honor guests,

and stood in the receiving line with Dr. and Mrs. Smith.

The entire first floor of the church was beautifully decorated. All of the florists of the city sent many palms and flowers in appreciation of the occasion, and a number of individual baskets were sent to Dr. and Mrs. Smith. It was a very happy occasion and brought together a large number of the membership and other friends. All of the Methodist pastors, and also the down-town ministers of the other denominations were invited. In the course of the evening the pastor introduced all of the officials of the church and the officers and teachers of each department of the organization of the church.

RESOLUTIONS OF RESPECT

Whereas, it has pleased our Heavenly Father to remove from us by death the president of our board of trustees, Rev. E. O. Ware, of Alexandria; and a former treasurer of the board and member of the headquarters committee, Rev. W. W. Drake, of Lake Charles; therefore be it

Resolved, by the Headquarters Committee of the Anti-Saloon League of Louisiana that in the going of these men of God the committee and the League have suffered a great loss, and the cause of prohibition earnest defenders, and it is our earnest prayer to God that we who remain in the fight may seek more diligently to imitate the excellences of character which we learned to love in them.

Resolved, that we hereby express to the families of these men our sincerest sympathy and prayer that God will comfort them in this hour of their loss, as only He can comfort; and that copies of these resolutions be sent to the families of the deceased, and a copy to the press.

Resolved, also, that we extend our condolences to our faithful fellow-member, Miss Mary Werlein, in the recent home-going of her illustrious brother and fighter in all good causes, Rev. S. H. Werlein, of New Orleans, La.

HEADQUARTERS COMMITTEE,
Anti-Saloon League of Louisiana.

GARNISHED TRUTH FROM THE VICKSBURG DISTRICT

Well, here we are again. The Kingdom Extension Institute was a great success. The district was well represented, and Brother Sells and the good people of Port Gibson were so kind. Brother Sells is making fine progress in the church. He has received more members on profession of faith since Conference than any in the district; and as a side-line, the board of stewards has allowed him the privilege of collecting the General and Conference work apportionments, and he is making good progress in a quiet way. Speaking of General and Conference work I am reminded of Rolling Fork. The board of stewards has employed the local Woman's Missionary Society to look after all of the finances of the church on a ten per cent basis and they are doing it in an effective way. Already the church shows twice as much collected as at this time last year.

Jim Ferguson is out again pledging the ladies of the Hermanville charge to set hens and raise chickens to apply on the benevolences. Jim works in season and he usually makes a clear sweep. In the Spring he collects chickens and in the Fall he collects pigs and nuts. He came to Vicksburg with three dressed hogs and a sack of pecans and applied them to the presiding elder. That is a good plan. Let the people give "such as they have;" and too, that is obeying the old proverb, "Let the women do the work;" at the same time it is co-operating with our President in relieving the unemployment situation, and is carrying out the program of the Church, "Reaching the Unreached."

The district is thirty-three and a third per cent ahead of last year's report of February the first. Seven charges have already reported money raised on the benevolences. The presiding elder is the busiest man in the district, and the churches are all co-operating with him in a beautiful way.

"The Sound of Trumpets" is a great book. Bishop Moore and Dr. Jones certainly sounded the right blast. The Church needs to rekindle the fires of spiritual evangelism. We believe that the messages of this book are better than we can make, and we decided that since the bishop has written these great sermons and traveled all of the way to Jackson and preached them for us, we will preach the message of the book to our congregations that more people may be blessed with the information and inspiration that comes from the pages.

Looking for greater experiences of the brazen altar and Calvary.

Yours for progress,

SWIFTY.

Says Black-Draught "Sure Worth Price"

"I take Thedford's Black-Draught when I get bilious," writes Mr. L. O. Miller, of Henryetta, Okla., "and it keeps me from having headache which usually comes from biliousness. If I don't take it, I feel dull and sluggish. I just have to take Black-Draught once in a while. I haven't found anything more satisfactory. It is sure worth the price."

* * Children like the new, pleasant tasting SYRUP of Black-Draught.

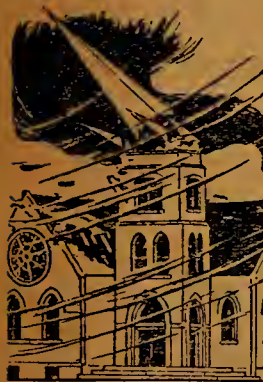
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Don't Take Drastic Drugs

You have four million tiny tubes or filters in your Kidneys which may be endangered by using drastic, irritating drugs. Be careful. If poorly functioning Kidneys or Bladder make you suffer from Getting Up Nights, Leg Pains, Nervousness, Stiffness, Burning, Smarting, Acidity, Neuralgia or Rheumatic Pains, Lumbago or Loss of Vitality, don't waste a minute. Try the Doctor's prescription called Cystex (pronounced Siss-tex). Formula in every package. Starts work in 15 minutes. Soothes and tones raw, irritated tissues. It is helping millions of sufferers and is guaranteed to fix you up to your satisfaction or money back on return of empty package. Cystex is only 75c at all druggists.

When It Comes BE PREPARED

The SAFE AND SAVING WAY of insuring Church and Pastor's Property, also Homes, Personal Effects and Automobiles of Church Members is with the



National Mutual Church Insurance Co. of Chicago, Ill.

Has been furnishing protection since 1899 AT COST.

Fire, Lightning, Windstorm and Automobile Insurance for Members

No assessments; legal reserve for protection of policyholders same as stock companies.

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RED HILL CHURCH LOSES SIX MEMBERS BY DEATH

Since the first of October six members and one former member of the little Red Hill Church on the Vancleave charge have passed away, an unusual record for a small community. In October Wiley Havens, son of W. C. Havens and grandson of the late Rev. Irvin Roberts, was killed by a falling tree. On the first Sunday in December Mrs. Susan Entrekin passed away and her husband, John B. Entrekin, followed her the second Sunday in December. On Monday, January 15, Mrs. Myra Fairley died suddenly following a serious illness; on Tuesday her mother, Mrs. John M. Havens, passed away after a long illness, and on Wednesday, Mrs. D. B. Carlisle, also after a protracted illness. The following Monday, January 22, my father, W. Y. Cain, went quietly to rest. Two of these had been members at Red Hill more than fifty years and three of the others more than forty years. The little community has had more than its share of sickness and sorrow during the last few months and needs the prayers of the readers of the Advocate.

Sincerely,
J. B. CAIN.

NEWS ITEMS FROM EUNICE, LA.

J. A. Knight, P. C.

A new enthusiasm has broken out among us that is proving irresistibly contagious and gaining momentum right along as we contemplate doing a more intensive and finer as well as a larger work for the Kingdom in this part of the vineyard. From the very beginning of the conference year, it was the unanimous opinion of this newly aroused congregation that, in order to build up the work of the church here, it would be absolutely necessary in a town of this size, with many other attractions going on all the time, to have the services of a full-time pastor devoting all his energies, zeal, time, and sacrificial love toward the "rebuilding of the walls of Jerusalem" and pressing forward to larger accomplishments. So, steps were taken at once, for we did not believe in putting off any longer this

Face "Broken Out?"

First wash with pure Resinol Soap. Then relieve and improve sore pimply spots with soothing

Resinol

needed action to make proper arrangements to become a full-time church. Our presiding elder, proving very much interested in the project, helped us without delay to bring our plans to a successful issue. Now we are all "set" and ready to go. In fact we have already been going at almost unbelievable speed. Our Sunday school is growing; becoming necessary to seek other buildings to accommodate newly organized classes; the missionary society is increasing in membership, zeal and missionary spirit; our offerings in all the services are increasing; money is being raised to improve our church property; and the congregation filled our church auditorium last Sunday. Optimism prevails.

MISSIONARY WOMEN BUSY

By Mrs. H. McMullan

The annual meeting of the Woman's Missionary Society of the Mississippi Conference will be held in Crawford Street Church, Vicksburg, the first Tuesday in April.

Mrs. J. M. Alford, secretary of a zone in Alexandria District, Louisiana Conference, reports a good meeting held at Jonesville, January 24. The program was varied, including two playlets: "Forget-Me-Not Magic" by Jena Auxiliary and "The Tale of Three Boxes" by Goodpine Auxiliary. Talks and special music were also enjoyed.

The quarterly zone meeting of the Woman's Missionary Society of the Northern portion of the Jackson District was held at Canton, January 23. Eight auxiliaries were represented. An interesting program was given and a collection was taken for Miss Mary Humes, missionary student at Millsaps College. A communion service was conducted by Rev. L. E. Alford of Canton.

The Council Bulletin

The Council Bulletin will be published as usual and will give in attractive, readable form the proceedings of the twenty-fourth annual session of the Woman's Missionary Council to be held in Birmingham, Ala., March 7-12, 1934. Subscribe now. Address Literature Headquarters, 706 Church Street, Nashville, Tenn. Price twenty-five cents.

7 Reasons Why Capudine is Best For Aches and Pains

1. A well balanced prescription.
2. Liquid—already dissolved.
3. Therefore quicker acting.
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5. Agreeable to the taste.
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Take Capudine for headaches, periodic pains, muscular aches and pains—10c-30c-60c bottles.

Rheumatic Pain Stopped By Lemon Juice Recipe

Try this. If it doesn't relieve you, make you feel better and younger and happier, your druggist will refund your money. Get a package of the REV PRESCRIPTION. Mix it with a quart of water, add the juice of 4 lemons and take a tablespoonful two times a day. In 48 hours, usually, the pain is gone, joints limber up, wonderful glorious relief is felt. Equally good for rheumatism, or neuritis pain. Costs only a few cents a day. For sale, recommended and guaranteed by all leading druggists. Any druggist will get it for you, if not write to Homix, Inc., 54 W. Illinois, Chicago, Ill.

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Whose Fault?



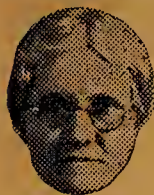
When Little Girls Show Temper

A quarrelsome child is a sick child, mothers! A bad bowel condition means bad behavior. And it doesn't help matters to give bilious boys and girls some powerful cathartic that upsets them for days. When you see a coated tongue, dull or yellowed eyes, or other signs of sluggishness, there's always a way to cleanse and sweeten that little system without violence; next day you have a happy, contented child. This common-sense treatment is explained on the right:

Good health and good behavior go hand in hand. With inner health, come smiling faces and sunny dispositions. And it's really so simple a matter to keep children's bowels regular. The only "medicine" most youngsters ever need to promote thorough bowel action is pure California Syrup of Figs. The senna in this fine, fruity laxative never weakens them, or takes away their appetite. But get real California Syrup of Figs; you can get it anywhere; it isn't expensive.



FEMININE DISORDERS



Mrs. J. H. Brinson of 708-2nd St., Hattiesburg, Miss., said: "I was nervous, weak and sleepless. My digestion was bad, I had terrible backaches and suffered much misery from irregularity. I felt weak in every part of my body. I took Dr. Pierce's Favorite Prescription and had no more pains or aches. My nerves were normal, and all feminine disorders were corrected." New size, tablets 50 cts., liquid \$1.00.

Cardui for Young Women

Showing how strongly they believe in CARDUI because of the benefit it has been to them, many mothers give it to their growing-up daughters on their reaching maturity. It relieves women's pains by building up resistance. Try Cardui!

FRECKLES

TAN BLACKHEADS BROWN PATCHES

QUICKLY REMOVED WITH **PRESTO** FACE CREAM

HEADACHES

Yield Quicker

To This RELIABLE

"Balanced Prescription"

It's bad enough to have a headache, it's worse to take chances with unbalanced UNSAFE imitations which may upset your stomach and leave a "Heart-Shocking" after-effect. STANBACK, the ONE "Balanced Prescription," contains exactly the proper amount of each pain-relieving agent to insure both SPEEDY and RELIABLE relief. STANBACK also gives quickest relief from Neuralgia, periodic and muscular aches and pains due to inorganic causes. Ask for STANBACK and for your PROTECTION, make sure you get STANBACK.—10c.—Adv.

MISS MARJORIE SHEERIN, of Brooklyn, N. Y., writes:—



"My Cough is gone already!"

"My cough was so bad," writes Miss Sheerin, "I called the doctor. He said, 'Take Pertussin.' Am I glad I did! . . . Next morning my cough was gone!"

WHEN YOU "CATCH COLD" the tiny moisture glands in your throat and bronchial passages clog up with thick mucus! Your throat feels tickly—dry. You cough, but can't "raise" a thing.

You must get those little moisture glands back into action, to stop a cough. And Pertussin does just that!

A spoonful or two stimulates the glands, starts their natural moisture pouring out. Germ-laden phlegm loosens. Your throat feels relieved. Pertussin is helping Nature cure your cough!

Pertussin is the scientific extract of a medicinal herb famous in treating the worst coughs known. It contains no narcotics—won't upset digestion. Get a bottle!

PERTUSSIN

has been prescribed by doctors for 30 years . . . It works safely!

BATON ROUGE DISTRICT PASTORS MEET

By Rev. R. S. Walton, Reporter

The Methodist Ministers' Association of the eastern part of the Baton Rouge District met at Amite, February 5.

Dr. A. S. Lutz, the chairman, being sick and unable to attend, Rev. C. C. Miller served.

There were eleven Methodist preachers in attendance, and all were given a few minutes each to speak of their recent labors and experiences. We are not trying in these meetings to change the laws of gravitation nor to regulate the League of Nations, but we are making some progress in Christian fellowship and brotherly love.

Rev. H. N. Brown discussed ably the subject "Shall Democracy Perish from Off the Earth in Both State and Church?" Rev. F. N. Sweeney very zealously discussed the subject "Revivals." At our March meeting Rev. Chas. Morris and Rev. R. T. Pickett will discuss the subject, "Ministerial Courtesies."

In Memoriam

WILLIAM YANCY CAIN, son of Wm. Franklin Cain and Naomi Louisa Gibson, was born near Montrose, Miss., on November 17, 1859, and died at his home in Jackson county, Miss., on January 22, 1934. He was married on January 11, 1882, to Miss Sarah Burnetta Fletcher by Rev. Irvin Roberts. He joined the Methodist Church at Salem Camp-ground in October 1882, and was received into the church by Rev. Jacob H. Holland. His membership was placed at Red Hill Church, on the Vancleave charge, and remained there until his death, having served the church for several years as steward and serving as trustee for several years prior to his death. He was the last member of a large family to pass away. Funeral services were conducted in the absence of the pastor by Rev. John A. Moore, of Lucedale, and burial was in the family cemetery near his home. His wife and four children survive: Prof. Cyril E. Cain, of State College; W. M. Cain and Mrs. H. L. Nolf, of the Dead Lake community; Rev. J. B. Cain, of Yazoo City, and seven grandchildren. He was a good man and after a long and useful life he sleeps well.

RESOLUTIONS

Whereas, God, our Heavenly Father, has called to her eternal home our friend and co-worker, Mrs. C. H. McCraigne, Sr.; and

Taking Unknown Drugs A Great Folly

Doctors throughout the world agree there is no greater folly than to buy and take unknown drugs. Ask your own doctor.

So—when you go into a store for real Bayer Aspirin, see that you get it.

Remember that doctors endorse Genuine Bayer Aspirin as SAFE relief for headache, colds, sore throat, pains of rheumatism and neuritis, etc.

Just remember this. Demand and get Genuine Bayer Aspirin.

Genuine Bayer Aspirin does not harm the heart



MEMBER N. R. A.

Whereas, in her death, we feel greatly the loss of her Christian counsel and faithful support in our missionary society, and in all our church work, be it

Resolved, first, That her absence is a solemn reminder of her kind spirit and cheerful and willing service, and that her example of faithfulness to her Lord is worthy of our emulation; and

Resolved, second, That we extend our sincere sympathy to her family and commend them to the One and only Comforter; and

Resolved, third, That a page in our minutes be dedicated to her memory; that copies of this be sent to husband, son and mother; and that a copy be furnished the New Orleans Christian Advocate for publication.

MRS. C. H. ACREE, JR.,
MRS. P. W. SMITH,
MRS. ROSA BURTON.

Bronchial Irritations

Need Cresote

For many years our best doctors have prescribed creosote in some form for coughs, colds and bronchitis, knowing how dangerous it is to let them hang on.

Creomulsion with creosote and six other highly important medicinal elements, quickly and effectively stops coughs and colds that otherwise might lead to serious trouble.

Creomulsion is powerful in the treatment of colds and coughs, yet it is absolutely harmless and is pleasant and easy to take.

Your own druggist guarantees Creomulsion by refunding your money if you are not relieved after taking Creomulsion as directed. Beware the cough or cold that hangs on. Always keep Creomulsion on hand for instant use. (Adv.)

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BALD NO LONGER

Mr. A. S. R. of New York City writes: "I had 3 bald spots the size of a half-dollar. I used Japanese Oil for 3 months and now my bald spots are entirely covered with hair."

JAPANESE OIL, the antiseptic counter-irritant, is used by thousands for baldness, falling hair, loose dandruff and scalp itch. Price 60c. Economy size \$1. All druggists.

Nat'l Remedy Co., 56 W. 45th St., Dept. J, N. Y.



To End a Cough In a Hurry, Mix This at Home

Saves Big Dollars! No Cooking!

Millions of housewives have found that, by mixing their own cough medicine, they get a purer, more effective remedy. They use a recipe which costs only one-fourth as much as ready-made medicine, but which really has no equal for breaking up obstinate coughs.

From any druggist, get 2½ ounces of Pinex. Pour this into a pint bottle, and add granulated sugar syrup to fill up the pint. The syrup is easily made with 2 cups sugar and one cup water, stirred a few moments until dissolved. No cooking needed. It's no trouble at all, and makes the most effective remedy that money could buy. Keeps perfectly, and children love its taste.

Its quick action in loosening the phlegm, clearing the air passages, and soothing away the inflammation, has caused it to be used in more homes than any other cough remedy.

Pinex is a highly concentrated compound of Norway Pine, famous for its healing effect on throat membranes. It is guaranteed to give prompt relief or money refunded.

HERE'S HELP FOR YOU!



IF YOU must be on the job every day, here's a medicine you ought to know about. Little chocolate coated tablets which bring welcome relief from "women's troubles." Purse size, 50 cents.

"I am 27 and a textile winder in the mill. I had cramps so bad that I had to cry many times. I used to stay in bed two days a month. Lydia E. Pinkham's Tablets helped me wonderfully. For the first time in my life I do not suffer. I can work all the time now and feel strong. I used to be rundown and nervous and couldn't eat. Now I eat more than I ever did." — Mrs. Bennie Coates, 1963 Terrace Street, Muskegon, Mich.

"I recommend Lydia E. Pinkham's Medicine to everyone. I was run-down and tired and had pains in my stomach and was irregular. Your Tablets proved wonders to me." — Mrs. Fred Backmann, 1023 So. 2nd Street, La Crosse, Wisconsin.

Try this medicine yourself. You will be pleased with the results.



LYDIA E. PINKHAM'S TABLETS
PERSISTENT USE BRINGS PERMANENT RELIEF

March and April Are Upon Us

Each of the three patronizing Conferences of the New Orleans Christian Advocate, at their late Annual Sessions, voted unanimously to set aside the months of March and April of 1934 as a time when concerted effort is to be made by all of the pastors to secure renewals and new subscriptions to the Conference Organ.

That time is now upon us. With every charge co-operating the number of subscriptions to be secured should exceed 10,000.

A larger circulation of the Advocate will mean a more intelligent Church membership in Louisiana and Mississippi, and by so increasing the number of readers to the official organ of Methodism in these two important States, along with the other Conference organs throughout the connection, the great program of our glorious Church cannot fail.

The price of the Advocate is \$1.00 per year, which includes the special 1934 General Conference souvenir edition that is to be published in April, and which alone will be worth the price of a year's subscription.

March and April Are Advocate Months

10,000 New Subscribers the Goal

IT CAN BE DONE

IT MUST BE DONE

IT WILL BE DONE

SORES BOILS CUTS BURNS
Are Relieved Promptly By
GRAY'S OINTMENT
Used Since 1820 25c at Drug Stores

Why Doctors Favor a Liquid Laxative

A doctor will tell you that the careless use of strong laxatives may do more harm than good.

Harsh laxatives often drain the system, weaken the bowel muscles, and even affect the liver and kidneys.

Fortunately, the public is fast returning to laxatives in *liquid form*. The dose of a liquid laxative can be measured. The action can thus be regulated to suit individual need. It forms no habit; you needn't take a "double dose" a day or two later.

Dr. Caldwell's Syrup Pepsin gently helps the average person's bowels back to regularity. Why not try it? Some pill or tablet may be more convenient to carry. But there is little "convenience" in any cathartic which is taken so frequently, you must carry it with you, wherever you go!

Its very taste tells you Dr. Caldwell's Syrup Pepsin is wholesome. A delightful taste, and delightful action. Safe for expectant mothers, and children. All druggists, ready for use, in big bottles. Member N. R. A.

NOT SICK MUCH

Dear Brother Raulins and Others:

In the issue of the Advocate of February 8, 1934, attention is called to my reported illness. Allow me to explain. Dr. C. M. Horton found that my heart beat was a little intermittent and suggested that I rest daily for a few days. It caused me to miss the Alexandria Conference, but I was myself so rapidly that I didn't miss a Sunday from my pulpit. Just here I will say with deep gratitude that the last time that I have missed a Sunday on account of personal illness was in April, 1900, and, then, I was kicked by a horse. Our church work is moving along nicely. The church attendance has gradually increased. We have an interested corps of Sunday school teachers, who are witnessing a steady growth in attendance and interest. I must not forget to tell you that I missed the big meeting in Alexandria. I attended the one that was held in Houston on January 30, at First Church. It was a great meeting. The assembly room was full, even the galleries. I found a seat in the choir, but not to sing. About all that Bishop Moore said about money was that the Mexican Mission Conference paid 94 per cent of her assessment and the

next highest was 59 per cent. I came away feeling that we were going to do our best. That big meeting idea was a great conception. It is stirring us up.

Last year a minister of another denomination stopped to chat with me as he journeyed the highway. He left this thought with me: "You all do not know what you have. You have the plan. I have been over in Mississippi. Many of them have had their salaries cut, but they all have places." Let us do our best for our Zion. With

greetings to my friends, I beg to remain,

Yours fraternally,
C. C. WIER.
Franklin, La., Feb. 9, 1934.

666

LIQUID, TABLETS, SALVE, NOSE DROPS
Checks Colds first day. Headaches or Neuralgia in 30 minutes, Malaria in 3 days.

Fine Laxative and Tonic
Most Speedy Remedies Known

METHODIST BENEVOLENT ASSOCIATION

Greets its Large Membership and Offers its Services to all Southern Methodists Needing Insurance

HELPS EDUCATE YOUR CHILD

(Carry Endowment to mature when child is 18)

Creates an Estate, a Home for Widows and Orphans, and Insures While Doing It

INSURES YOUR INSURANCE

Has Cash and Surrender Values. Lowest Possible Cost—Why Pay More?

Write for particulars to Home Office:

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How To Keep Colds UNDER *better* CONTROL

To PREVENT
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Christian Advocate

NEW ORLEANS

Vol. 81—No. 9. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 4068.

D. B. RAULINS, D.D., Editor

NEW ORLEANS, LA., THURSDAY, MARCH 1, 1934.

C. MILTON CHALMERS, Manager

EDITORIAL OBSERVATIONS

"STEEL" is the way he signed that last message. And just before the signature this word: "A world of things to write and talk about." And then this farewell: "Love to all."

He has gone passed us into the light. And I shall not get to talk to him about that "world of things" until in the providence of Our Father I am permitted to knock at the door of "The Den" under the Tree of Life by the River of Life and hear him say, as at first, "Come in."

I must leave to others to tell of the great peaks along the skyline of his life. Many knew more years of his life than I knew. They must tell, with more illustrating incidents and anecdotes, of his college career cut short; not blunted and cut short by a degree that marked a "finished education," and a finished mind. His shortened and incomplete college days promoted him to a lifetime of reading and study which found him eager still about a "world of things" at the end of the road. Others must tell of his chaplaincy of the University of Virginia, of his love for Virginia, Virginians and Lee. Others must tell of his great sermons and the great pulpits that he filled. Someone must write of him as the early champion of the life of youth in the church. Others will remember Chautauqua days and the addresses with which he thrilled the multitudes. Still others will tell of his comradeship with the great, those whom he met "along life's sunny road."

But I may be permitted to bring these brief lines, withering wild flowers, gathered by brooks and beneath the singing pines of the South, as a suggestion of the tribute of which he is eminently worthy, but of whose expression I am wholly incapable.

I first met Dr. Steel in things that he wrote. And I frankly declare that while I was charmed with the way he wrote I disliked much that he wrote. I felt that he would keep alive certain sectional fires that were better smothered in the new age that we were trying to make, even though my father wore the Gray and followed the Stars and Bars. But I had not met him then. I had not felt his handshake, looked into his eyes, and heard his merry laugh. To know all of a writer these things are necessary. When a man writes an article or book and sends it out into the world he should go with it.

I must write of our meetings at The Den.

For four years I was a citizen of Mansfield. That is when I got Dr. Steel and his articles together. Having decided to go to this little city, I was sure that he would have a large share in my days there. It was not altogether a pleasant anticipation, for I feared that our "views"

might prove antagonistic. I was so much the younger man and his convictions so much more mature. My regard for his age and ability would compel my exalted respect and appreciation. But could there be any comradeship that would open on vistas of a ripening common fellowship? Dare I expect it?

Shortly upon my arrival I found my way to The Den. I knocked upon the door and a voice said, "Come in."

His welcome was as warm as the sunshine coming in at his east window. And now it is hard to realize just when began the fellowship that rapidly ripened. When he said "Come in," it meant more than welcome to The Den. It opened straight into his heart. And ever since that day I have felt humbly and gratefully embarrassed and unworthy of the friendship, nothing-withholding, that he bestowed upon me. The rich treasures from many fields over a long life were placed at my disposal.

Visits to The Den became as frequent and as long as my work would permit. And each time I departed laden with the ripe fruits of his gathering.

Here I saw him close to his garden which was an annual epic of growing things. His battle with bugs and weather were momentous affairs of which we might converse with seriousness or with shouts of laughter. With keen penetration he noted characteristics of his winged friends, both domestic and wild. They peopled the little backyard world of the home which had been given him by his much beloved Mansfield friends.

Inside were the books. And on the walls were framed and unframed pictures. Southern heroes enjoyed conspicuous places arranged in a fashion governed by his own taste. For The Den was his kingdom and throne room. I think I never saw Milady there. She might have changed some things, but then it would not have been The Den.

Here he would tell me of his books and what was in them. He never abandoned the ancient authorities. This did not mean, however, that he failed to read the current books. By his pen many of them found currency through his columns and reached the people in that way.

Here, with windows opened east and south, he shared with me his Creole Gumbo before it left for Memphis and the Commercial Appeal. While I would rectify the ribbon of his Remington Portable he would read to me from this and other materials.

But all conversations, however far afield they might begin, would work themselves in toward the central and controlling intimacies of life, the Church, the Bible, and God. "Before you go, Raulins, let us pray."

Now he is gone. But I shall feel that he continues to draw near to me and that his richer fellowship of eternity may be mine in time.

* * *

"HERE—HERE'S HIS PLACE, where meteors shoot," are Browning words with which we would salute the going of brave and noble King Albert of Belgium.

When ex-kaiser Wilhelm, exiled in Doorn, heard of his death he said, "He never descended to propaganda. He was the noblest of my enemies."

As the body lay in state, a line a mile long, representing all classes, waited for a chance for a final look upon the face of their sovereign; among these a group of war-blinded veterans, who desired to "see" their king. And when they finally reached the casket tears fell from those sunken eyes.

"When King Albert climbed he usually picked the most difficult route and went clear to the top," is a paragraph in the Associated Press dispatch from Brussels of last Sunday announcing the lamentable death of the noblest among the Belgians, whose virtues the mighty Caesar noted. It is the striking portrait of a hero-king.

"When King Albert climbed." Not "if" he climbed. It was his custom and fixed habit to climb. Mountains were more than beauty to him. They were a trumpet call to climb. Energy challenged by adventure. What a spirit! And his spirit climbed the mountains of difficulty with equal eagerness.

"Picked the most difficult route." What reproach to a maimed generation of babies that cry for the soft and easy way to all things, and slow to learn that character and achievement do not lie in that direction. Who would "pick" the most difficult route? Surely it is enough to take it when forced into it by grizzly circumstances that close all other doors and it becomes a matter of sheer self-defense and escape.

"And went clear to the top." Let us take off our hats here. No half-way measures. No halting on the road at any point along the way even near to the top. No turning back when his feet bled and his clothes and skin were torn and blood trickled to his shoes, and winds would wrench him from his footing. Clear to the top. That means more than with one foot on the top. It means both feet under you on the highest point, breath to spare and eyes to see the view. What a rebuke to the slipshod and superficial.

When Germany brutally violated Belgian neutrality King Albert stood by. He led his soldiers into battle and saved the day

(Continued on Page Four)

WHAT ABOUT BISHOPS

By Dr. William Hamilton Nelson, Editor Pacific Methodist Advocate

At the present time it is being proposed by good men that the coming General Conference of our Church elect bishops for a term of years; some say four, others eight. The proponents of this measure to have a limited episcopacy as to term of service say that this is being done in the interest of democracy. The contention of some is that the episcopacy of our Church as now constituted makes for autocracy. They say some of the bishops in the past have been autocrats, and to elect a bishop for a term of four or eight years will prevent autocracy. The argument is that our episcopacy is not an order but has always been an office, and there is no more reason for electing a bishop for life than there is in electing a connectional man for life. There is also the feeling in the mind of some of these good people that all the ills the Church is heir to would vanish if we have term-episcopacy.

Every man has a right to his opinion, and honest people will often differ. There is something in the contention of these good people. In the past some bishops have been autocrats, and of course it is possible for the General Conference to give us term-episcopacy, provided they will abolish first the third restrictive rule. They proponents for a limited-episcopacy have a right to be heard, and they are being heard, and in some quarters the case has been pretty well presented by able men, and sincere and honest men. All we are asking in this article is to "hear the other side."

Personally I believe in democracy, and it is my ideal of government. Pure democracy is the highest expression of man's rule which it takes a superior brand of folk to handle; and yet, as excellent as is pure democracy for folks who are able to use it wisely, it isn't the highest ideal of the Church, and it is not the final ideal for the Kingdom of God. In the mind of Jesus the man who would be considered greatest in the Kingdom of God is the man who didn't bother his head about the folks above him, but had one supreme desire: "service." We must also guard against another danger here in our thinking. There is also a snare in imagining we can make a democrat out of a man by electing him for a term of years. A man is not an autocrat or a democrat by reason of the term of his election, but he is one or the other by the constituents of his personality, his background, and his training. If you get a simon-pure, bred-in-the-bone—cranial bone—autocrat, you can elect him for a term of years, put him in a mortar and pulverize him with a pestle, and when you pour the residue through a strainer and filter-paper his autocracy will not have departed from him. When the Prince of Wales succeeds to the throne of England we will have one of the greatest democrats in the world reigning, who was not elected, and who serves for life. Hitler, who climbed to office by the democratic method—votes—is one of the greatest autocrats that ever lived. Autocracy is the inevitable outcome of giving a small man a big job, and would more likely inhere in a church which selected second-growth timber for the episcopal office. The spirit of the age will do more to destroy autocracy in an office than arbitrary rules designed to "ensmall" the office.

If it be argued that in the future we may have an arbitrary bishop that we would like to get rid of, and the four-year term would enable us to do that easily, the answer is: it isn't necessary to make an arbitrary, unwise law which will affect every bishop in our whole connectional system for the sake of one or two bishops. All we need is a little backbone to handle such a problem. In his "Dissertation on Roast Pig," Charles Lamb cites the case of Hoti, who found out the fine qualities of barbecued pork by the accidental burning of his barn. After that, whenever he wanted a piece of roast pork he used to burn a barn down, and he even burned his own home in the process. But he learned better. We don't have to have a limited or "pro-tem" episcopacy to deal with the character of a bishop at a General Conference. There is no virtue and no justice in putting a stamp on the office as a whole in order to make it easier for us to handle an individual.

At the General Conference of the Methodist Episcopal Church in 1932, Report 48 of the Committee on Judiciary says, "The third restrictive rule preserves the perpetuity of the itinerant general superintendency from change or destruction by the delegated conference." The committee ruled that a central conference, where a bishop is elected by a limited constituency, may have the power to prescribe a term tenure, and the General Conference, after a pretty lively discus-

sion over a long period, upheld the committee in saying that the third restrictive rule would not permit a term tenure in a "general superintendent." See Journal of the General Conference, Methodist Episcopal Church, 1932, page 632. I am sure our General Conference would make the same ruling.

It has been suggested that the election of a bishop for a period of four or eight years, pro-tem and on trial, so to speak, would secure us a higher type of leadership. This, of course, is entirely too much in the realm of speculation. It seems to me that a four-year term is much too short for such a trial. No man can succeed in every situation, and it is possible that an excellent man might be given a field which, by reason of difficult circumstances or local conditions over which he had no control, would make him an apparent failure. Our Church is too large for the General Conference to form an estimate of the value of a bishop in four years. If the term were extended to eight years and the matter of re-election possible, it would be fairer than a four-year trial. On the other hand, eight years in office as a bishop will tend to unfit the average man for the pastorate. Conditions change so rapidly today that our bishops say the presiding elders who go back into the pastorate after four years on the district are finding it exceedingly difficult to adjust themselves to the work of the pastorate. We do not elect a bishop until he is approximately forty years of age, and sometimes so late in life that they find it difficult to adjust themselves to a new situation. Say a man was elected at 45, and then at 53 failed of re-election. What are we going to do with this discarded man who has "rejection" written on his forehead by the General Conference? I can conceive of a bishop resigning and accepting a pastorate if he isn't too old, but I cannot conceive of our big churches clamoring to have an "ex-bishop" as a pastor—who has been voted a failure by the General Conference of the Church.

Our strongest pastors today do not want to be presiding elders; our strongest men would not want to be "pro-tem" bishops.

The episcopacy is a specialized work, and it takes at least four years to learn how to be a bishop, although I presume there are some men who think they could jump right into office and learn it in a week; and, what is worse, they are rather anxious to try it. But I am inclined to think they are suffering from a major error in a minor judgment. Our bishops must be "general superintendents," ought to know the whole Church almost as well as a presiding elder knows his district, and there are questions of administration that have to be learned by actual experience, and there are some details that it takes a seasoned man to handle. Had I space I could cite a case or two.

Term-episcopacy would cure none of our present ills, but would create new and graver problems. It would reduce the office to the status of a connectional office, and reduce us from a connectional church to what we might term a "bureaucratic" church. No constitutional limits are put about the episcopacy by election for a term of years instead of for life, and with many men such a plan would offer temptation for political manipulation, which would breed autocracy. A bishop who is up for re-election might be mortally tempted to deal in expediency in making the appointments just before a General Conference, especially in regard to General Conference delegates, for naturally we would look to a bishop's area to recommend him for re-election. We would change the bishop from an impartial umpire who needed not to be afraid to one who might be tempted to hedge his decisions. We want ability first of all in the episcopal office. This is even more valuable than amiability. The re-election of a bishop might put the church into the hands of small coteries in the General Conference.

If you were to study the question of our episcopacy from the days of the O'Kelley agitation, soon after Asbury's election, you would be convinced that the agitation against the episcopacy and the tendency to limit it, especially as to its prerogatives, found the objectors eventually in a church where there were no bishops at all. It has always been a move in the direction of a congregational church from the days of O'Kelley's "Christian Church" and the "Republican Methodists" unto now. As far as this country is concerned, episcopal Methodism is what the people want. There are less than a million non-episcopal Methodists in this country, and there are more than ten million episcopal-Methodists. Eighty per cent of the Christian world lives under the episcopal form of church government.

In the summer of 1933 it was stated on reliable authority that more than twenty thousand Protestant preachers were out of a job, and naturally there were that many churches without pastors;

but they were churches with the congregational form of government. The "episcopal" churches do take care of the preachers and the churches. We had better let well enough alone.

Recently in an address before the Methodist Social Union of Philadelphia, Dr. S. Parkes Cadman used these words in speaking of the episcopal office of the Methodist Church: "Doubtless there have been violations of prudence and sobriety of judgment by some holders of the episcopal office, but, taking it as a whole, the bishops who have sustained this burden and responsibilities are worthy of reverence and approbation as elder brothers in your household of faith. During the past forty years I have been privileged to know nearly all the bishops of the Methodist Church, North and South, and with few exceptions they have been 'workmen needing not to be ashamed.'" He said further: "There is a widespread desire in non-episcopal churches for some cohesive and unifying leadership in our age of tumult and confusion . . . I therefore suggest with some temerity that while you may adjust the episcopal office to present necessity you should not move against an existing fortified and formidable antagonism shorn of your own elective leadership, and reduced from the status of an organized and responsive fellowship to that of ancient Israel, when 'every man did what was right in his own eyes.' Such condition would be the prelude of bewilderment, controversy and probable defeat." There is little talk in the Methodist Episcopal Church, to whom Dr. Cadman spoke, regarding the total elimination of bishops, but there has been talk of 'limiting' them.

There is also the suggestion not only to limit the episcopacy as to life tenure, but to limit the prerogatives of a bishop. The contention is made that the preacher should be consulted about his appointment, which, by the way, was also O'Kelley's contention in 1792. They say that not only must the preacher be consulted about his appointment, but the Church must be consulted also. There is no objection to consulting preacher and church, but to write this into a law would lead to complications. It is one thing to consult a man, and it is another thing to come to an agreement with him. If this were a written law the preacher consulted about his appointment who didn't get what he wanted would probably complain that the bishop not only disregarded the consultation, but the written law of the Church as well. As to the church being consulted—what part of the church? The official board or the church as a whole? And in public? In the latter instance many a preacher's face would be red. It is the express duty of the presiding elder to do that today, and if we need a new law let us re-enforce one for the elder.

There is also the proposition that bishops' names be called and their character passed in executive session of the General Conference after their official life and administration have been reviewed by the Committee on Episcopacy. We would like to pass a law if we could that the names of all preachers in our Annual Conference be passed in executive session, as the Methodist Episcopal Church does on the Pacific coast. This is a question that concerns the Church, and not irresponsible gossips and sensational newspapers. Let us go back and study the Discipline and we will find that the Committee on Episcopacy has plenty of power to handle a bishop. It seems to me that we have enough law already to prevent a bitter verbal battle on the floor of the coming General Conference. It would be inconsistent in anyone urging economy to spend precious time—and here time is money—arguing about something that has already been settled. Let us not waste precious time at the rate of three or four thousand dollars a day, and then urge that we don't need any more bishops—for the sake of economy. Two days spent in argument on the floor of the General Conference will pay a bishop's salary for a year.

San Francisco, Calif.

MEMORIAL TO THE GENERAL CONFERENCE

North Mississippi Conference

1. Whereas, during the General Conference held in Dallas, Texas, May 7-24, 1930, the Commission on Constitution submitted its report which was duly considered; and

2. Whereas, Article VII of said report was the constitution of a Judicial Council, and as amended was adopted, Tuesday, May 13, 1930 (page 51 of the Daily Christian Advocate of Wednesday, May 14, 1930), as follows: "Article VII as a whole as amended was then adopted without further debate;" and

3. Whereas, Section 8 of said Article VII, relating to "Decisions of Bishops," after slight amendment, was adopted (page 51 of the Daily

Christian Advocate of Wednesday, May 14, 1930), as follows: "Each Bishop shall report, at least annually, his decisions of law in Annual and District Conferences to the Judicial Council, which shall affirm, modify, or reverse them;" and

4. Whereas, said Section 8 of Article VII, as adopted by the General Conference while voting upon the proposed constitution, was omitted from the draft of the Judicial Council as submitted by the Committee on Revisals (page 86 of Daily Christian Advocate of May 19, 1930), also from the amended draft as finally adopted by the General Conference, sent down to the Annual Conferences and adopted there, although the draft submitted by the Committee on Revisals was supposed to be "practically the same paper" as that brought forward by the Commission on the Constitution and adopted by the General Conference (page 125, Daily Christian Advocate, May 24, 1930); and

5. Whereas, we can see no good reason for having left out said section (except, perhaps, it may have been left out through oversight in as much as this paper was considered and the vote taken Friday morning, May 23, the day before General Conference adjourned, under great press of business, when adequate discussion was not possible, the previous question having been quickly ordered (page 125, Christian Daily Advocate, May 24, 1930); and

6. Whereas, a statement by the chairman of the Committee on Revisals made the omission of said section appear an oversight when he said upon bringing forward the piece of legislation in the closing hours of the General Conference, "This matter of the Judicial Council was thoroughly discussed during our consideration of the constitution. This is practically the same paper that was brought forward there—in substance anyway. I suppose it is generally understood by the Conference, and therefore there is no occasion for its discussion." (Page 125, Daily Christian Advocate, May 24, 1930); and

7. Whereas, in Section 1 of the Judicial Council as adopted the statement is made, "All appellate power shall be vested in a Judicial Council to be composed of nine members," etc., and in Section IV, first paragraph, the following reference is made, "All appeals from a Bishop's decision on the question of law in an Annual District Conference," etc., and then in Section IX of the same there appears this language, "The Judicial functions of the Bishops and the Committee on Appeals shall continue as at present until the Judicial Council shall have been elected and organized; whereupon such functions shall cease, etc." (page 86 Daily Christian Advocate, May 19, 1930); and

8. Whereas, the conflict in the above quoted language leaves doubt as to whether or not a presiding bishop under this new law has any authority to decide questions of law upon appeal in the Annual or District Conferences; and

9. Whereas, no provision has been made in this new law whereby a bishop must report any such decisions of law; and

10. Whereas, heretofore it has been the duty of the College of Bishops to hold semi-annual meetings of not less than three days' time, and the duty of each bishop at these meetings to "report in writing all his decisions of law, with a syllabus of each case, made during the year," the College of Bishop reviewing these decisions (paragraph 128 of our Discipline); and

11. Whereas, it is our belief that there has been no intention on the part of the Church to deprive a presiding bishop of this power and authority, nor thus to deprive the Conference over which a bishop presides, nor to make null and void each bishop's duty to report such decisions of law to that body which constitutes the court of final appeal, such reports being in the interest of fair and careful and accurate decisions; therefore, be it

Resolved, That we, the members of the North Mississippi Annual Conference, Methodist Episcopal Church, South, in Conference session, do memorialize the General Conference to pass the following legislation relative to Decisions of Bishops, which, according to record as cited above, was adopted by the last General Conference as Section 8, Article VII, Judicial Council, during the consideration of the report of the Commission on the Constitution, but which does not appear in the Judicial Council legislation as adopted finally by the General and Annual Conferences, and which reads as follows:

"Each Bishop shall report, at least annually, his decisions of law in Annual and District Conferences to the Judicial Council, which shall affirm, modify, or reverse them."

Signed E. NASH BROYLES.

This is to certify that the above memorial to the General Conference submitted by Rev. E. Nash Broyles was adopted by the North Mississippi Con-

ference, Methodist Episcopal Church, South, during the morning of the third day of the sixty-fourth session, November 4, 1933.

Signed J. R. COUNTISS.
(Signed) J. R. COUNTISS,
Secretary North Mississippi Conference,
Methodist Episcopal Church, South.

ABERDEEN DISTRICT KINGDOM EXTENSION INSTITUTE

By Rev. A. Y. Brown, Secretary

That Aberdeen District Methodism is eager to join the entire Church in seeking to re-discover spiritual power and to manifest a greater loyalty to the program of evangelism and missions was evident when the Kingdom Extension Institute was held in Pontotoc, Wednesday, February 14. The day was beautiful. The spiritual atmosphere also was refreshing. The attendance was better than in several years, most of the preachers of the district and about one hundred laymen being present.

The program was planned and well carried out by Rev. T. H. Dorsey, presiding elder, the Aberdeen District's real and beloved leader. The devotional was conducted by Rev. A. Y. Brown of Calhoun City, who was also later elected secretary for the day.

The keynote address, which was an inspiring echo of the Jackson rally was made by Rev. R. G. Lord, Conference Executive Secretary of Christian Education. Brother Lord's heart as well as his time and strength is in this work of Christian Education and Evangelism. His emphasis was on spiritual attainment.

At eleven o'clock the Institute was addressed by Dr. H. P. Myers of Lynchburg, Va. Dr. Myers is the special speaker for this Conference sent by Bishop Arthur J. Moore. Dr. Myers made a very happy impression on his audience. In a very graphic way he told of the present conditions of world missions and the Church. He cited the needs of the world and gave scripture imperatives which lay it upon the heart of the church to meet these needs through our adequate Saviour, Jesus Christ. Dr. Myers' message will not soon be forgotten by any who heard him.

The afternoon program was in charge of Rev. R. G. Moore of Leland, Conference Missionary Secretary. Brother Moore told of the plans and ideals of the Kingdom Extension cultivation period, culminating on Easter Sunday with a free-will offering. Brother Moore sold the 200 copies of Bishop Moore's book, "The Sound of Trumpets," and took orders for many more.

The closing address was made by Dr. Myers on the kind of leadership needed today.

The largest delegation attending the Institute was from Tupelo with fourteen. But Aberdeen ran them a close race with twelve. These two stations are entering this cultivation period so evenly matched it seems we will have to wait till after Easter Sunday to see which wins the race. From indications of the Pototoc meeting it appears that the whole Aberdeen District will show good progress in Kingdom Extension this year over previous years.

MISSIONARY INSTITUTE, SARDIS-GRENADA DISTRICT

By C. S. Rogers, Reporter

The Missionary and Evangelical Institute of the Sardis-Grenada District convened in Sardis Methodist Church on February 13, under the direction of Rev. W. R. Stormont, presiding elder.

Eighty-six delegates and visitors from the various charges were present, including pastors, missionary society representatives, Sunday school superintendents, charge lay leaders and other church representatives.

Addresses were delivered by Rev. R. G. Lord, Conference Secretary of Board of Missions and Rev. R. G. Moore, Conference Chairman of Board of Benevolences.

Dr. H. P. Myers, legate-extraordinary of the General Board of Missions, sounded the trumpets loud and appealingly. It was indeed no uncertain sound. It was a clarion call to advance. Dr. J. R. Countiss of Grenada College brought the finale. It was a grand climax to a day of good things.

Almost a thousand "Sound of the Trumpets" were sold. About 100 lunches were served at the church by the local Woman's Missionary Society, assisted by members of the young people's organization.

Recent Cokesbury schools were held at Oakland and Tillatobia on the Oakland charge. Also at Cold Springs on the Sardis Circuit. Rev. W. R. Hammondtree was the instructor. Rev. R. A. Grisholm taught a class at Walls on the Lake Cormorant charge.

On a recent trip to Memphis, our aggressive presiding elder, Rev. W. R. Stormont, lost his automobile. While walking down the street looking for his lost car, he came alongside two of his preachers, Revs. Roy Grisham and Bill Robinson. He found they were looking for lost treasures. Fortunately the presiding elder found his car right where he had parked it and the young preachers found the object of their search in the city library. Moral: Happy is the presiding elder who, while looking for a lost car, finds his preachers looking for knowledge.

LAKE CHARLES DISTRICT FLASHES

By G. W. Dameron, Reporter

The preachers were guests of the presiding elder, B. F. Rogers, in a sub-district meeting at Crowley, February 8.

The pastors were called to prayer, which was led by S. A. Seegers of Rayne. Rev. B. F. Rogers led a thoughtful devotion, using outstanding passages from A. T. Robertson's book, "The Glory of the Ministry," special emphasis being given to the need of a ministry motivated by a passion and sense of mission that characterized the ministry of Jesus.

All the ministers present made reports about the progress of the work. The two or three specific things reported were the increase in church school attendance by B. H. Andrews and T. F. King. Both reported a 20 per cent increase.

J. W. Faulk reported that money was in hand for painting the church at Abbeville. It will be recalled that the people, co-laboring with the pastor, erected a splendid church school building and paid for it last year.

The women of the Crowley Auxiliary served a delicious lunch. The grace was given by J. L. Cady.

After lunch, the ministers continued discussing the problems of this part of the district. All said they were planning special services for Young People's Day, March 11.

The most encouraging part of their reports was the increased interest in the cultivation period for the Kingdom Extension. All the pastors reported careful planning. Indications are that the people are going to give more liberally, and the motive for giving is going to be more Christ-centered.

The ministers voted unanimously to meet monthly for reports, fellowship, and study. From time to time a paper will be assigned on some subject ministers are interested in.

B. H. Andrews and G. W. Dameron were appointed to arrange the program for the next meeting, which will be held Monday afternoon, March 12, at Crowley. The secretary for the Conference year was elected in the person of G. W. Dameron.

Reports came from Lake Charles that the very efficient president of the Woman's Missionary Society, Mrs. Lonnie Clark, is leading her people to victory. Seventeen members have been received into the missionary society since Conference. This brings the total membership to 178.

The pastor at Lake Charles, E. C. Gunn, has received into the church since Conference 36 members. With the additions reported by other pastors in this part of the district, the increase in membership since Conference is well over 100.

Those attending were: J. W. Faulk, Abbeville; E. V. Duplantis, Gueydan; M. W. Beadle, Lake Arthur; B. H. Andrews, New Iberia; S. A. Seegers, Rayne; T. F. King, Sulphur; G. W. Dameron, Crowley; J. L. Cady, superannuate.

RETIRED METHODIST MINISTER EXPIRES

Rev. Henry C. Murphy, 74 years old, died at his home in Campti, La., on February 23, and was laid to rest on Saturday afternoon, with interment at Davis Springs Church cemetery.

Mr. Murphy was for 35 years a Methodist minister. He retired from active work three years ago.

He leaves his widow and the following children: Mrs. W. T. Franklin, Anacoco, La.; Mrs. Rollo C. Jarreau, Alexandria; Mrs. Thomas Mixon, Baton Rouge; Wesley Murphy, Livingston parish, Louisiana, and several grandchildren.

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

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C. MILTON CHALMERS, Manager

Published every Thursday by the Publishing Committee for the Louisiana, the Mississippi, and the North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917; authorized Oct. 30, 1918.

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TERMS:

Subscription Rates: One year, \$1.00; six months, \$0.50. To superannuates and widows of preachers, \$1.00.

Editorial

(Continued from Page One)

for Paris and the world. He could have taken the easier way, but the reporter said, "he usually picked the most difficult route."

"Clear to the top." A Belgian village had been wrecked by the heavy shells of the Prussian army. Fragments of homes were scattered on every side. A little school teacher with her band of frightened children was trying to carry on their little school, not knowing when they might be swept to oblivion by the crash of bombs. In a nook where they had secured a brief shelter they were beginning the day, and beginning it fittingly with the Lord's Prayer.

And this prayer is one of the tallest peaks on the human horizon. It begins high and mounts to the stars. The children had reached that point in the climb where we say, "forgive us our trespasses—," but there they halted here. You will recall what a quick turn in the prayer road comes just there. And you recall the sharp upward curve at that point where most of us halt if we really pray.

These children with their teacher had come on it with a shock this morning. There lay their scattered homes, their butchered fathers and brothers and their ravished homeland. The Germans were their enemies.

They were about to turn back and go down the mountain. The climb was too great. "Forgive us our trespasses." That must mark the limit of their prayer today. Again they went over it. Could they get momentum for the terrible angle that bent sharply toward the skies? "Forgive us our trespasses," again they prayed and halted. The other petition would not come. Bowed heads and eyes closed, but it would not come.

Then from a short distance away, from one whose presence they had not noted, came the word, "as we forgive those who trespass against us."

It was the voice of King Albert, who, when he climbed, "went clear to the top."

(In your scrap-book where you put the "hymn of hate" of those days of hell, place beside it this picture of King Albert completing the Lord's Prayer as he strode past a world to the top.)

King Albert was a fitting commentary on the higher qualities of manhood. He went clear to the top.

OUR WEEKLY PARTY

The Bulletin of First Church, Brookhaven, Miss., carries an air of progress and good fellowship in the life of the church. Rev. O. S. Lewis, pastor, is awake and leading.

T. R. Holt of Leakesville, Miss., speaks generously of his presiding elder, Rev. T. J. O'Neil,

under whose leadership they are looking forward to a great year.

Rev. Geo. D. Smith, one of our superannuates, is again in Touro Infirmary, New Orleans. Have you visited or written him?

"The Church That Changes the World" and "The Missionary Call of the Old Testament" were topics of recent sermons by Rev. W. C. Scott, pastor First Church, Monroe, La.

Great prayer meetings at Weir, Miss., are reported. Recently one hundred and one were present at a meeting. Rev. J. L. Nabors, pastor, and his family are greatly appreciated by the people.

We are glad to note that Central Church, Meridian, Miss., is making large use of the booklet, "The Fellowship of Prayer," during the Lenten season. Many others might be profited by such a practice.

Rev. C. M. Morris, pastor at Greensburg, La., has been conducting a meeting which closed February 25. School trucks were put into use for the attendance of the people in surrounding communities.

The offertory recently used by Mrs. Brumby at our church at Franklin, La., of which Rev. C. C. Wier is pastor, was composed by her daughter, Miss Martha Brumby, who is a student in Newcomb College, New Orleans.

"We have had a wonderful start here in Sumrall. Have just closed a revival in which the preaching was done by my father, Rev. D. W. Ulmer. Received eleven into the church. E. W. Ulmer, pastor at Sumrall, Miss."

First Church, Grenada, Miss., of which Dr. James H. Felts is the pastor, recently observed "School Day." The teachers of the schools of the city, including those of Grenada College, were the special guests of the church.

From Claiborne Avenue Church, Shreveport, comes a good list of subscriptions and a fine letter

PINEVILLE REMAINS DRY

A wire from Rev. D. B. Boddie, our pastor at Pineville, La., dated February 20, brings this word with reference to the local option election held there recently.

"Pineville, Louisiana, remains in the dry column. Results of today's local option election: Drys, 379; Wets, 264. Rejoice with us."

signed by the following committee of the board of stewards: Mrs. A. E. Reid, chairman; Mrs. G. C. Thomas, treasurer; Mrs. J. B. Ensminger, secretary.

There is another vacant chair this time. Dr. S. A. Steel, well known to many of our readers of Louisiana and Mississippi and beyond, has gone home. We shall miss his articles and his cheery word. He is now exploring the new worlds.

We regret to note that Mrs. T. L. Freeman, wife of our excellent friend, the treasurer of the board of stewards of First Church, Lake Charles, La., is ill with fever of a rather peculiar and aggravating type. We trust that relief may be speedy and complete.

Mrs. Caroline Krause of Sicily Island, La., a life-long reader of the Advocate, celebrated her eighty-second birthday at her home, February 10. Six children and friends were present to enjoy the day with this good woman, and to bring good wishes for days to come.

Rev. L. I. McCain, superannuate member of the Louisiana Conference, who retired from the active ranks of the ministry due to failing health, has been seriously ill at his home in Lake Charles, La., the past several weeks. Let us remember him in our daily prayers.

Mr. C. Milton Chalmers, our capable and worthy manager of the Advocate office, has been in Jackson, Miss., making plans for the publication of our great General Conference number. Let all hands pull for this great number of the Advocate. You will hear more of it from time to time.

The Woman's Missionary Society of First Church, Brookhaven, Miss., must have received considerable impetus from the Annual Conference session which was held there. Twenty-four new members have been added since that date. Mrs. W. H. Frizell is the capable and popular president.

From Mr. L. W. Davis, member of the board of Stewards of First Church, Lafayette, La., a

letter brings a list of subscriptions. From him we learn that the church, under the leadership of Dr. R. H. Harper, the pastor, is making commendable progress with a good response from the congregation.

Thursday morning of February 16, Rev. Roy Wolfe, our good pastor at Saucier, Miss., underwent an operation for appendicitis at the Methodist Hospital, Hattiesburg, Miss. Latest report: Condition quite satisfactory. We trust that Brother Wolfe may encounter no difficulty in the climb back to his pulpit. Give him a hand.

Dr. James N. Hillman, president of Emory and Henry College, Emory, Va., is looking for a man. Can you help him? He wishes to know where he may find Henry T. Gaines. He says that the records indicate that he was graduated from that college in 1884, and that he was registered from Mississippi. If you can give this information send it either to us or direct to Dr. Hillman.

EXTRA! You may give him a small chair, but be sure there is a cushion in it and that it has rockers. "I have been a reader of the Advocate ever since I learned to read. I am now the oldest and the smallest preacher in the Mississippi Conference. Age 81 years, weight 95 pounds. W. W. Cammack." Well, I just didn't know the Mississippi Conference built preachers that size.

Miss Elizabeth Langford, formerly connected with the Louisiana Conference Young People's work, to which she has given a number of years of very effective service, is now educational director of First Church, Monroe, La. A part of her work is editing the church bulletin, which is a very neatly and splendidly arranged mimeographed folder of four pages. Miss Langford will make a very effective member of the staff of this growing church.

What about this? "First Church, Gulfport, Miss., has remitted \$200 on General and Conference work to the Conference Treasurer. Mr. Frank Smith, for several years treasurer of the Board, does not remember that First Church ever before paid anything on benevolences before the first quarterly conference." Great! We cheer the break in that record. Rev. P. M. Caraway is pastor. He has received twenty-two members since Conference.

Rev. R. S. Walton, reporter for the Baton Rouge District, has this to say: "As the reporter it will be very easy for me to keep up with the news of the eastern part of the district, but between the eastern and western parts of the district there is a great gulf fixed, and there is not much passing from one to the other. Perhaps it would be better to have a reporter from that end of the district also." We shall leave it to Rev. K. W. Dodson, presiding elder, to adjust.

Mississippi is to have her share in the development of goodwill among Jews, Catholics and Protestants. As a result of the visit of Rabbi Lazaron, Father Ross and Rev. E. R. Clinchy, who visited thirty-eight cities together speaking from the same platform, a state-wide inter-faith committee of twelve was organized in Jackson. Local committees have been organized in the cities of Greenville, Meridian and Vicksburg. A goodwill program to be used on Washington's birthday was sponsored by these committees.

The second Sunday of the spring attendance drive being conducted by the Men's Bible Class, Carrollton Avenue Church, this city, resulted in an increase over the previous week of 55, with a total of 235 present. The class has enrolled 125 new members during the past year, of which number more than half are regular attendants and are actively engaged in the present campaign. The president, Mr. V. R. Patterson, is confident that the goal of "400 by Easter" will easily be reached. Mr. Wm. H. Black is the teacher-of the class and Rev. W. H. Giles the pastor.

A great many things of interest are happening in Mississippi. Some mighty bright spots along the seaboard. Listen! "The stewards at Bay St. Louis have advanced the apportionment for pastor's salary from \$1,300 to \$1,800. Rev. J. E. Gray, the busy pastor, is not content with preaching twice per Sunday to the Bay St. Louis congregation. He has three afternoon appointments: Lake Shore, Clermont Harbor and Kiln CCC Camp." Now that is the way a board of stewards met the dollar that had lost about half its cents, and that is the way a pastor is meeting the challenge of his community.

Ringgold, La., Methodism is certainly doing its part in the program of our beloved Church. The following message from Rev. J. F. Dring, pastor, will give you some idea of the progress, past, present and future: "We are to dedicate the new Methodist Episcopal Church, South, at Ringgold, La., on March 11, Bishop Hoyt M. Dobbs

will preach the dedication message. We will also be able to report above \$200.00 for our Kingdom Extension free will offering. This is far above last year's report. We plan to push the Advocate Campaign in March, we will do our part. Pray for us, and come some time."

Our pastor can be depended upon to lend their endorsement and support to the more extended circulation of our Conference organ. Friendly letters coming in from various sections of Louisiana and Mississippi lead us to feel that our people are aware of the very great importance of our present campaign if the Advocate is to continue a high order of service to the people. March and April have been chosen by the three patronizing Conferences as the time in which every pastor and layman is urged to secure new and renewal subscriptions. The annual subscription price has been reduced to \$1.00 which includes the special General Conference number to be published on April 12. With all working as a unit the goal of 10,000 will prove an easy task for 205,000 Methodists.

EASTER SHIP SAILS

A. M. Mayo Pilots Party of 100. Two Other Parties of 20 Each.

With a greater number than usual we have embarked upon our Lenten season pilgrimage to Easter, using the little Federal Council booklet, "The Fellowship of Prayer," written by Dr. Chas. E. Jefferson, as our guide.

Mr. A. M. Mayo, for more than forty years superintendent of the Sunday school of First Church, Lake Charles, La., signed up a party of 100. Mrs. Mallory of Mansfield, La., takes along her Sunday school class of twenty. Mrs. C. H. Brookshire, Kaplan, La., also has a group of twenty.

Others in the party are: Mrs. H. E. Gump, Alhambra, Calif.; Miss Consuelo Martinez, New Orleans; Frank Ramirez, New Orleans; Mrs. A. Martinez, New Orleans; Miss Abbie Swan, Moss Point, Miss.; Rev. Wm. Schule, Plaquemine, La.; Rev. A. W. Towusend, McDonoghville, La.; Mrs. D. S. Mims, Minden, La.; Mrs. O. S. Mincey, Ruston, La.; Dr. A. S. Lutz, Hammond, La.; Mrs. Sallie Phillips, Mrs. W. S. Selman, Mrs. W. O. Kernan, New Orleans; E. S. Upton, Hammond, La.; Mrs. A. S. Smith, Dumas, Miss.; Mrs. J. S. Moore, Vaughan, Miss.; L. L. Upton and wife, Slaughter, La.; Mrs. L. S. Strait, Brookhaven, Miss.; Mrs. W. R. Wiant, Tupelo, Miss.; Mrs. J. E. Neutes, Abbeville, La.; Mrs. W. W. Moreland, Homer, La.; Mrs. Pearle Ruffin, New Augusta, Miss.; Mrs. Alice A. Dallas, Okalora, Miss.; Mrs. F. B. Hatch, Rayville, La.; Rev. L. F. Alford and wife, Silver City, Miss.; Mrs. Eva Sorey, Forest, Miss.; Mrs. Gilman McConnell, Baton Rouge, La.; Mrs. N. E. Cunningham, Vicksburg, Miss.; Miss Ethel Porter, Ellisville, Miss.; Mrs. R. F. Harrell, Lecompte, La.; Mrs. R. C. Grace, Hereford, Ariz.; Miss Minnie H. Beeman, Lena, Miss.; Mrs. W. C. McDonald, Coushatta, La.; Mrs. R. H. Glenn, Noxapater, Miss.; Mrs. Wm. Petrie, Mansfield, La., and others.

BISHOP DOBBS ON CIRCUIT

Plaquemine and Homer, La., Hear Him

Bishop Hoyt M. Dobbs, president of the Arkansas and Louisiana Conferences, preached to our congregation at Plaquemine, La., on January 28. In his message Kingdom Extension matters received special emphasis. Rev. Wm. Schule, pastor, with his good people, was delighted with the visit of their distinguished guest.

The members of the Homer Methodist Church were very fortunate in having as their guest Bishop Hoyt M. Dobbs at the Sunday morning service, February 4. The message delivered was and will continue to be a great and lasting inspiration to the people of the congregation.

Our local church was very glad to welcome as our guests the members of the Haynesville Methodist Church, the Monroe Methodist Church and members of the Baptist and Presbyterian Churches of this city.

Bishop Dobbs was introduced by our new pastor, Rev. Lewis Hoffpauir, formerly of West Monroe. He is doing much constructive work. The first goal set for this year is a spiritual goal through the medium of prayer. The next goal is in attendance. Each department of the church is expected to show a rapid increase in attendance and thus far have bravely met this goal. Rev. Mr. Hoffpauir has also set another goal for church membership, one thousand new members in the next four years. The members of the church are entering into this drive with fervor and en-

thusiasm, and expect to assist the pastor in making his wishes a reality.

BETH KINNEBREW

Homer, La., Feb. 12, 1934.

BLUFF CREEK CAMP MEETING

The executive committee of the Bluff Creek Camp Meeting of the Baton Rouge District met on Thursday, February 15, with a full attendance.

The following dates are given out: The Christian Adventure Camp, from ages 12 to 15, with Miss Mary Searles as manager, from July 31 to August 4; the Christian Culture Camp, from ages 16 to 23, with Rev. C. E. McLeau as manager, from August 7 to 11; the Bluff Creek Camp Meeting, under the leadership of the presiding elder, Rev. K. W. Dodson, from August 11 to 19.

Those interested will please put these dates down. Reserve your space early. We will have a better time than last year. The indications are we will have a big crowd.

ATTENTION, MISSISSIPPI CONFERENCE MISSIONARY SOCIETIES

Several auxiliaries in the Mississippi Conference have studied their mission books, meeting all requirements for A Council Certificate, but some of you have forgotten to do one thing: you have failed to fill out a special report blank and return to me. This is necessary if you are to receive the certificate at the annual meeting at Vicksburg.

We are most anxious that our Conference take her rightful place in the list of Conferences doing standard work. You will be interested to know that our record now almost equals that of last year. If you will make it your business to report that study class right now, you will help to lift your Conference to a place nearer the top.

Please do this and get it in to me as early as possible.

Thank you.

MRS. JOHN L. CARTER,
Conference Superintendent of Study.

ATTENTION, LOUISIANA CONFERENCE

The Executive Committee of the Louisiana Conference Board of Church Extension will meet at the Methodist Church in Alexandria on Thursday, March 15, 1934, at one o'clock. Kindly let all applications be in hand on or before that date.

N. E. JOYNER, Chairman.

REV. H. B. PERRITT CALLED HOME

Rev. H. B. Perritt, superannuate member of the Mississippi Conference, died at his home in Wesson, Miss., on Saturday night, February 24, at the age of 64. He was formerly a member of the Florida and Louisiana Conferences, serving the latter for seven years, after which in 1918, was transferred back to the Mississippi Conference, and three years later retired from the active ranks due to failing health. He has been a long and patient sufferer and death brought him sweet release. He was a good and useful minister. A suitable memoir will follow later.

F. L. APPLEWHITE.

NOTES FROM THE ABERDEEN DISTRICT

By Rev. W. R. Lott, Reporter

The Young People's work in the Aberdeen District is well organized into four unions. Miss Katharine Rogers, the active district secretary of young people's work, is making good at her task.

The District Preachers' Meeting will be held at Smithville, (where they have a new church building) March 6. Dr. H. F. Brooks will preach the sermon. The program will be a discussion of tow topics: 1. "Reading the Scriptures to the Congregation," W. L. Atkins; 2. "Effective Usages of the Ritual of the Church," W. R. Lott.

Rev. J. N. Hinson, now in his second year on trial, pastor at Salem and Friendship, is receiving remarkable co-operation in his efforts to carry out the work of the church. His work with the Sunday schools and Epworth Leagues challenges any charge.

Rev. W. M. Jones, Prairie and Strongs, has gone into his work this year with his usual care and determination. The work is growing under his leadership.

The town of Amory was shocked at the recent tragic death of the daughter and son of Mr. and Mrs. J. O. Prude, Jr., Una, 16, and Winston, 18, in automobile accidents in six weeks, one December 26 and the other February 12. Brother Prude

has been the active teacher of the men's Bible class in Amory for five years. Let all the people remember these hearts in their prayers.

Rev. N. D. Guerry, pastor at Woodland is making his plans to have a genuine revival in every church on his charge this year.

The Kingdom Extension Institute was attended by one hundred and fifty people at Pontotoc. It was a great day for all who caught the vision.

JACKSON DISTRICT HOLDS STEWARD'S INSTITUTE

Church Workers Take Training Under Morelock

Rev. B. L. Sutherland, presiding elder of the Jackson District, announces that March 4-6 has been set aside for the Institute for stewards and other church workers, under the direction of Mr. T. L. Morelock.

The place of meeting is Capitol Street Church, Jackson, Hours: Sunday, March 4, 2 to 4 p. m.; Monday, Tuesday and Wednesday, 8 to 10 p. m.

"Pastor, stewards, lay leaders, trustees, officers of the Sunday school and Woman's Missionary Society, and young men and women who will soon be the leaders of the local church" are named as the ones who should attend.

METHODIST PREACHERS NOT FOR LIQUOR

By Rev. J. B. Cain

During the recent debate on the "hard-liquor" bill in the Mississippi Legislature a news item in a Memphis paper quoted a state senator as saying that a Methodist minister had said to him that the passage of the bill would make conditions better than at present. I immediately wrote the senator asking the name of the Methodist minister and calling his attention to the fact that in every instance known to me Methodist ministers had voted unanimously against any repeal of liquor laws. In a very courteous reply the senator says that he has no memory of making such a statement. I shall not of course make further effort to trace the error. No one I am sure is deceived by it. Newspaper reporters would welcome the sensation of a Methodist minister in favor of liquor, but they cannot find one.

RUSTON DISTRICT NEWS

By Rev. J. H. Bowdon, Reporter

The Ruston District is beginning the year with a good start. On the first Sunday of this year Rev. H. L. Johns and his fine congregation at Ruston moved into their new educational building. It is a splendid building and what is more interesting, there is only a debt of six hundred dollars on it and that is covered by pledges.

Brother Dring over at Ringgold has paid a debt of some thirteen hundred dollars on the church there and Bishop Dobbs will dedicate the church on the second Sunday in March. Let some of the rest of us do likewise.

Dr. Serex has made a good start over at Minden. The officials raised his salary six hundred dollars and the reports come to me that he is filling the church for the morning service. Rev. Watt Royal at Haynesville and Rev. Louis Hoffpauir at Homer have been well received by their respective churches. In fact, all the new men in our district have been well received and are doing nicely.

A THOUGHT FOR THE WEEK

By Rev. M. H. McCormack, Jr.

"Music is a thing of the soul—a rose-lipped shell that murmured of the eternal sea—a strange bird singing the songs of another land."—J. C. Holland.

Music is one of those things the depression could not cheapen. It remains as a soothing balm to the tired soul—a kindly muse whispering sweet consolation to the restive heart—a stimulating incentive imparting new courage to the depressed spirit.

Music, soft and sweet, without a discordant note, is one of the world's great beauties. From the delicate tones of the violin to the thunder-like percussions of the bass drum, music finds an understanding response in the soul of man. Some chords dissonant in themselves become beautiful and harmonious when sounded together with others. So it is with lives—incomplete when lived alone, but become a vital and necessary part when brought into the great social symphony.

REFRESHING RELIEF FOR CONSTIPATION

For refreshing relief from constipation, take purely vegetable Thedford's Black-Draught. The good it does has made it the most popular laxative of its kind. And it costs less than others—only 1c a dose.

ITCHING SKIN

Wherever it occurs on the body—how-
ever tender or sensitive the parts—quick-
ly and safely relieved by

Resinol

COLDS Go Overnight

When You Take This Famous
Tablet in Time

BEWARE the cold that hangs on. It may end in something serious. Treat a cold promptly and treat it for what it is—an internal infection—and you will get results overnight.

Never let a cold go 24 hours untreated. At the first sign of a cold, take Grove's Laxative Bromo Quinine. This famous tablet stops a cold quickly because it is expressly a cold remedy and because it does the four things necessary.

These Four Effects

First, Grove's Laxative Bromo Quinine opens the bowels, gently but effectively. This is the first step in expelling a cold. Second, it combats the cold germs in the system and reduces the fever. Third, it relieves the headache and that grippy feeling. Fourth, it tones the entire system and helps fortify against further attack.

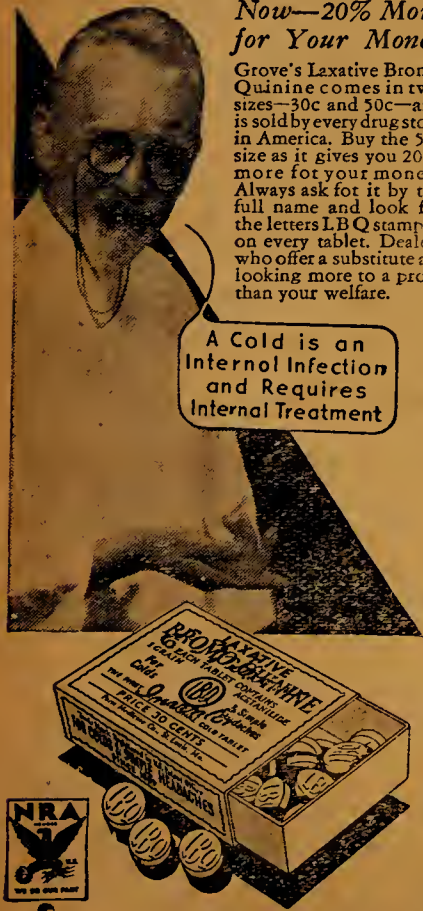
This is the treatment a cold requires and anything less is taking chances.

Grove's Laxative Bromo Quinine is utterly harmless and perfectly safe to take. It is, and has been for years, the leading cold and gripe tablet of the world.

Now—20% More for Your Money

Grove's Laxative Bromo Quinine comes in two sizes—30c and 50c—and is sold by every drug store in America. Buy the 50c size as it gives you 20% more for your money. Always ask for it by the full name and look for the letters L.B.Q. stamped on every tablet. Dealers who offer a substitute are looking more to a profit than your welfare.

A Cold is an
Internal Infection
and Requires
Internal Treatment



**GROVE'S LAXATIVE
BROMO-QUININE**

WHO'S WHO IN MISSISSIPPI CON- FERENCE YOUNG PEOPLE'S WORK

By Miss Louise Green, Reporter

Rev. I. H. Seels, Executive Secretary Conference Board of Christian Education, Jackson, Miss., formerly pastor at Carthage.

Rev. J. B. Cain, Conference Director of Young People's Work, pastor at Yazoo City.

Rev. J. L. Carter, pastor at Crystal Springs, and Rev. R. H. Cleeg, pastor at Broad Street, Hattiesburg, Associate Directors of Young People's Work.

Mr. W. D. Hawkins, Dean, also Conference Missionary Secretary, delegate to the General Conference, president of the Epworth League Conference and Assembly for twenty years, and of the Conference Epworth League Board for fifteen years, dean of the Assembly since 1925; member of Hawkins Memorial Church, Meridian.

Harvey T. Newell, Jr., president, lives at Jackson, and is a member of Galloway Memorial Church, graduated at Millsaps College last June; teaches at Tylertown and directs the band there, with all the other elective officers—is serving his first year.

J. Harry Weems, Jr., vice president, lives at Meridian and attends high school there, a son of J. H. Weems, former president of Assembly from 1925-28. Harry still holds his membership at Broad Street, Hattiesburg, but attends Fifth Street.

John C. Chambers, secretary, lives at Jackson and is a member of Capitol Street Church; is a senior at Millsaps College, is a son of the late Rev. John C. Chambers, Conference Executive Secretary of the Board of Christian Education.

Paul Ramsey, treasurer, lives at Fannin, but attends Millsaps College at Jackson, Miss. His father, Rev. J. W. Ramsey, serves as pastor in Fannin.

Ann Stevens Lewis, life service superintendent, daughter of Rev. O. S. Lewis of Brookhaven, where her membership is; teaches at Stratton; a graduate of Whitworth and Millsaps Colleges.

Louise Green, publicity superintendent, lives at Hattiesburg, where she serves as assistant secretary of the local Red Cross unit, is a member of Main Street Church.

Jessie Campbell, director of the Brookhaven District, lives at Norfield teaches in the public school, has been and is a member of that church, director for about four years and has developed her district no little.

Grace McCann, director of the Hattiesburg District, lives in Hattiesburg and is a member of Broad Street Church, is a senior at State Teachers College, has just been appointed in place of Charles Schultz, who moved to North Mississippi during the latter part of 1933.

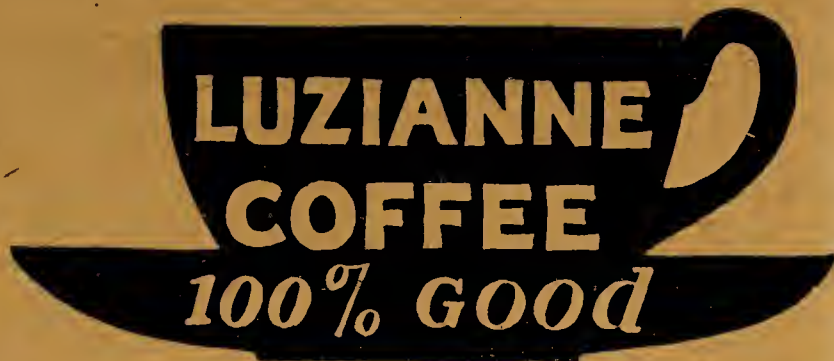
William Fulgham, director of the Jackson District, lives in the Capitol City, and is a member of Galloway Memorial Church, has been director only this year, but is making his district go forward. Look out, Meridian.

Lilybec Phillips, director of the Meridian District, is a member of Fifth Street Church in that city, and has led her district in winning the Wirnfield cup so often that it makes us dizzy. Honestly Lilybec has the best organized district of anybody, and they really deserve the cup.

Josephine Lewis, daughter of Rev. W. H. Lewis of Moss Point, is director of the Seashore District for her first year and is making a good record on the coast. At present she has no assistant and this makes it more difficult for her. There are some wide-

EYES TIRED?

Relieve the fatigue safely
and painlessly with a
few drops of Dickey's
Old Reliable Eye Wash. Drug stores or by
mail 25c.
DICKEY DRUG CO., BRISTOL, VA.



awake pastors on the coast who will be helpful to her.

Chesly Hagan, director of the Vicksburg District, has more territory than any others, reaching from Woodville to Eden, but she has the love and loyalty. During the recent Christian Education Institutes she journeyed both to Yazoo City and Natchez, and folks who were there say she makes a good talk on "The Challenge of Young People."

Assistant District Directors are: Frances Bennett at Crystal Springs; Mary Everett of Laurel, member at Kingston; Mary Cameron of Shubuta, and Josephine Morrow of Gloster, now a sophomore at Whitworth.

In Memoriam

RESOLUTIONS OF THE PONTCHA- TOULA W. M. S.

God in His wisdom sent the angel of death in our midst and removed from our Missionary Society one of our most valuable members.

Mrs. E. W. Vineyard departed this life, January 25, 1934. She had been our efficient president for many years, seldom absent, always ready for any task. She was our director, counselor and comforter. Therefore be it

Resolved, our loss cannot soon be repaired and our sorrow cannot be expressed in words; and

Resolved, while we grieve for her departure, we rejoice for her gain: Heaven is brighter for her presence "over there"; and

Resolved, we bow in humble submission to our Father's will, and we who remain will endeavor to carry on the work so dear to her heart; and

Resolved, we extend our heart-felt sympathy to the loved ones, and a copy of this memorial be sent to the bereaved family, and the New Orleans Christian Advocate and one be spread on our minutes.

MRS. E. P. KINCHEN,
MRS. B. S. WEBB,
MRS. A. J. COBURN,
Committee.

CAPTAIN HENRY ABELS

Captain Henry Abels, son of Dietrich Abels and Catherine Swartz Abels, was born in New Orleans, La., on February 15, 1855. While still in his infancy he was moved with his family to Tangipahoa parish, La., and settled on a farm near what is now Pontchatoula. Here he lived until his death, with the exception of ten years spent in Springfield, Livingston parish. He died on January 27, 1934.

In 1880 he was married to Miss Lula B. Kinchen, daughter of Judge A. B. Kinchen of Tangipahoa parish. Of this marriage five children were born, three of whom survive him.

Mr. Abels joined the Methodist Episcopal Church, South, in Springfield, La., under the ministry of an evangelist named Morrill from Georgia, who was assisting in a revival at Springfield in 1893. In later life he was located in a farming community at Wadesboro, where there was no Methodist Church, and he affiliated with the Baptist Church in that community whose pastor was Rev. D. Adams. He remained a member of that congregation to the day of his death.

At his request the pastor of the Pontchatoula Methodist Church offi-

ciated at his funeral, which was held at the home of his son, Mr. Alexander R. Abels, in Springfield, La.

Mr. Abels is survived by his wife, Mrs. Lula B. Kinchen Abels, two daughters, Mrs. G. O. Sallassie of Slidell, La.; Mrs. James G. Miller of Los Angeles, Calif.; one son, Mr. Alexander R. Abels of Springfield, La., and two brothers, Mr. Charles D. Abels, and Mr. J. R. Abels, and one sister, Mrs. J. E. Lavigne of Pontchatoula, La.

H. N. BROWN.

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The Best GRAY HAIR REMEDY IS MADE AT HOME

You can now make at home a better gray hair remedy than you can buy, by following this simple recipe: To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it yourself at very little cost. Apply to the hair twice a week until the desired shade is obtained.


Barbo imparts color to streaked, faded or gray hair, makes it soft and glossy and takes years off your looks. It will not color the scalp, is not sticky or greasy and does not rub off. Do not be handicapped by gray hair now when it is so economical and easy to get rid of it in your own home.

Church Furniture
Work of the Highest Quality
At Reasonable Prices
Write for Catalogue
BUDDE & WEIS MFG. CO.
JACKSON, TENNESSEE

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QUICKLY REMOVED WITH **PRESTO**
FACE CREAM

HEADACHES
Yield Quicker
To This RELIABLE
"Balanced Prescription"

It's bad enough to have a headache, it's worse to take chances with unbalanced UNSAFE imitations which may upset your stomach and leave a "Heart-Shocking" after-effect. STANBACK, the ONE "Balanced Prescription," contains exactly the proper amount of each pain-relieving agent to insure both SPEEDY and RELIABLE relief. STANBACK also gives quickest relief from Neuralgia, periodic and muscular aches and pains due to inorganic causes. Ask for STANBACK and for your PROTECTION, make sure you get STANBACK.—10c.—Adv.

• INDIGESTION, GAS •

"I suffered from indigestion—a gassy condition—nothing agreed with me," said Charlie Craft of 1205 River Ave., Hattiesburg, Miss. "I was so nervous I couldn't sleep. But after taking Dr. Pierce's Golden Medical Discovery a short time my strength and general health were fully restored and I had no more indigestion." Write to Dr. Pierce's Clinic, Buffalo, N. Y. New size—tablets 50c, liquid \$1.00. Large size, tabs. or liquid, \$1.35. "We Do Our Part."

Maturity... Maternity... Middle Age

At these three trying periods a woman needs Lydia E. Pinkham's Vegetable Compound. Give it to your daughter when she comes to womanhood. Take it for strength before and after childbirth. Take it to tide you over Change of Life. Take it whenever you are nervous, weak and rundown.

A medicine which has the written endorsement of nearly 800,000 women must be good. Give it a chance to help you, too. Take it regularly for best results.

LYDIA E. PINKHAM'S VEGETABLE COMPOUND
98 out of 100 women report benefit

LOUISIANA YOUNG PEOPLE

By Lydel Sims

Union Doings: The Lou Hearts met on January 19, with 100 members and 32 visitors present. The visitors decided to organize a union including Bunkie, Melville and Opelousas. We'll be hearing from them! Charles White has been elected Lou Heart sponsor. There's a lucky union! Maude McFarland, new district director of Alexandria District, was present. Velma Butchee, who used to be director, is now in the Lake Charles District, where she's associate director.

The Grambling Union has me in misery with talk of hot chocolate and all sorts of cake, which seems to be the union dish lately. Lou Heart had it; Shreveport young people had it; gee whiz, that's going far enough! The Gramblings also had a talk by a visitor from Canada. And the local department reported a lot of things they're doing.

The Hoyt M. Dobbsses enjoyed hearing Mr. and Mrs. Joe Brown Love, from L. S. U. You've heard of them, haven't you? They also had a candle-light service, and talked of their institute.

The Elizabeth Langfords and the Services both met and talked things over. They saw to it as much as possible that their presidents would be at the Alexandria meeting—and they were!

* * *

Just Stuff: (Course we don't mean this stuff is stuff. Just had to call it something.) Juanita Funderbuck, of Wisner, wants to know what Edith Skinner thinks Ruston District is, wanting all the good preachers all the time. She says they've had all the ideal workers anyhow. And she wants to know about Mansfield. Ya know now, huh? . . . But we didn't give you the news on the Christian Adventure Assembly . . . It'll be below . . . too dignified to get in this . . . so a Christian can't have fun, huh? Well, one young man, who attended the meeting in Alexandria has never attended anything like it before—not even Mansfield. And he said to a friend of his that he didn't know people had so much fun in church work. And he also said he wanted to go to assembly—and that was his own idea! I'm told that from a guy like him that's something. . . . how's the old delegate fund coming? . . . You leaders should attend Mansfield without fail . . . or am I telling you? . . . the students conference to be at Natchitoches is "coming along" . . . Natchitoches young people are planning a big February banquet, under the leadership of Leslie Cowley . . . nice weather we're having—for Eskimos!

Christian Adventure Assembly

The Louisiana Christian Adventure Assembly, for intermediates between the ages of 12 and 15, will be held at Mansfield on June 12-18. "First Things First" is the theme they'll follow. Expenses for the young people's

for
BILIOUSNESS
Sour stomach
gas and headache
due to
CONSTIPATION


Calotabs
TRADE MARK REG.

10¢

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Lemons For Rheumatism Bring Joyous Relief

Want to be rid of rheumatism, or neuritis pain? Want to feel good, years younger and enjoy life again? Well, just try this inexpensive and effective lemon juice mixture. Get a package of the REV PRESCRIPTION. Dissolve it at home in a quart of water, add the juice of 4 lemons. A few cents a day is all it costs. If you're not free from pain and feeling better within three or four days you can get your money back. For sale, recommended and guaranteed by all leading druggists. Any druggist will get it for you, if not write to Homix, Inc., 54 W. Illinois, Chicago, Ill.

Colds That Hang On

Don't let them get a strangle hold. Fight germs quickly. Creomulsion combines 7 major helps in one. Powerful but harmless. Pleasant to take. No narcotics. Your own druggist is authorized to refund your money on the spot if your cough or cold is not relieved by Creomulsion. (adv.)


PARKER'S HAIR BALSAM
Removes Dandruff—Stops Hair Falling—Imparts Color and Beauty to Gray and Faded Hair
50c. and \$1.00 at Druggists.
Hiscox Chem. Wks. Patchogue, N. Y.

assembly are eleven dollars. Rev. Jolly Harper, of New Orleans, is dean. He and Miss Anna Pharr Turner, conference director of intermediates, anticipate a most successful assembly.

ATTENTION!

Let every pastor and layman do his part to carry out the resolutions unanimously adopted by the three patronizing Conferences last fall with regards to the Advocate.

Last year the Conference organ was able to reduce its deficit by \$2,500 as a result of the splendid co-operation of pastors and laymen. March and April have been designated as Advocate months. A similar effort on the part of our friends during this period will entirely wipe out the debt of the paper and guarantee its future. The Church needs the Advocate more now than ever before.

"Thanks to my Doctor's advice—"



Writes
MRS. F. COOK,
Verona, N. J.

"Baby's Cough soon stopped!"

"My baby coughed night after night," writes Mrs. Cook. "Then doctor said to give her Pertussin. I did—and the hard cough soon stopped."


THOSE moisture glands in your throat and bronchial tubes clog up when you "catch a cold." Thick mucus collects. Your throat feels tickly—dry. You cough, but nothing is "raised."

To stop a cough, you must get these little moisture glands working again. **And Pertussin does just this!**

Just a spoonful or two stimulates the glands—starts the flow of their natural moisture. Germ-laden phlegm loosens—your throat feels soothed. Nature, with the help of Pertussin, has started to cure your cough!

Pertussin is the extract of a medicinal herb used by doctors even for the worst coughs known. It won't upset digestion, contains no narcotics, no harmful drugs. Won't you get a bottle right away?

PERTUSSIN
has been prescribed by doctors for 30 years . . . It works safely!



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HARRY P. ARMSTRONG, Music Editor
... 142 Songs ...
Old favorites, especially selected because of appropriateness for Revival purposes.
This Songbook has proven immensely popular. You should use Spiritual Life Songs in your next Revival.
LOW PRICE! \$12.50 a hundred (transportation extra), 15 cents each for single copies (postpaid).
State plainly whether round or shaped notes are wanted
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Please send a RETURNABLE Sample Copy of SPIRITUAL LIFE SONGS, for which I inclose 15 cents.
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Help Kidneys

● If poorly functioning Kidneys and Bladder make you suffer from Getting Up Nights, Nervousness, Rheumatic Pains, Stiffness, Burning, Smarting, Itching, or Acidity try the guaranteed Doctor's Prescription Cystex (Siss-tex) —Must fix you up or money back. Only 75¢ at druggists.

Cystex

Stop Headaches Right Now!

Take CAPUDINE is the answer. CAPUDINE contains several ingredients so proportioned and balanced to act together producing team work which provides such quick, easy relief. CAPUDINE is liquid—already dissolved. It naturally takes hold quicker without upsetting the stomach. Can you afford not to take the best? Try it for periodic pains and cold aches also. 10c-30c-60c a bottle.

Says Cardui Seemed To Do Her Most Good

"A few years ago, my health wasn't so good," writes Mrs. L. E. Erwin, of Lamar, Mo. "I was nervous and tired, and felt the need of a tonic. My mother advised me to take Cardui. After I had taken one bottle, I found I was getting results. I took about five bottles, and certainly was much better than I had been in some time," as my headaches had stopped. Cardui had done me more good than any medicine I had taken."

Buy Cardui at the drug store.

I WILL HELP YOU RAISE MONEY!...

My co-operative plan enables women's clubs and church organizations to raise much-needed funds with very little effort.

Gottschalk's Metal Sponge, the original sanitary metal scouring device, is known and endorsed by millions of women throughout the land. To keep pots and pans shiny and bright, it has no equal. This year there are two additional Gottschalk items to go with the original Metal Sponges—namely, Kitchen Jewel and Hand-L-Mop.

Write today. I will help with your money problem.

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The Little Fellow that does the BIG Job

GOTTSCHALK'S
THE ORIGINAL SANITARY
METAL SPONGE

Buying Drugs Blindfolded A Bad Practice

Doctors throughout the world agree there is no greater folly than to buy and take unknown drugs. Ask your own doctor.

So—when you go into a store for real Bayer Aspirin, see that you get it.

Remember that doctors endorse Genuine Bayer Aspirin as SAFE relief for headache, colds, sore throat, pains of rheumatism and neuritis, etc.

Just remember this. Demand and get Genuine Bayer Aspirin.

Genuine Bayer Aspirin does not harm the heart



MEMBER N. R. A.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Greenville District—Second Round

Coahoma and Jonestown, at Jonestown, preaching March 4, a.m.; Q. C. afternoon.
Friars Point and Lyon, at Friars Point, preaching March 4, p.m.; Q. C. after service.
Cleveland, prayer service and Q. C. March 7, p.m.
Clarksdale, preaching March 11, a.m.; Q. C. afternoon.
Tunica, preaching March 11, p.m.; Q. C. after service.
Indianola, prayer service and Q. C. March 14, p.m.
Lula and Dundee, at Lula, preaching March 18, a.m.; Q. C. afternoon.
Dubbs and Evansville, at Dubbs, preaching March 18, p.m.; Q. C. after service.
Shelby, prayer service and Q. C. March 21, p.m.
Greenville, preaching March 25, a.m.; Q. C. afternoon.
Shaw and Litton, at Shaw, preaching March 25, p.m.; Q. C. after service.
Rosedale, at Benoit, preaching April 1, a.m.; Q. C. afternoon.
Merigold and Sherard, at Sherard, preaching April 1, p.m.; Q. C. after service.
Leland, prayer service and Q. C. April 4, p.m.
Glen Allen, at Winterville, preaching April 8, a.m.; Q. C. afternoon.
Hollandale, preaching April 8, p.m.; Q. C. after service.
Arcola and Murphy, at Murphy, prayer service and Q. C. April 11, p.m.
Boyle and Pace, at Pace, preaching April 15, a.m.; Q. C. afternoon.
Duncan and Alligator, at Alligator, preaching April 15, p.m.; Q. C. after service.
Gunnison, at Gunnison, preaching April 22, a.m.; Q. C. afternoon.
Dublin and Mattson, at Dublin, preaching April 22, p.m.; Q. C. after service.
District Conference at Clarksdale, May 22-23.

E. NASH BROYLES, P. E.

Greenwood District—Second Round

Ebenezer Ct., at Hebron, Feb. 25, a.m.
Tutwiler Ct., at Rome, March 4, a.m.
Schalter and Price Memorial, at Price Memorial, March 4, p.m.
Acona Ct., at Acona, March 10, a.m.
Ruleville and Doddsville, at Ruleville, March 11, a.m.
Lexington, March 14, p.m.
Carrollton Ct., at North Carrollton, March 18, a.m.
Moorhead and Baird, at Moorhead, March 18, p.m.
Black Hawk Ct., at Coila, March 25, a.m.
Inverness and Isola, at Isola, March 25, p.m.
Winona Station, March 28, p.m.
Sunflower Ct., at Blaine, April 1, a.m.
Webb and Sumer, at Sumer, April 1, p.m.
Minter City and Glendora, at Glendora, April 8, a.m.
Swiftown Ct., at Sidon, April 8, p.m.
Vaiden and West at West, April 15, a.m.
Tchula and Cruger at Cruger, April 15, p.m.
Poplar Creek Ct., at Friendship, April 22, a.m.
Kilmichael Ct., at Stewart, April 22, p.m.
Greenwood, April 25, p.m.
Drew Ct., at Wade's, April 29, a.m.
Belzoni, April 29, p.m.
Winona Ct., at Columbiana, May 6, a.m.
Itta Bena, May 6, p.m.
Duck Hill Ct., at Gore Springs, May 13, a.m.
The Greenwood District Conference will be held at Ruleville on Tuesday and Wednesday, April 10 and 11.

W. N. DUNCAN, P. E.

Sardis-Grenada District—Second Round

Holcomb Circuit at Tie Plant, March 3, 11 a.m.
Shufford Circuit, at Lovejoy, March 4, 11 a.m.
Courtland Circuit, at Pope, March 11, 11 a.m.
Charleston Station, March 11, 7 p.m.
Oakland Circuit, at Enid, March 14, 10 a.m.
Mt. Pleasant Circuit, at Union, March 18, 11 a.m.
Olive Branch Circuit, at Minreal Wells, March 19, 11 a.m.
Senatobia Station, March 21, 7 p.m.
Tyro Circuit, at Free Springs, March 25, 11 a.m.
Batesville Station, March 28, 7 p.m.
Arkabutla Circuit, at Truslo, April 1, 11 a.m.
Lambert Circuit, at Crowder, April 3, 11 a.m.
Marks and Belen, at Belen, April 4, 7 p.m.
Byhalia Circuit, at Emory, April 8, 11 a.m.
Horn Lake Circuit, at Poplar Corner, April 11, 11 a.m.
Longtown Circuit, at See's Chapel, April 15, 11 a.m.
Sardis Station, April 16, 7 p.m.
Coldwater and Love, at Love, April 18, 11 a.m.
Como Station, April 20, 4 p.m.

Cockrum Circuit, at Palestine, April 22, 11 a.m.
Hernando Station, April 22, 7 p.m.
Pleasant Hill Circuit, at Louisburg, April 25, 11 a.m.
Sardis Circuit, at Wesley Chapel, April 29, 11 a.m.
Grenshaw and Sledge, at Sledge, May 3, 7 p.m.
Red Banks Circuit, at Victoria, May 6, 11 a.m.
Lake Cormorant, at L. C., May 6, 7 p.m.
Grenada Station, May 13, preaching at 11 a.m.; Q. C. at 7 p.m.
District Conference will meet at Oakland, May 16 and 17.

WALTER L. STORMENT, P. E.

MISSISSIPPI CONFERENCE

Brookhaven District—Second Round

Brookhaven, Feb. 25, 11 a.m.; May 16, 7:30 p.m.
LaBranch and Fernwood, Feb. 25, 7 p.m.; April 16, 7:30 p.m.
Centenary, McComb, March 4, 11 a.m.; April 20, 7:30 p.m.
Pearl River Avenue, March 4, 7 p.m.; April 24, 7:30 p.m.
Hazelhurst, March 11, 11 a.m.; followed by Q. C.
Wesson, at Beauregard, March 11, 7 p.m.; April 23, 7:30 p.m.
Gallman, at Mount Pleasant, March 18, 11 a.m.; 1:15 p.m.
Georgetown, at Providence, March 18, 3 p.m.; 7 p.m.
Harrisville, at Braxton, March 25, 11 a.m.; 1:15 p.m.
Utica, at Carpenter, April 1, 11 a.m.; 1:15 p.m.
Crystal Springs, April 1, 7 p.m.; followed by Q. C.
Osyka, at Osyka, April 8, 11 a.m.; 1:15 p.m.
Magnolia, April 8, 7:30 p.m.; followed by Q. C.
Scotland, at Bethesda, April 14, 11 a.m.; 1:15 p.m.; April 15, 11 a.m.
Meadville and Bude, at Quinton, April 15, 3 p.m.; Bude, 7:30 p.m.
Adams, at Pisgah, April 22, 11 a.m.; 1:15 p.m.
Summit and Topisaw, at Summit, April 24, 7:30 p.m., no preaching.
Prentiss, at Prentiss, April 29, 11 a.m.; 1:15 p.m.
Barlow, at Pleasant Ridge, May 6, 11 a.m.; 1:15 p.m.
Bogue Chitto, at Hawkins Chapel, May 13, 11 a.m.; 1:15 p.m.
Monticello and P. G., at Tilton, May 13, 3 p.m.; followed by Q. C.
Silver Creek, at Oakvale, May 20, 11 a.m.; 1:15 p.m.
Foxworth, at Hopewell, May 27, 11 a.m.; 1:15 p.m.
Tylertown, May 27, 4 p.m.; preaching 7:30 p.m.
The District Conference will convene at Centenary, McComb, April 19-20. Rev. J. T. Weems, pastor at Tylertown, will preach at Centenary, McComb, Wednesday, April 18, at 7:30 p.m. The sermon will be followed by the Sacrament of the Lord's Supper. The pastors will elect all delegates by the second week in April and forward names to presiding elder and to Rev. B. M. Hunt.

CHAS. W. CRISLER, P. E.

Meridian District—Second Round

Fifth Street, March 4, 11 a.m.
De Soto, at Hopewell, March 11, 11 a.m.
Central, March 11, 7:30 p.m.
Burnside at Hope, March 18, 11 a.m.
East End, March 18, 7:30 p.m.
Chunky, at Collinsville, March 22, 11 a.m. and 2 p.m.
Newton, March 25, 11 a.m. and 2 p.m.
Philadelphia, March 25, 7:30 p.m.
Philadelphia Circuit, at Sandtown, March 31, 11 a.m. and 2 p.m.; April 1, 11 a.m.
Cleveland, at Mellen, April 4, 11 a.m. and 2 p.m.
DeKalk, at New Hope April 5, 11 a.m. and 2 p.m.
Porterville, at Union, April 6, 11 a.m. and 2 p.m.
Enterprise, at Enterprise, April 8, 11 a.m.
Pachuta, at Orange, April 8, 2:30 p.m.
Rose Hill, April 15, 11 a.m.
Poplar Springs, April 15, 7:30 p.m.
Scooba, at Binnsville, April 22, 11 a.m.
Hawkins Memorial, April 22, 7:30 p.m.
Decatur and Hickory, at Hickory, May 13, 11 a.m.
Union, at Union, May 13, 7:30 p.m.
Daleville, at Soule's Chapel, May 20 11 a.m. and 2 p.m.
Quitman, May 20, 7:30 p.m.
Lauderdale and Electric Mills, at Electric Mills, May 27, 11 a.m. and 2 p.m.
Vimville, at Bonita, May 27, 7:30 p.m.
Wesley, Meridian, June 3, 11 a.m.
District Conference will be held at Pachuta, April 17-18. Please elect delegates in church conferences and send names of delegates to Rev. D. E. Vickers, Pachuta, Miss.

OTTO PORTER, P. E.

FALSE TEETH

Dropping or Slipping

Don't be embarrassed again by having your false teeth slip or drop when you eat, talk, laugh or sneeze. Just sprinkle a little FAS-TEETH on your plates. This new, extremely fine powder gives a wonderful sense of comfort and security. No gummy, gooey taste or feeling. Get FAS-TEETH today at any drug store.

Do you lack PEP?

Are you all in, tired and run down?

WINTERSMITH'S TONIC
Will rid you of
MALARIA

and build you up. Used for 65 years for Chills, Fever, Malaria and

A General Tonic

50c and \$1.00 At All Druggists

666

LIQUID, TABLETS, SALVE, NOSE DROPS
Checks Colds first day. Headaches or Neuralgia in 30 minutes, Malaria in 3 days.

Fine Laxative and Tonic
Most Speedy Remedies Known

Mothers, Mix This at Home for a Bad Cough

Needs No Cooking! Big Saving!

You'll be pleasantly surprised when you make up this simple home mixture and try it for a distressing cough. It's no trouble to mix, and costs but a trifle, yet it can be depended upon to give quick and lasting relief.

Make a syrup by stirring 2 cups of granulated sugar and one cup of water for a few moments until dissolved. No cooking needed. Get 2½ ounces of Pinex from any druggist, put it into a pint bottle, and fill up with your sugar syrup. The pint thus made gives you four times as much cough remedy for your money, yet it is far more effective than ready-made medicine. Keeps perfectly and tastes fine.

This simple remedy has a remarkable three-fold action. It soothes and heals the inflamed membranes, loosens the germ-laden phlegm, and clears the air passages. Thus it makes breathing easy, and lets you get restful sleep.

Pinex is a compound of Norway Pine, in concentrated form, famous as a healing agent for severe coughs. It is guaranteed to give prompt relief or money refunded.

STOP THAT COLD

DISTRESSING cold in chest or throat, that so often leads to something serious, generally eases up in five minutes when soothing, warming Musterole is applied. Rubbed in once every hour, relief usually follows in five hours.

Better than a mustard plaster, Musterole gets action because it's NOT just a salve. It's a "counter-irritant"—stimulating, penetrating, and helpful in drawing out pain and infection.

Used by millions for 25 years. Recommended by many doctors and nurses. All druggists. In three strengths: Regular Strength, Children's (mild), and Extra Strong. Radio: Tune in the "Voice of Experience," Columbia Network. See newspaper for time.

FREE—Write name and address on Musterole carton, mail to Musterole Co., Dept. 21, Cleveland, Ohio, and receive free a regular 35¢ package of Musterole Cold Tablets.

MUSTEROLE
BETTER THAN A MUSTARD PLASTER
MADE IN U.S.A.

HERE'S WHY I HAVE
FEWER COLDS
..VICKS NOSE DROPS



HERE'S WHY WE HAVE
SHORTER COLDS
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● (Full details of Vicks Colds-Control Plan in each Vicks package)

VICKS PLAN FOR BETTER CONTROL OF COLDS

MARCH AND APRIL ARE ADVOCATE MONTHS

Christian Advocate

NEW ORLEANS

Vol. 81—No. 10. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 4069.

D. B. RAULINS, D.D., Editor

NEW ORLEANS, LA., THURSDAY, MARCH 8, 1934.

C. MILTON CHALMERS, Manager

EDITORIAL OBSERVATIONS

MARCH AND APRIL are the months during which the 210,000 Methodists of Louisiana and Mississippi propose to redeem a pledge unanimously made by their 1933 Conferences. On those conference occasions each group, without a dissenting voice, and with hearty approval of the Advocate, dedicated this period to the circulation of the same.

Letters with announcements and plans have gone out to all presiding elders and pastors. Already before the announcement some pastors have begun to send in subscriptions. With the same unanimity on the part of our pastors and people as was manifested in the Annual Conferences this period should prove a sweeping success to the Advocate and her constituents.

In addition to the worthy things that may be said, and very truthfully for the church paper, we feel that the Advocate, this year has a few very pointed and practical things to say in further justification of its claim to the largest possible response.

During a most critical year, financially, the publishing committee and staff of the Advocate have contrived to decrease the deficit by about \$2,500. This is said, by those who have noted it, to be a remarkable achievement for the time, and one that countless business enterprises could wish they might approximate.

The staff in the office, mindful of the difficulties faced by our people and all others, have labored to continue the service in the most effective manner, feeling that the Methodists of Louisiana and Mississippi would match their effort with an effort equally sacrificial and energetic.

The price of the Advocate has been reduced to One Dollar, bringing the paper in range of many who felt that such a reduction would make possible a much wider number of readers. Of course such a reduction requires a greatly extended list of subscribers as costs have not declined, but rather increased.

We are planning a great General Conference number of the Advocate as a token of our appreciation of the fact that this great conference representative of our entire church holds its 1934 session in our territory at Jackson, Miss. This number of the Advocate will be 30 or 40 pages, on good white paper, and carrying valuable historical material setting forth both the past and current work of our church in Louisiana and Mississippi. These articles will be accompanied by pictures of places and people important in the history of Methodism in these two great states. This souvenir edition will sell for 25c per single copy, but will be included with all regular subscriptions without any additional cost to the subscriber. This number will be one that we shall wish to keep for future reference.

We take pleasure, therefore, in announcing the 1934 circulation period, and anticipate from our people an exceptional response. A minimum goal of 10,000 new and renewal subscriptions is a mark for us to shoot over rather than to shoot at.

* * *

"HE HATH BUILT FOR US A SYNAGOGUE."

Saint Luke, the beloved physician, world

IDEALISM: THE NEED OF THE HOUR

By Joy Elmer Morgan

In times of darkness and confusion the supreme need is light. The light of great ideals has been the saving force through all the centuries—richer in vitality than any race, more abiding than empires, more enduring than monuments of stone. Ideals are practical. Like the beacons that guide men through the seas and the air, they are most needed in times of storm and difficulty.

Some nineteen hundred years ago Jesus Christ gave to mankind the greatest body of idealism the world has known. With none of the trappings of classroom, curriculum, grades, or degrees; in an age crushed with ignorance, superstition, brutality, and corruption—by the mere force of living and teaching—Christ started a new epoch; an epoch so significant that the calendar dates from His birth; so powerful that it has changed the whole course of human events, so beneficent that untold millions of men have been lifted higher in the scale of life.

Is it not plain that what the world needs just now is a new devotion to great ideals? In statercraft, in business, in industry, in law, in the church, in science, or in teaching can anything be more intensely fruitful and practical than a renewed faith in the higher and finer things? Hour after hour, day after day, we are all facing situations where there is choice between the higher and the lower. It takes but a little common sense and a will to choose the higher path—to change the whole course of a life, a school, a nation, or an age. A little more faith, a little more idealism and the confusion of today may give way to the fairest dawn the world has seen.—Editorial in the Journal of the National Education Association.

citizen of an early day, friend of the Apostle Paul, and author of the two little pamphlets, the "Gospel According to Luke," and "The Acts of the Apostles," tells us that he conducted some very thorough research in preparation for the writing of those little books. And it seems that one of his main and original contributions was his success in discovering and setting forth those incidents and items that portrayed the Christ on a world background, a universal and human framework.

To him we are indebted for a genealogy that traces the ancestry of Jesus past Abraham, Matthew's starting place, on back to Adam, the racial head, and to God

the founder of the race. Furthermore, he sets forth those inter-racial, international and inter-religion contacts of Jesus. To him we are indebted for the matchless story of the "Good Samaritan," the Samaritan leper, the only one of the Ten Lepers, who returned to give him thanks, and other stories that tend to throw a more encouraging light upon the outsider, the outcast and the out-classed. How these incidents shine like stars in the midnight sky of the narrow, cramped, shallow and paralyzing provincialism of that day.

This tendency of Luke is most likely due to the fact that he himself was a Gentile, a physician of human ills, and that he was a personal friend of the Apostle Paul, the biggest-minded man of that time.

Luke, so far as we are able to learn, is the only Gentile writer of the entire Bible. So it is he who tells us the story of the Roman centurion who had a sick slave. Moreover he is drawn as one who loved his slave and refused to permit a cleavage to come between master and slave. Searching for relief for his servant he hears of Jesus and thinks of him not as a Jew but as the Great Master who took upon his broad human shoulders the ailments of all men. In his love for his servant he forgets that he has no racial, social or religious entree to Jesus. He appeals, therefore, to his Jewish friends, and they present his case to Jesus.

There must have been some hesitancy, though, even on the part of these Jewish elders. How could they make a case for their Roman friend? They realize something of the delicacy of such an appeal. At what door will they knock for entrance to his help? They arm themselves with the strongest credentials available. Urgently they press the case upon him with this appeal: "He is worthy; he loves our nation; he has built us a synagogue."

He hath built us a synagogue. He may be a Roman soldier and his religion may be quite different, but he has built for us a synagogue. He has built a church for a struggling congregation of Jews. He has found something sufficiently fine about the Jew to house and keep. Such a man, having hurdled such a wall, cannot be very far from the Kingdom. Let us reckon him with the Greeks, another group of questers, who, journeying from the low to the high in their spiritual pilgrimage, approached Philipp and pled, "Sir, we would see Jesus."

But that was not the story I set out to tell. Wait.

* * *

MY FRIEND AND I were on the grounds of the great city hospital, calling to see some of those suffering citizens of the com-

(Continued on Page Four)

SALOONS BACK IN SHREVEPORT— WHAT ARE WE GOING TO DO ABOUT IT?

By Rev. C. W. Culp, Pastor, Queensborough Baptist Church

There are several reasons why saloons came back to Shreveport. I will not take time to discuss them in this brief address. I will confine myself altogether to the subject announced. First of all, let us notice what has actually happened since the repeal of the eighteenth amendment in Shreveport and many other places in this country.

The old-time saloon is here with its old-time bar and brass rail. The people are thronging to these places, both men and women, and drinking themselves drunk. Standing on the sidewalk the other day in Shreveport, I saw several men standing up facing the bar with their feet on the brass rail drinking liquor. In the crowd was a well dressed woman with her foot on the brass rail. In one hand she had a glass of liquor and in the other a cigarette. I know of another woman in another town that fell on the floor in a drunken stupor in one of these places. The modern saloon bids fair to be worse than the old one, on account of fair womanhood entering these places and drinking with the men. The Shreveport Times of December 26, 1933, has a very vivid write-up of the conditions in Shreveport on Christmas eve. The article was headed, "Drunks crowd station here. Fifty-one docketed. Busiest Christmas in Bazer's memory. One hundred and eleven cases involving drunkenness scheduled in city court Wednesday." I take the following excerpt from this article: "John Barleycorn's name was inscribed in the police blotter more times Monday than during any previous Christmas within the memory of local officers—all-time records for drunkenness charges were shattered, as one person after another staggered toward the desk and after being booked, rode the elevator to enter a jail already taxed to capacity—while the police were picking up drunkards on the street, the central station telephone buzzed continuously with reports of drunken fights in both public places and private homes. Women called to tell of intoxicated men bumping into them on the streets. Neighbors asked police to break up parties at homes where the gaiety had become too audible. Restaurants were filled with men and women staggering in drunk from dances or other social functions."

I went to the police department records this week and found that from October 1, 1932 to January 1, 1933, just one year ago that during those three months 277 were arrested for drunkenness and 16 were charged for operating a car drunk. For the same period this year, October 1, 1933, to January 1, 1934, there were 624 arrested for drunkenness, with 38 arrested for operating a car drunk, and nearly all of these arrests have occurred since the repeal of the eighteenth amendment. You will note that the arrests have more than doubled and only the very worst cases on the streets and other public places were arrested. According to reliable reports, there were literally hundreds on Christmas eve that were drunk that were never arrested. There was a repetition of this drunkenness on January 1, approaching very closely that of Christmas eve and Christmas Day.

A great many respectable citizens think that we must have liquor in order to have more taxes. Before the repeal of the eighteenth amendment, liquor dealers and manufacturers said, "Let us have legal liquor and we will balance the national budget, or nearly so." They gave the revenue derived from the sale of liquor all the way from a billion dollars up, annually. The most sanguine prophecy now is that liquor revenues will not exceed seven hundred million annually. The probabilities are that it will not nearly reach that figure. The liquor dealers and manufacturers are now petitioning congress not to put a high tax on liquor and thus encourage the bootlegging. In Shreveport, we are encouraging tax money from the sale of liquor, but who will deny that these taxes will not be off-set by the impoverishment of the people who drink. There will be less money with which to buy food and clothes and automobiles and other essentials and permissible luxuries.

No one will deny that multitudes of women and children will suffer far beyond that which they are now suffering for the very necessities of life. Who will deny that character will not be ruined and the lives of men and women debauched to an unspeakable degree? Are the few dollars in revenue from liquor worth such a tremendous cost?

The last thing I would have you consider as I conclude this address is, "What are we going to do about it?" No war need be lost because a battle of that war is lost. We must keep up the

good fight against liquor. This is God's war, and if so, we cannot lose in the end. We can have better permanent conditions. I will suggest some of the things we can do: First, we can educate for prohibition. I notice some wet leaders are all the time talking about temperance. Temperance means the use of liquor in moderation, but the past history of the world shows conclusively that liquor is a narcotic and is habit-forming, and that because of that fact there are multitudes who cannot use liquor in moderation. We must teach prohibition, which means abstinence. We must teach it in the homes. Mothers must gather their children about their knees, and teach them about the curse of drink. They must create a feeling of horror in the minds of the rising generation about the use of liquor in any form. These mothers must cry to a throne of grace for divine leadership in their great tasks of teaching their offspring. Our churches must teach abstinence from liquor in the Sunday school classes, in young people's societies, the Woman's Missionary Societies, and the pulpit must ring out with no uncertain sound against the curse of liquor. Our public schools must teach from a scientific standpoint the evil effect of liquor. These three institutions, the home, the church and the school, must join hands in the mighty, everlasting campaign against the evils of liquor.

Second, we can register our disapproval of liquor in speaking out against it, in social and business circles and wherever we may be. We may be in many circles, in which we are in the minority, but we must not be afraid to speak out against this curse. We must make use of the printed page. We must be courageous men and women, if we are against liquor, and we must let everybody know where we stand.

Third, we can register our vote against the liquor business at every opportunity. The wets will try to have state laws passed that will not permit us to have even local option, but we must elect representatives to our state legislatures, by our ballots that will safeguard our interests at this point. We must vote every time the question is up in Shreveport, Caddo parish, and the state of Louisiana.

Fourth, we should refrain from patronizing any dealer in liquor. Personally, I have made a solemn promise that I will not purchase anything in any place of business that sells liquor as a beverage. We should not accept positions with liquor dealers. They should be boycotted even as the NRA has asked us to boycott unpatriotic citizens that will not join in for the promotion of our public welfare.

Fifth, we should sign abstinence pledges and get others to do so. If we are against liquor as a beverage, and we are not going to purchase liquor as such, we should not hesitate to put our name to such a pledge. We should seek to get others to do so.

Sixth, our churches should put up the bars against liquor dealers and drinking people holding membership in our churches. The liquor dealer, the bar tender and their patrons should not hold membership in any church of Jesus Christ. They should be admonished, prayed with, entreated to give up their evil practices, and if they will not do so, they should not be allowed to keep their membership.

Prohibition Pledge

I hereby promise, by the help of God, not to drink a drop of liquor as a beverage, and I also promise not to wholesale or retail liquor, and I will not hold a job that causes me to handle liquor as a beverage. I also promise not to patronize any dealer in liquor that sells other merchandise in his place of business, if it is convenient and practicable to make my purchases elsewhere.

MEMORIAL TO THE GENERAL CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH

Whereas, the economic conditions of the last few years have taught us the necessity of church law which may permit of conformity to rapid changes; and

Whereas, there may be local conditions within the bounds of certain Conferences or Missions requiring special consideration; and

Whereas, there appears a more or less widespread demand on the part of our people that they be allowed to consider and pass upon the apportionments as made of those amounts asked for uro connectional interests; and

Whereas, adequate change should be made in our law through legislation by the General Conference so as to permit such consideration; therefore, be it

Resolved, that we, the members of the North Mississippi Annual Conference, Methodist Episcopal Church, South, do memorialize the General Conference as follows:

Amend Chapter 10, Section 1, Paragraph 344, of our Discipline, placing after the words "connectional interests" in the eighth line the following: the commission having authority by two-thirds vote to adjust annually thereafter the total amount, raising or lowering it as the needs of the connectional interests may indicate, or as the economic conditions may permit or require:

And after the words "fails to act" in the fourteenth line the following: provided, that for sufficient reasons within the judgment of any Annual Conference or Mission, it may by a two-thirds vote raise or lower the amount of its apportionment; but the amount thus added to or taken from the apportionment of any such Conference or Mission shall not affect the apportionment of any other Annual Conference or Mission;

So that the entire paragraph may read as follows:

The Commission on Budget, after making diligent effort to secure full information regarding all the general interests of the church, that none may be neglected or jeopardized, shall recommend to the General Conference, for its action and determination, the total amount to be apportioned for all these connectional interests; the Commission having authority by two-thirds vote to adjust annually thereafter the total amount, raising or lowering it as the needs of the connectional interests may indicate, or as economic conditions may permit or require. This amount shall be apportioned to the several Conferences by the Commission on Budget, according to such plan as the General Conference shall adopt (Paragraph 349), or as the Commission may adopt in case the General Conference fails to act; provided, that for sufficient reasons within the judgment of any Annual Conference or Mission it may by a two-thirds vote raise or lower the amount of its apportionment; but the amount thus added to or taken from the apportionment of any such Conference or Mission shall not affect the apportionment of any other Conference or Mission. The apportionment to an Annual Conference or Mission shall be distributed to the several districts as that Conference or Mission may decide, and the district stewards shall distribute to the pastoral charges the amounts asked of their respective districts.

(Signed) E. NASH BROYLES.

This is to certify that the above memorial to the General Conference, submitted by Rev. E. Nash Broyles, was adopted by the North Mississippi Conference, Methodist Episcopal Church, South, during the morning of the third day of the sixty-fourth session, November 4, 1933.

(Signed) J. R. COUNTISS,
Secretary North Mississippi Conference,
Methodist Episcopal Church, South.

HELP THE WAR-MAKERS

By Rev. R. E. Smith, D. D., Contributing Editor

Sir: You have been in the old colonial homes where in the 'parlor' there looked down upon you, through frames much too heavily gilded, those bewhiskered ancestors who had made the house. The very air was musty, but in and about those whiskers, and most especially from the gilt on the frames, mystery fairly dripped. You always came out into the sunlight picking and brushing at some fleck on your coat. Why?

Now that is the way we all look at the Middle Ages. They look down on us with a haunting, searching air. They beguile us with mystery and romance, and still we brush cobwebs from our minds as we come away sensing some unreality, some illusion—if not downright fraud—about the things.

Instead of sparrows flitting and chirping from your gray, ivy entwined towers and casements, let's imagine those birdlets are the spirits of the lords, knights and ladies that once flitted and fluttered about those grim and storied portals. What tales they are now relating? Their chatter crackles chiefly of war and love—"glory" they call it! But where is the "glory" of those Middle Ages? Save for its cathedrals and its art, "Ichabod" is written over all its doing. And those rose-petaled windows and enduring piles whisper—"peace only peace, abides."

My! Haven't we made some progress since those days? Think of Italy in the Middle Ages, split and divided into five petty city-states: Venice, Milan, Florence, Naples and the Papal States. Each city kept its army and made war

at will upon others. Whereupon all men were asked to take sides and fight it out. Loyalty extended no farther than your city. Thousands have died to prove their city better than another in the same country of the same race and language. Their last breath was redolent with that thing we call "patriotism." Over in England loyalty spread no further than to family. York against Lancaster—a white rose or a red rose—and the war of the roses was on!

We no longer fight over loyalty to a rose, a family or a city. Louisiana has no army to invade Texas. Ohio could not war with Indiana, nor Chicago with New York. But we are still middle-age-minded in world affairs. Look at France and Germany and Italy, etc. Japan and Russia gritting teeth and Uncle Sam warming up in the back lot. When shall we become Christian?

Just how much graft is behind all this shouting for more millions for our navy—more guns for our army—more national defense? Take away from private control the privilege of making war supplies. Why should arms manufacturers be allowed to make and sell munitions and war supplies to nations? One battleship costs 40 million of which perhaps as much as 10 million filters down as graft into greedy pockets. If the governments made their own supplies and ships and no corporations make huge profits, wars would soon cease. If our patriotism grew beyond our backyards, shibboleths and national boundaries, we soon would need no dreadnoughts! Our children's descendants will, maybe, look back on us as "Middle Ages."

JACKSON DISTRICT FELLOWSHIP MEETING

By Louise Green

The Jackson District Fellowship Meeting was held in Jackson at Galloway Memorial Church, February 23 and 24.

It was a successful meeting. Seventeen churches were represented, and things were accomplished in a big fashion. The banquet that was held Friday night was well attended. Following this an inspiring message for young people was given by the former district director, J. C. Satterfield, of Jackson. A discussion of the various ways of boosting Young People's Day, giving special attention to the play for this year, was the next thing taken up. After that discussion the meeting was adjourned for the night.

The next morning a very inspiring devotion was given by Miss Banks and Miss Applewhite, following which Dr. J. L. Decell, pastor of Galloway, told some things that would be of interest to young people during the extraordinary opportunity. The General Conference will meet in the Jackson District.

Assembly was the next topic for discussion; first by Reber Layton, of Jackson, then by Rev. Ira Sells, executive secretary. A round-table discussion on departments, and one for union officers were the success of the meeting.

The president for this summer's Christian Adventure Camp, Anna Jane Alford, of Canton, gave a very full account of the district's plans for the intermediates. She discussed the beauty of Camp Kickapoo as well as the special plans for the camp for this summer. It is believed that this will be a very large camp this summer, as plans are being made early.

The meeting was closed with an address given by William Fulgham, district director of Jackson District, subject, "Going Forward in 1934," in which he told of the plans of the district for assembly this year as well as other plans made for that district.

It is the belief that Jackson District is headed for the most successful year that it has ever had.

Resolutions

The resolutions committee suggested the following resolutions for the departments and the six unions of the district, and they were unanimously voted as goals to be carried out:

1. That every young people's department would observe Young People's Day, and send in an offering.

2. That every department and union would plan to send at least two representatives to assembly next summer.

3. That every department and union would promote the Christian Adventure Camp next summer.

The theme for the meeting was, "Christ For All." All left with this in their minds and hearts.

GOOD-BYE ELDERS—HELLO BISHOPS

Judge R. W. Oglesby's General Conference Platform

Do entirely away with the presiding elders, who once served a useful purpose, and elect enough bishops for each Conference to have a resident bishop for a term of four years, then have a change. Have a bishop's residence near the center of the territory served by him and furnish him a driver and a nice car and let him go out and see things first-handed. Then he will not need a cabinet. Let the pastor hold the quarterly conferences, sending a copy of the minutes to the bishop to be kept in permanent form in his resident office in charge of a secretary to be furnished by the Conference.

This can be done with a tremendous saving, because presiding elders get almost as much salary as a bishop. Then when the bishop comes to deliver a sermon, the young folks will not scatter as if the house was on fire.

Elect about three extra bishops to have charge of missions.

Consolidate the boards to not over two.

When this is done get Billy Sunday to hold a week's revival for the benefit of the bishops, the clerical and lay delegates and others who might

sent to the elder, which was promptly done. An additional motion was adopted that flowers be sent to Dr. Curtis and an offering of \$5 was handed to Dr. Buhrman, who agreed to attend to the matter.

A very wholesome lunch was served by the ladies of the church. Brother R. P. Neblett offered resolutions of thanks, voluminous as well as oratorical, to the ladies for the good dinner. These resolutions were enthusiastically and unanimously adopted.

Sundry announcements were made.

Afternoon session. Prayer by F. B. Bullard. Frank seems to be full of the Spirit. Brother Moore made a talkette on "The Sound of the Trumpets." Hollingsworth, Buhrman and McIlwain reported on what had already been done on the mission study book.

Dr. Meyers made another "crackin'" good address, as good as the one in the morning. His subject was, "We must have leaders who can see farther than the people they are leading." His outline was, "They must be men of (1) Faith, (2) Hope, (3) Prayer." He closed his message with prayer.

Brother McIlwain made a few weighty suggestions, the gist of which was, "Let us all go home and try to work out the things we have heard today." Brother McIlwain closed the Institute with prayer.

R. T. HOLLINGSWORTH, Secretary.

A FATHER'S TRIBUTE TO HIS DAUGHTER

By Professor M. C. White

Bessie Linn White is dead. They had to tell me about it, because in her final death agony I deserted her. When I could do no more, I ran away. She would not have left me so; she was too good a soldier for that. All her life she had been fighting battles—against odds—and the final struggle against death was her first defeat.

The longest battle of her career was in her school work, to overcome the handicap of a poor start in the elementary grades. For seven years she spent every afternoon and three hours at night preparing her lessons. And until last year she rarely made more than a passing grade. But things began to get easier for her, and her crowning triumph was a perfect grade in her final examination in mathematics. This year her progress was much smoother and more pleasant in all her subjects. She had the same fidelity to her tasks, but could afford to take time out to cultivate some friendships. She became a member of a little club of high school girls, who once or twice a week enjoyed together a wienie roast, or a candy pull.

There were no boys at these gatherings, but what jolly times the little friends had. Bessie Linn's time for a beau or a sweetheart had not yet come, yet if you asked her what she wanted to be in life, she would tell you with beautiful simplicity that she'd like to be a wife and a mother. But till her death her dad was her only sweetheart; upon him she lavished all her thought and her affection. The seventy-five cents, which she had saved out of her lunch money, all went into Christmas presents for the others of the family, but of the amount she spent thirty-five cents for the pair of socks which she proudly hung on the Christmas tree addressed to "Dear Old Dad."

But sacrifice for others was fundamental in her character. It came so easy to her that she was never conscious of the beauty of her unselfishness. Her clothes, her amusements, her little treasures had always been simple almost to the point of penury, but from her there was no bitterness, no complaint, and no self-pity. She took what we could honestly afford and asked no more. For Christmas she had asked one gift only—a senior ring of Jackson High School. That gift was not denied her, but it was deferred. Meanwhile she could be unaffectedly happy and satisfied. Even in her last illness she did not wish to be taken to the hospital for fear we could not afford it.

Unaffected simplicity and honesty in word and act became her like a garment. A lie was impossible to her nature; it did not occur to her to practice deception or guile. Her nature was forthright and genuine.

And today we bury all that is mortal of her. She goes in her simple little party dress—the only one she ever had. Those who would judge that her life has been meagre should consider the inestimable riches of the character she had built for herself. She had that in her which deserves to live endlessly. Much of God I saw in her, and I must believe that her soul abides forever with Him in those reaches beyond our farthest star.—Millsaps Purple and White.



JUDGE R. W. OGLESBY,
Lay Delegate to General Conference

desire to "be strangely warmed," sing the doxology and be dismissed by a prayer by Bishop Isaac Lane, of Jackson, Tenn., if he is not too old and feeble to be present, in which case get some other consecrated negro preacher to pull down the fire of Heaven upon the Conference, then go home and spread the fire throughout the world.

Winnfield, La.

COLUMBUS DISTRICT MISSIONARY INSTITUTE

Starkville, Miss., February 15, 1934

By Rev. A. T. McIlwain, presiding in absence of Dr. V. C. Curtis, presiding elder, who is sick in Methodist Hospital, Memphis.

Scripture: Romans I. Brother McIntosh just broused around on that chapter and in some places got right on the tip-top. He still has plenty of fire. The heart of his message was to the effect that experience is pre-eminent.

Rev. R. G. Lord made a talk in which he told that good story of his about a "personal devil."

Rev. R. G. Moore introduced the speaker, Dr. Meyers, and he did it well. Dr. Meyers' address was a masterpiece. His subject was "Why Missions?" The answers were, 1, "The Great Commission," Mk. 16:15; 2, "It is the Need of the World;" 3, "The Native Missionaries Are Calling for Help;" 4, "A Century of Progress Demands It;" 5, "The Destiny of the Church is Involved."

At this point a message was read from Dr. Curtis. A motion was adopted that a message be

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

D. B. RAULINS, D.D., Editor

C. MILTON CHALMERS, Manager

Published every Thursday by the Publishing Committee for the Louisiana, the Mississippi, and the North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917; authorized Oct. 30, 1918.

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TERMS:

Subscription Rates: One year, \$1.00; six months, \$0.50. To superannuates and widows of preachers, \$1.00

Editorial

(Continued from page 1)

munity of pain and despair, trying to say some words of cheer and to brush away for at least a moment some of the gray clouds that hang low even on sunny days.

There is no substitute for the church, I said. When I see suffering of any sort preying upon human life I think of the Church as indispensable in the many frustrations of human life and well-being.

"No," he answered absently, as we walked down one of the long halls. "Come in here a minute," he said, as he pushed open a door hard by us and entered as though he were a member of the staff of the hospital with unlimited privileges on the grounds.

I followed him into the open door. And there he stood in the quiet and sacred aisle of a lovely little Protestant chapel, a church. Pews, pulpit, church windows with mellow light streaming through, all were there; an oasis of silence and holy light where patients and nurses and doctors might kneel and meet God, or just be still and know that God is God; and a few steps away the clanging, clattering, and flowing traffic of the city.

We came out as he quietly closed the door.

Walking on I found nothing quite so appropriate to the occasion as silence. Peter did not need to break the glorious silence of the Mount of Transfiguration. We feel that the world would stop if we ceased to talk. Why do we always feel that we have to talk when it would be our wisdom to be dumb?

Then my friend said, "Some years ago while I was a pastor in the city I read one morning in the paper the announcement that a certain generous man of the city was about to give a building to this great hospital. I caught the street car and went straight to his office. Receiving a friendly welcome I introduced myself and said, I notice that you are to give a building to the city hospital. I know you are of another faith, a Roman Catholic, while I am a Protestant minister. But you have a chapel on the grounds already for your people. We do not have any. Would you mind, in making your plans for your building, arranging for a Protestant chapel?"

"He entertained the suggestion most cordially," said my friend. "And when the great building was complete that little chapel in which we just then stood was a part of it."

He hath built for us a synagogue, a chapel, and, lo, it is a bridge over a stream of differences; and over it we may go and come, in and out to find pasture, all sheep of the Good Shepherd's fold.

* * *

WE SALUTE Bishop Isaac Lane of the Colored Methodist Episcopal Church, which has been called by Bishop Carter of that same church, the "colored child" of the Methodist Episcopal Church, South.

Born on March 3, 1934, on March 3 of this month Bishop Lane passed his century mark.

This must be counted with his other achievements. In age he appears to be the dean of all Methodist bishops. We know of no other who has reached this advanced age.

White and colored people, not only in Tennessee, but in various parts of the country, will unite in their honors to this venerable leader in the church militant.

Jackson, Tenn., home city of Bishop Lane, declares a half holiday in his honor while Bishop Carter preaches the anniversary sermon.

OUR WEEKLY PARTY

A co-operative training school for our churches at Crowley, Eunice, Gueydan, Indian Bayou, Lake Arthur and Rayne, has been arranged for April 8-13.

Congratulations for Rev. J. F. Dring and people of the Ringgold, La. charge. "Three hundred dollars for Kingdom Extension," is the way the report reads.

Millsaps College students are going in strong for the senior college debating tournament. They are already whetting their swords for the teams they must meet.

Let the publicity agents of the Missionary Society continue to send their news to Mrs. H. Mc-

DR. DUREN SPEAKS

A "Specimen Copy" of the New Orleans Christian Advocate was issued, July 10, 1850, and it began publication February 8, 1851. The paper is now in the eighty-fourth year of its journalistic career. No publication of the Church has served its constituency more faithfully and efficiently. At no time have the Methodists of Mississippi and Louisiana been more in need of its supporting voice. The conflict today requires more than a great central organ presenting the fundamental ideals and the commanding interests of the Church. We must have the direct appeal from our own field where the problems of the Church are concrete and personalized. Our constituency needs the New Orleans Christian Advocate, our churches need it, and it is needed as a fireside visitor in the homes of the people. The value of the Advocate, not less than its financial success, depends upon circulation. The price places it well within the reach of all, and the present campaign should bring a great response from every pastoral charge in Mississippi and Louisiana. March and April should bring in at least ten thousand subscriptions, and that would greatly increase the value of the Advocate to the Church, and it would clear its ledger of the financial embarrassment under which it has labored. Let's have a great and worthy response from every church in our three Conferences!

W. L. DUREN.

Chairman Publishing Committee.

Mullan, Newton Infirmary, Newton, Miss., who will continue to edit this department.

Dr. R. W. Vaughan, superintendent of the Methodist Children's Home at Ruston, La., was a much appreciated caller of last week. He reports encouragingly of that great enterprise.

President Pierce Cline of Centenary College will deliver the commencement address at Birmingham-Southern College, May 29. The invitation came from Dr. Guy E. Snively, president of Birmingham-Southern.

The rural section of the French Mission field in Louisiana covers about 5,000 square miles, and only five men were at work here last year. Yet the records show 146 received on profession of faith during the year and 52 by certificate.

Rev. B. F. Bullard, conference evangelist, West Point, Miss., reports, "I will soon have my slate filled out for the summer, but what am I going to do till then?" Brethren, remember that Brother Bullard is ready for work. Call him over.

We are happy to report that Dr. Jno. G. Snelling, Superintendent of the Memorial Mercy Home, New Orleans, after a very severe throat infection that held him in the hospital at Gulport for a number of days, is now on the road up and out.

Dr. Wm. H. Wallace, Jr., pastor of First Church, New Orleans, is just closing a young people's revival. The interest and enthusiasm of First Church is growing and increased congregations are meeting the pastor from Sunday to Sunday.

Standard Training Schools have been planned for Lexington, Cleveland, Leland, Okolona, and Grenada, according to report from Rev. R. G. Lord, executive secretary of the Board of Christian Education of the North Mississippi Conference.

The Advocate circulation campaign is now under way. Letters have gone out to every pastor in the three Conferences served by the Advocate. With each doing his part it should prove an easy task to reach the goal of 10,000 new and renewal subscriptions.

Dr. Robert E. Speer, great missionary statesman, will conduct services at the First Presbyterian Church, New Orleans, March 4-11. Dr. Speer, though a layman, has been honored with the Doctor of Divinity degree. His coming is a great opportunity.

Drs. W. L. Duren, and W. W. Holmes, New Orleans, recently made a trip to Shreveport where they attended the meeting of the board of trustees of Centenary College. They bring good news of the advancement of the work, under the leadership of President Cline.

Beginning with the 11 o'clock service on Palm Sunday, Bishop Hoyt M. Dobbs will conduct a series of services, preaching twice daily through Easter Sunday, in the First Methodist Church, Lake Charles, La. Rev. E. C. Gunn, pastor, writes: "We are expecting great things from this series of services."

"The work is moving along in a great way," says Rev. Olin Nix, Olahi charge, Sumrall, Miss. Along with his letter came some subscriptions and the word that more would follow. Our office is now open for receiving great lists of subscriptions from all over our territory. March and April are the months.

Rev. J. H. Bowdon, energetic and enterprising pastor of our church at Arcadia, La., who has been quite successful in securing the happy and effective co-operation of his board of stewards and other laymen in the program of the church, has about promised us an article in which he will tell how it is done. Be on the lookout for it.

Dr. Clovis G. Chappell, pastor First Church, Birmingham, Ala., will lead a revival meeting at First Church, New Orleans, April 16-22. The meeting is sponsored by the adult groups of all the Methodist churches of the city. The choirs of the different churches will be led by Rev. J. B. Grambling, pastor of Epworth Church.

The Seashore District Conference will meet at Wiggins, Miss., April 12, 13. Let delegates send their names in time to be assigned to their homes before the conference begins. This is the request of the pastor, Rev. C. H. Strait, who believes in getting things done right and in time. He reports a happy beginning of the year on his charge.

We regret that some were unable to secure from us the little Lenten booklet, "The Fellowship of Prayer." Our supply was completely exhausted. It is hoped that many will be greatly profited by this exceptionally fine discussion of prayer. Copies of the booklet last year, 600,000 in number, were distributed. It is hoped that a million will be in use this year.

The Kelly Memorial Methodist Church at Longview, Texas, has just closed a most successful two weeks' revival. Dr. W. Angie Smith, pastor of the First Methodist Church, Shreveport, La., did the preaching. Dr. L. W. Nichols is the pastor of the Kelly Memorial Church. There were forty adult additions to the church during the revival, with others to join on the Sunday following.

Miss Louise Green, publicity agent for the young people of the Mississippi Conference, stands up to say: "I want to say you have been most kind in publishing the news of this Conference, and you will never know how happy it makes us feel that we have a part in your paper." Miss Louise, take the "y" off of that next to the last word. The Advocate wishes to speak for the whole church.

Rev. Grover C. Schwartz, formerly a pastor in the North Mississippi Conference, now a student in Candler School of Theology, Emory University, says, "I am happy here. The student-body is just wonderful. Our faculty is efficient and orthodox." Then he goes on to the specific names of the great teachers of the school. Brother Schwartz expects to be here until the close of the summer session in September.

Reports have come of an excellent mission conference held at Tunda, Congo Belge, October 10-16. The twelve representatives of the Woman's Missionary Council in the Congo had a real house party in the council home at Tunda. The last letters received from the Congo told of preparations for the Christmas programs. At Tunda the school

boys and girls were to have two nights of pageants and plays, giving "The Other Wise Man," and scenes of the nativity. Many people from nearby villages were expected to attend, as the African people love such entertainments and are particularly good in taking part in pageants and plays.

"We are up against a big task and know that we can count on your help," writes Mr. V. R. Patterson, president of the large Men's Bible Class of Carrollton Avenue Church, New Orleans. "Sunday morning we had 261 against a goal of 250. Next Sunday our goal will be 300; the following Sunday, 325; Palm Sunday, 350, and on Easter Sunday we hope to close our spring drive with an attendance of 400. Each week our large male chorus renders a beautiful selection, following which Mr. Wm. H. Black delivers an inspiring talk on the current Sunday school lesson. All men, Methodist or otherwise, who have no Sunday school affiliation, are invited to meet with us each Sunday morning at 9:30 o'clock." Rev. W. H. Giles pastors this group of enthusiastic workers.

Dr. W. M. Alexander, of the General Education Board of the Methodist Episcopal, Church, South, was an interesting visitor on the campus of Centenary College during the past week and was heard at student assembly in some interesting comments concerning "The World the Young People are Facing Today." Commenting upon the fact that the world which the young people face today is quite different from the one faced by the passing generation, Dr. Alexander said that the young people were certainly not responsible for the world as it was. "You will have to work out its problems, however," he continued, "and we are here to give you such service as we may, though I suspect you may not have much confidence in our judgment. Economics has failed in the solution of the problems; sociology must find the way out."

To unify knowledge in their major field of study is the job of seniors at Millsaps College as they prepare for comprehensive examinations to be given between March 15 and April 1. This year's graduating class is the first to take the examinations which cover the whole four years of college work in the chosen major subject, and which are now required at Millsaps for graduation with a degree. Consultations with heads of departments are taking most of the spare time of the candidates for graduation now, and these meetings will continue until the time of the examinations. "In this move," says Dr. D. M. Key, president of the college, "Millsaps is seeking to raise its standards of scholarship by requiring a broad view of a whole field in addition to a satisfactory grade in each year's work. The examinations, two hours written and one hour oral, will be given by the heads of the departments with the co-operation of other members of the Millsaps faculty."

Some people are too serious, others not serious enough, and college students are not exempt from these faults, according to Major A. F. Vaughn, chaplain at Barksdale Field, Bossier City, La., in an address before the students of Centenary College. The former not only work too much, but are uncharitable toward others in the mistakes they make; the latter play too much thinking that life is nothing but a great holiday. "There is a happy medium," said Major Vaughn, "and it is found in the life of Jesus Christ. He loved people, and contributed to their pleasure and happiness, though we would never think of him as belonging to the 'jazz' crowd. In Jesus Christ we find the ideal that will bring together the man who wants to work and who wants to play." In speaking of our present world problems, Major Vaughn said that economics, science and politics had failed but that a thorough test of the Christian ideal would not find it wanting. There are some things that never change; some things will live on as long as life itself lasts. Among those things that are enduring are the principles of Jesus. You are going to find that they will mean a great deal to you as they are revealed.

ATTENTION, NORTH MISSISSIPPI PASTORS

The Executive Committee of the Board of Church Extension of the North Mississippi Conference will meet at Greenwood, Miss., on Tuesday, March 20, at 2 o'clock p. m. Let all applications be in the hands of the secretary by above-mentioned date.

J. J. BAIRD, Secretary.

REV. LEON I. MCCAIN SUCCUMBS TO LONG ILLNESS

Rev. Leon I. McCain, a superannuate member of the Louisiana Conference, died at St. Patrick's Hospital, Lake Charles, La., on Thursday, March 1, after a prolonged illness. Brother McCain, who was 55 years of age, served many of the important appointments in the Louisiana Conference, including our churches at Bogalusa, Lafayette, Hammond, Mindn, and was in his second year as pastor of the First Methodist Church at Lake Charles, La., when, in June of 1930, his health broke down and he was forced to discontinue active ministerial work.

He was born at Montgomery, La., July 10, 1879, the son of John I. McCain and Emma Payne McCain.

Brother McCain married Miss Mamie Petty, who preceded him in death nearly five years ago, passing away on September 20, 1929. Last summer he was married to Mrs. Everett Scott, of Lake Charles. She survives him.

Other survivors are one son, J. I. McCain, of New Orleans, attorney; father, John I. McCain, of Montgomery, La.; three sisters, Mrs. Emily Lemee, New Orleans; Mrs. C. L. Roberts, Wichita

APPRECIATES ADVOCATE

By Rev. H. G. Hawkins, Presiding Elder, Vicksburg District

I appreciate the New Orleans Christian Advocate for its present inspirational help, and for its practical value to all Mississippi and Louisiana Methodists, preachers, and laymen, in carrying forward our work in these two states.

I also appreciate it because of the part it has played for the past 80 years in promoting morality and Christianity in these parts. We are not what we ought to be as a people; but the New Orleans Christian Advocate has done no little service in developing and conserving what good is in us. It has called us to what is noble and true; and has fought that which is debasing and hurtful.

Thirdly, I appreciate the Advocate because it is a kind of family or home adjunct. My wife's father, George W. Galloway, who died in 1917, at the age of 88, was throughout his life a subscriber and reader. My own father, Rev. Gabriel Hawkins, who died in 1885, was a constant reader, and an occasional contributor of its published articles. My mother, who died in 1929, at the age of 94, was a devoted reader of its columns; and her father, Henry N. Lawrence of Crawford, Miss., for whom I was named, was of the original or charter subscribers, in the Advocate's first year.

At one dollar we ought to secure 10,000 new subscribers.

Falls, Texas; and Mrs. Joe Anguillard, of Eunice, La., and two brothers, C. H. McCain, Colfax, La.; and Wilmot McCain, Montgomery, La.

SIDELIGHTS OF THE GREENVILLE DISTRICT

By M. H. McCormack, Jr.

Great Meeting. It was not just another Institute; it was one of the most dynamic missionary meetings in years. Said one layman afterward: "I had been thinking that our little church should be made a mission; now I know what we need, not a mission church, but a missionary church."

Apparently we got the pick of the guest speakers. Dr. H. P. Myers may be a Virginian, but he has the heart of a Mississippian. He knows just how to present the missionary message in its most appealing power.

A large attendance from all parts of the district added to the effect of the meeting. All the preachers were present except two, who were kept away by illness.

Rambling Thoughts. (Apologies to Odd.) Nobody ever forgets that handshake of Dr. Myers. . . it's the real article . . . stuck out my hand, casual like . . . expected one like Lord or Moore puts out . . . my elbow was nearly unjointed . . . yes, he preaches that same way . . . Indianola's Tanner suggests tenacity . . . Melville Johnson would have made a typical college professor . . . that's why the Lord called him to preach . . . S. V. Wall has the first requisite of a good layman . . . he believes in and boosts his pastor . . . Little Arcola sent, among others, two stewards to the Institute . . . if they are samples they have a live church down there . . . Wherever two or

three preachers are gathered together there is J. H. Sherard in their midst . . . I am beginning to learn to pronounce "Galceran" . . . but I learned to love him the first time I visited in his home . . . The ideal Greenville District preacher would have: Smoot's vision, Wasson's tender love for men's souls, Broyle's leadership, Johnson's studiousness, Caffey's punch, Park's common touch, Ward's solidity, Northington's pluck, and Gladney's spiritual-mindedness.

More Moore. Our energetic pastor at Leland, Rev. Rufus G. Moore, reports thirty-five more members since Conference . . . five of them on profession of faith. He is also doing a splendid work as missionary director of the Conference.

Real Disciple. Pastor Oakes of Gunnison follows the Master's example all the way; he follows the work of carpenter, that is on his own parsonage. Through his saw and hammer ability the Gunnison parsonage has recently been remodeled and modernized.

Averages. The average Greenville District charge last year received 15 members on profession of faith, 26 by certificate and otherwise, paid the pastor \$1,470.00, paid on benevolences \$316.00, and had a financial grand total of \$3,601.00.

Great Spirit. Dr. Myers, in his address before the Institute told of a little man who had a spirit we Methodists would do well to imitate. Upon applying at the recruiting station for the army at the outset of the world's war, he was told by the recruiting officer: "You will have to go back home and grow some more."

"Well," he replied, "don't blame me if you fail to win the war!"

EDITOR "CALLED" TO EPWORTH CHURCH, NEW ORLEANS

Dear Dr. Raulins: There was rejoicing at Epworth Church, New Orleans, when the re-appointment of Rev. Jas. B. Grambling to the church that he served from 1922 to 1926 was announced at the last Annual Conference. I am sure that you, as well as Brother Grambling's many friends throughout Louisiana, will be glad to hear how we are moving forward under his leadership.

The "Happy Sunday Evening Service," with old-time gospel singing led by the pastor, is attracting many visitors and members to Epworth. It is preceded by simultaneous meetings of four groups—adults, Wesley Fellowship, Epworth League, and a newly-organized Intermediate League. I wish you could see how the interior of the church auditorium has been renovated. It's the result of a "work night," when our men joined Brother Grambling in getting busy with paint and cleaning materials. One of our new church bulletins is enclosed; each week it carries a message from the pastor and necessary announcements, with programs of the services.

The mid-week service on Wednesdays is much more than a prayer meeting; there is a helpful talk by the pastor, similar to the fine message he brings us each Sunday. And, with Mrs. Grambling's assistance, he has found time to considerably improve the appearance of the parsonage.

I trust you will visit us soon, for I know that you, and also present and former Epworth Leaguers who visit New Orleans, will feel at home at Epworth, "The Friendly Church," where the walls of the pastor's study are covered with pictures of Mansfield Assemblies.

Sincerely yours,

R. H. NESTLER.

CARTER AND CLEGG, ASSOCIATION DIRECTORS OF MISSISSIPPI YOUNG PEOPLE

After consultation with Brother Sells, executive secretary, I have requested Brother J. L. Carter, of Crystal Springs, to serve as associate director of young people's work, with supervision over intermediate work and camps, also Brother R. H. Clegg, to serve as associate director, with supervision over young people's work in the Hattiesburg and Seashore Districts. Interested persons will consult these brethren about their problems.

It has been tentatively decided to have four camps for intermediates: One at Kickapoo for the Jackson District and the northern half of the Vicksburg District, one at Topisaw for the southern half of the Vicksburg District and the Brookhaven District, one at Dantzler for the Seashore District and the southern and western parts of the Hattiesburg District, one somewhere in the Meridian District for that district and adjoining parts of other districts. Special provision will be made for the camp at New Prospect. However, any intermediate may attend any camp. Announcement of dates, costs, etc., will be made later.

J. B. CAIN,

Conference Director of Young People's Work.

LOUISIANA YOUNG PEOPLE

Highroad, Friendship Unions Star
This week's union high-pointers are the Highroad Union of Shreveport District and the Friendship Union of Alexandria District. And are they doing things! Each had a record-making attendance; each got under way on some new project; and each presented the first issue of its union paper. Quite a record, isn't it?

The Highroad Union, with most of the members having to drive from 30 to 40 miles, had an attendance of 83. They added a new chapter. They got their money to buy one of those extra-efficient can-openers for a gift to Mansfield Assembly. They started a new plan in their recreation period.

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Mrs. H. C. Reese of Salus, Ark., said: "Before I took Dr. Pierce's Favorite Prescription I was run-down and nervous, had no appetite, and could not sleep well. Now, I am a different woman. It has relieved my pain, quieted my nerves and given me a better appetite."

Write to Dr. Pierce's Clinic, Buffalo, N. Y. New size, tablets 50c, liquid \$1.00. Large size, tabs. or liquid, \$1.35. "We Do Our Part."

They presented Highroad News to the public—the editor is Pete Murphy of Mansfield. In fact, they were all so enthusiastic about the meeting that they felt like shouting!

The Friendships numbered between 125 and 175 in attendance. They announced more about their institute in March. They prepared to apply for a charter. They received their first paper, and decided to send copies to all unions and district directors in Louisiana.

1934 Institutes Begin

Many and Keener are the first churches to sponsor institutes this year. The institute at Many was a Christian Culture Institute held February 3 and 4, by the W. C. Union. Approximately 22 credits were given, and there was an attendance of about 30. The young people from the three churches represented had a great time—choice in classes between worship and leadership training; a picnic; an open house—it was good! District Director Marjorie Haggart was the guiding force.

The institute at Keener Memorial Church in Baton Rouge was a Christian Adventure Institute, serving Intermediates. Twenty-six registered, and twenty-five received credit. Seven churches were represented, and district director Mary Searles says she never saw such an enthusiastic, co-operative group of Intermediates. Sunday, February 4, the day after their institute closed, they separated from the Hoyt M. Dobbs Young People's Union and formed an Intermediate Union, with Mary Lorence Anders of Zachary as president. Shreveport Intermediates, of the famous Anna Pharr Union, look to your laurels!

Coming Institutes Announced

Two Christian Culture Institutes, in Baton Rouge and Ruston Districts, have been announced for the near future. March 16, 17 and 18, in Jackson the Baton Rouge District Young People will meet.

Young People's Day March 11

This day gives the young people a chance to present themselves to the church as a whole. Along with this primary purpose, is a most important, although secondary matter—the collection which will be received on that day. This is most necessary for the continuance of Conference Young People's work—and the composite of young people's leaders' reports as given a few weeks back indicates their importance! "A Million Jobs Awaiting" is the official play, and can be obtained from Whitmore and Smith, Methodist publishers. A substitute program will be found in the Epworth Highroad for March.

WORLD FRIENDSHIP PROGRAM

The Woman's Missionary Society of Holly Bluff, Miss., met with Mrs. W. T. Hegman on February 12, 1934. Mrs. R. U. Stampely called the meeting to order, and Mrs. F. W. Sharbrough led in prayer.

The president announced the committees for 1934, and then the meeting was turned over to Miss Clara Downer, who with Miss Carl Lee Swayze's help, had prepared the following program for the afternoon:

Scripture lesson, 1 Samuel 3:1-10—Miss Clara Downer.

Meditation—"Give Me Samuel's Ear"—Miss Clara Downer.

In introducing her subject, "Promoting World Friendliness Among Children," Miss Downer said, "Often, in an effort to instill patriotism in the minds of students, teachers go so far that the result is, may I say, concert?"

"I think it is wrong to constantly refer to the 'little foreigner in my room' as the problem student. We must realize that it is that individual who is the problem, and not the race whom he might represent. If we must compare people, choose any two or more persons, but be sure that they represent only one social class, and not our highest type of society and their lowest.

"It seems to me that our adolescent girls and boys can be interested in almost any work if we work with them as though we are interested, instead of telling them what to do. We give them a feeling of security.

"God has not made us all alike. Our physical features, our dress, our customs, our occupation, our voices, our languages, the material things, I might say, differ; but after all, don't we have many things in common—our hopes and aspirations, our fears and unhappiness, our love, and desire for peace and happiness, our realization that there is a superior Being?"

"We, as God's children, all over this earth, can exchange many gifts such as music, art, or literature. In the meantime, we can all be active missionaries for Christ."

"Outstanding Points in how to Promote World Friendliness"—Miss Maurice Harbin.

A Thing Common To All—Music. Piano solo—Rosemary Stoner. "International Peace Garden"—a play by Lorette Gordon, Mary Love Crawford, and Mignonette O'Bryan.

The meeting was adjourned to meet the following Monday at the church with Miss Maurice Harbin presenting the "World Outlook" program.

MAURICE HARBIN,
Supt. of Publicity.

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Whose Fault?



If a Child Won't Play with Others?

Parents who understand children know where to place the blame when a youngster mopes, keeps to himself, or is "ugly" toward others. Sluggishness ruins any disposition, and that's what is usually wrong. But it's just as wrong to dose that child with sickening cathartics. Until 15—or older—a child's bowels need but little aid—a very mild form of help. Stronger things often upset the stomach or weaken the bowel muscles. For the happy solution of this problem see what to do, in the next column:

There are happy, healthy boys and girls who have never known the bitter taste and violent action of castor oil—or similar cathartics. The only "medicine" they ever get—or ever need—to help the bowels is plain California Syrup of Figs. The senna in this fruity syrup has the natural laxative action that assists Nature as it should. Next day, the child feels and acts himself, and has a normal appetite. But use the real California Syrup of Figs, with the word "California" on the label and on the bottle.



EVERYDAY LIFE MADE EASY

By Rev. C. B. Powell

No doubt that there are many ways in which life can be made easy, but I wish to submit a few things that I know from experience has been a great blessing to me along this line.

One way to make every day easy is to keep the heart in tune with God's will. God always wants us to do right. We shall always have discord when we are conscious that we are doing wrong. But if we simply ask what is right, and try to do that every day without any compromise in the matter, we shall find that our hearts will sing a very pleasant tune.

Nothing can ever seriously disturb us except the consciousness that we ourselves have done wrong. No dungeon can be so dark that God's messengers will not find their way into it, and no prison walls are so solid but he can shake the doors open.

In the midst of every trying experience, if the heart is at peace with God, there will be sweet music there, that will more than make up for any outside trials. Keep the heart right, and you are sure of melodies of at least some happy meditation that will

HEADACHES

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It's bad enough to have a headache, it's worse to take chances with unbalanced UNSAFE imitations which may upset your stomach and leave a "Heart-Shocking" after-effect. STANBACK, the ONE "Balanced Prescription," contains exactly the proper amount of each pain-relieving agent to insure both SPEEDY and RELIABLE relief. STANBACK also gives quickest relief from Neuralgia, periodic and muscular aches and pains due to inorganic causes. Ask for STANBACK and for your PROTECTION, make sure you get STANBACK.—10c.—Adv.

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So—when you go into a store for real Bayer Aspirin, see that you get it.

Remember that doctors endorse Genuine Bayer Aspirin as SAFE relief for headache, colds, sore throat, pains of rheumatism and neuritis, etc.

Just remember this. Demand and get Genuine Bayer Aspirin.

Genuine Bayer Aspirin does not harm the heart



MEMBER N. R. A.

make the most toilsome day full of pleasant things.

Many people go mincing their way along, looking entirely on the dark side of life with no degree of thought that this world is God's world, and we, his creatures, are to help make it a better one, for in every cloud there is a silver lining.

There's a tiny being within the Christian heart,
And a pleasant song sings he.
Let him sing of the love and mercy of God,
That hourly fall on thee.
Let him whistle them out loud and clear,
And never be drowned in sorrow's tear,
But all through the dark of trouble's night,
Let him chirp and sing until the morning light.

In Memoriam

MRS. E. W. VINYARD

Mrs. Ursula Vinyard, daughter of Josiah Harmon of Holmes county, Miss., was born in Sallis, Miss., on December 12, 1870. She was converted at an early age and joined the Harmonia Methodist Episcopal Church, South, where she lived with her father's family until her marriage.

She was married on December 20, 1898, at her home church in Harmonia, to Mr. E. W. Vinyard of Pontchatoula, La., where she lived and wrought until her death on January 25, 1934.

Her early conversion and Christian training bore fruit in an active Christian life. From the time of her marriage and coming to Pontchatoula, she had taken a leading part in the Methodist Church at this place, having for a long term of years taught a class of young people in the Sunday school here, and served the Woman's Missionary Society as its president, which two offices she held at the time of her death.

She is survived by her husband, Mr. E. W. Vinyard, who for a long term of years has been a leading steward in the Pontchatoula Methodist Church; her three daughters, Mrs. Carrie Anson Siechrist, wife of Mr. Earl Siechrist, of Birmingham, Ala.; Mrs. Anna Irene Coburn, wife of J. V. Coburn, of Monticello, Ark., and Miss Margaret Vinyard, of Pontchatoula.

The church in Pontchatoula and on the Baton Rouge District has suffered a severe loss. "She rests from her labors and her works do follow her" is true in a peculiar sense in her case. For she raised up a group of workers through her successful church life, on whom her mantle has fallen, and the work will go on with enlarged success because she wrought so well.

H. N. BROWN, Her pastor.

MISS MARY ELIZABETH (Miss Mollie) HIGGINBOTHAM, daughter of David Frances and Margaret Jane Higginbotham, was born September 2, 1864, and departed this life in her home at Mer Rouge, January 28, 1934. She was laid to rest in the Higginbotham cemetery, on the Bor Idee, near Mer Rouge, after services conducted in the Methodist Church at Mer Rouge, attended by a large number of relatives and friends who deeply mourn her loss.

Miss Mollie, as she was affectionately known, was a most devoted and loyal member of the Methodist Church, having joined early in life, and was faithful to the end. No preacher in recent years serving the church at Mer Rouge but found her to be his most devoted friend and helper. While not possessed of much of this world's goods, she saw to it that her preacher never lacked. Through her efforts much of the preacher's salary, a good portion of the benevolences, and other necessary things for the work of the church was secured. She was tireless

in her efforts, and no task was too hard or discouraging for her, if it was service for her Master, or his cause.

Her faith in God never wavered. With a happy heart, a determined disposition, a ready smile, she met every situation in perfect confidence and trust, knowing that her Master would lead aright and all would be well. She was deeply spiritual and "let her light shine" to the enrichment of the lives she came in contact with. She was never fanatical, but sanely enthusiastic in her religious life, and "went about doing good," as did her Master.

She had the utmost confidence and respect of the people of her community, and her religious life, her fine devotion, her faithfulness won the love and esteem of all who knew her. Truly "she hath done what she could," and doubtless she has reaped a glorious reward.

D. C. BARR.

Oak Ridge, La.

RESOLUTIONS

In as much as our Divine Father has removed, by death, from our companionship our beloved friend and earnest co-worker, Miss Mollie Higginbotham, be it

Resolved, that the Missionary Society of Mer Rouge bow in sorrow and deplore the loss of one who has been a faithful member since the formation of our auxiliary; be it

Resolved, that her memory be cherished and her example of loyal service be an inspiration for stronger faith and greater effort; be it

Resolved, that this testimonial of deep appreciation of her "good works" be spread upon our minutes to remain a guide to future generations.

Weep not that her toils are over,
Weep not that her race is won,
God grant we rest as calmly,
When our work, like her's is done.

MRS. ALICE FELTON,
MRS. L. L. DAVIDSON,
MRS. J. A. DAVENPORT.



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We suggest that you check your present supply of songbooks at this time.

Perhaps a number of them have become badly worn, and no doubt you will find that some have been lost.

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Within 48 hours usually and often overnight, pains of rheumatism, or neuritis leave, soreness, too, swollen joints limber up. What glorious, blessed relief! Get a package of the REV PRESCRIPTION. Mix it at home with a quart of water, add juice of 4 lemons. A tablespoonful two times a day is all you need. In a few days if you're not overjoyed with its benefit your money will be returned. Try it, prove it without risk. For sale, recommended and guaranteed by all leading druggists. Any druggist will get it for you, if not write to Homix, Inc., 54 W. Illinois, Chicago, Ill.

MISSISSIPPI WOMEN TAKE IN-VENTORY

By Mrs. H. McMullan

Comparative receipts for the fourth quarter show an increase in finances of the Woman's Missionary Society. Receipts for fourth quarter, 1932, were \$309,971.05 and for 1933, \$310,424.28. As to our own Conferences, Mississippi and Louisiana still show a small decrease, while North Mississippi shows \$1,537.59 increase.

* * *

An interesting letter from the president of Philadelphia, Miss., Mississippi Conference, Auxiliary says her aim is to have her auxiliary on the honor roll this year. She reports 20 subscribers to The World Outlook.

Don't Trifle With Coughs

Don't let them get a strangle hold. Fight germs quickly. Creomulsion combines 7 major helps in one. Powerful but harmless. Pleasant to take. No narcotics. Your own druggist is authorized to refund your money on the spot if your cough or cold is not relieved by Creomulsion. (adv.)

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Why Liquid Laxatives are Back in Favor

The public is fast returning to the use of liquid laxatives. People have learned that the right dose of a properly prepared liquid laxative will bring a perfect movement without any discomfort at the time, or after.

The dose of a liquid laxative can be varied to suit the needs of the individual. The action can thus be regulated. A child is easily given the right dose. And mild liquid laxatives do not irritate the kidneys.

Doctors are generally agreed that senna is a natural laxative. It does not drain the system like the cathartics that leave you so thirsty. Dr. Caldwell's Syrup Pepsin is a liquid laxative which relies on senna for its laxative action. It gently helps the average person's bowels back to regularity.

You can always get Dr. Caldwell's Syrup Pepsin at any drug store, ready for use. Member N. R. A.

It Is A Burning Shame

that so many churches are without sufficient insurance, and not properly safeguarded against fire.



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We read with interest the different delegates' "Platform" for General Conference, and think Rev. T. J. O'Neil's suggestion for consolidating The World Outlook, the Methodist Layman and The Christian Advocate all right if we can be sure this will not decrease the value of The World Outlook. This is the finest magazine of its kind published and is so conceded by many church leaders outside our own Southern Methodist Church.

LAKE CHARLES DISTRICT

Saturday at 10 a. m. the district staff of the Board of Christian Education met at our church: Rev. B. F. Rogers, director; Rev. A. K. McLellan, ex. secretary, Alexandria, La.; A. M. Mayo, associate district director; Mrs. M. J. Bono, Lake Charles, district director children's work; Miss Marjorie Haggart, De Quincy, district director young people's work; Miss Velma Butcher, Oakdale, associate director young people's work. Rev. C. D. Atkinson, D.D., De Ridder, district director adult work, was not present, but wrote that illness detained him.

All phases of the work was given consideration, and plans mentioned and discussed. Several training school classes, institutes and camps were considered and planned.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Baton Rouge District—Second Round

Natabany, at Albany, March 11, 11 a.m.
Hammond, March 11, 7:30 p.m.
Greensburg, at Center, March 18, 11 a.m.
Keener Memorial, March 18, 7:30 p.m.
Springfield, at Maurepas, March 25, 11 a.m.
Ponchatoula, March 25, 7:30 p.m.
Denham Springs, at Denham Springs, April 1, 11 a.m.
Istrouma, April 1, 7:30 p.m.
Kentwood, at Tangipahoa, April 8, 11 a.m.
Clinton, at Clinton, April 15, 11 a.m.
Zachary, at Zachary, April 15, 7:30 p.m.
Lottie, at Rosedale, April 22, 11 a.m.
Pine Grove, at Pipkins Chapel, April 29, 11 a.m.
Amite, April 29, 7:30 p.m.
Galzales, May 6, 11 a.m.
Baker, at Deerford, May 12, 11 a.m.
St. Francisville, at New Hope, May 13, 11 a.m.
Jackson, at Ethel, May 13, 7:30 p.m.
Plaquemine, May 20, 11 a.m.
First Church, Baton Rouge, May 20, 7:45 p.m.
Angie, at Sunny Hill, May 27, 11 a.m.
Franklinton, May 27, 7:30 p.m.
K. W. DODSON, P. E.

Ruston District—Second Round

Hodge, at Dodson, March 11, 4:30 p.m. and 7:30 p.m.
Choudrant, at Beulah, March 18, a.m.
Clay, at Quitman, March 18, 3 p.m. and 7:30 p.m.
Calhoun and Downsville, at Downsville, March 25, a.m. and 2 p.m.
Jonesboro, March 25, p.m.
Dubach, at Lisbon, April 1, a.m. and 2 p.m.
Berline and Farmerville, at Farmerville, April 8, a.m. and 2:30 p.m.
Ruston, April 8, p.m.; May 7, p.m.
Athens, at Wesley Chapel, April 15, a.m., and 2 p.m.
Homer, April 15, p.m.
Simsboro, at Antioch, April 22, a.m. and 2 p.m.
Arcadia, April 29, a.m.
Minden, April 29, p.m.
Lapine, at Oak Ridge, May 5.
Eros, at Eros, May 6, a.m. and 2 p.m.
Haughton, at Pleasant Valley, May 13, a.m. and 2 p.m.
Sibley, at Brushwood, May 13, p.m.
Gibland, at Oak Grove, May 20, a.m. and 2 p.m.
Haynesville, at Haynesville, May 20, p.m.
Cotton Valley, May 27, a.m.
Springhill, May 27, p.m.
Bienville, at Burke Place, June 3, a.m.
Ringgold, at Hefflin, June 3, 4 p.m. and 7:30 p.m.

The district conference will convene at Haynesville at 2:30 on the afternoon of Tuesday, April 10. It is expected to continue throughout the next day, or until the business has been completed. Everyone who has any business with the district conference is invited to attend. No set program will be published, but it is planned to give every cause ample time for a hearing.
W. L. DOSS, JR., P. E.

MISSISSIPPI CONFERENCE

Jackson District—Second Round

Forest, March 4, 11 a.m.; April 9, 7:30 p.m.
Millsaps Memorial, March 4, 7:30 p.m.; March 30, 7:30 p.m.
Harperville, at Hillsboro, March 11, 11 a.m. and 1 p.m.
Terry, at Byram, March 11, 7:30 p.m.; April 12, 7:30 p.m.
Madison, at Pochontas, March 18, 7:30 p.m.; April 16, 3 p.m.
Canton, March 25, 11 a.m.; April 10, 7:30 p.m.
Raleigh, at Cohay, March 25, 7:30 p.m.; March 26, 10 a.m.
Bolton, at Bolton, March 28, 7:30 p.m.; April 11, 7:30 p.m.

Flora, at Bentonla, April 1, 11 a.m.; April 2, 3 p.m.
Shiloh, at Johns, April 8, 11 a.m. and 1 p.m.
Morton, at Pulaski, April 11, 11 a.m. and 1 p.m.
Capitol Street, April 13, 7:30 p.m.
Mendenhall, at Bethany, April 15, 11 a.m. and 1 p.m.
Benton, at Midway, April 22, 11 a.m. and 1 p.m.
Brandon, at Pelahatchie, April 23, 7:30 p.m.; June 3, 7:30 p.m.
Grace, April 24, 7:30 p.m.
Lake, at Lawrence, May 6, 3 p.m. and 7:30 p.m.
Clinton, at Clinton, May 9, 7:30 p.m.
Vaughan, at Ellison, May 13, 11 a.m. and 1 p.m.
Glendale, May 13, 7:30 p.m.; May 14, 7:30 p.m.
Camden, at Camden, May 15, 11 a.m. and 1 p.m.
Homewood, at Carr's Church, May 17, 7:30 p.m.; May 18, 11 a.m.
Florence, at Florence, May 20, 11 a.m. and 1 p.m.
Walnut Grove, at Sepastopol, May 20, 4:30 p.m. and 7:30 p.m.
Lena, at Goodhope, May 24, 11 a.m. and 1 p.m.
Fannin, at Drake's Chapel, May 26-27, 11 a.m.
Carthage, May 27, 4 p.m. and 7:30 p.m.
Carthage Circuit, at Barnes, May 28, 11 a.m. and 1 p.m.
Galloway Memorial, June 4, 8 p.m.
District Conference at Pelahatchie, May 22-23.
B. L. SUTHERLAND, P. E.

Vicksburg District—Second Round

Oak Ridge, at Bovina, March 4, 3:30 p.m.
Satartia, at Mt. Olivet, March 11, 11 a.m. and 2 p.m.
Woodville, March 18, 11 a.m. and 1:30 p.m.
Centerville, at Liberty, March 18, 3:30 p.m. and 7 p.m.
Mayersville, at Valley Park, March 25, 11 a.m.
Gibson Memorial, March 25, 7 p.m.; March 28, 7 p.m.
Nebo, at Blue Hill, April 1, 11 a.m. and 1:30 p.m.
Fayette, April 1, 4 p.m. and 7 p.m.
Hermanville, at Sarepta, May 6, 11 a.m. and 2 p.m.
Eden, April 8, 11 a.m. and 1:30 p.m.
Yazoo City, April 8, 3:30 p.m. and 7 p.m.
Anguilla, April 15, 11 a.m. and 1:30 p.m.
Rolling Fork, at Cary, April 15, 3:30 p.m. and 7 p.m.
Silver City, at Carter, April 22, 11 a.m. and 1:30 p.m.
Louise and Holly Bluff, at Louise, April 22, 3:30 p.m. and 7 p.m.
Roxie, at Greendale, April 29, 11 a.m. and 2 p.m.
Lorman, at Mizpah, May 13, 11 a.m. and 1:30 p.m.
Port Gibson, May 13, 4 p.m. and 7 p.m.
Natchez, May 20, 11 a.m. and 2 p.m.

Washington, at Natchez Mission, May 20, 3:30 p.m. and 7 p.m.
Edwards, at Learned, May 27, 11 a.m. and 2 p.m.
Crawford Street, May 27, 7:30 p.m.; May 30, 7:30 p.m.
Gloster, at Stephenson, June 3, 11 a.m. and 1:30 p.m. (Preaching at Hopewell, 3:30 p.m.)
At 2:30 p.m., May 5, there will be a service honoring Tobias Gibson, at his grave four miles south of Vicksburg, with delegates to the General Conference from South Carolina and upper South Carolina Conferences having parts on the program and as guests of Vicksburg that day.
The Vicksburg District Conference will be held at Louise, Miss., May 17-18. Send lists of delegates to Rev. L. J. Snelgrove, and to the presiding elder.
HENRY G. HAWKINS, P. E.

FRECKLES

TAN BLACKHEADS BROWN PATCHES QUICKLY REMOVED WITH **PRESTO** FACE CREAM

How Black-Draught Stops Bad Feeling

"I have taken Thedford's Black-Draught for about twelve years, when needed, for dizziness, and it is a wonderful medicine," writes Mrs. Elmer Leverett, of Carrier Mills, Ill. "I can usually tell when a headache is coming on by the bad taste in my mouth and a dull feeling. If I begin taking Black-Draught then, I can keep off the headache."

* * Children like the new, pleasant tasting SYRUP of Black-Draught.

666

LIQUID, TABLETS, SALVE, NOSE DROPS Checks Colds first day. Headaches or Neuralgia in 30 minutes, Malaria in 3 days.

Fine Laxative and Tonic Most Speedy Remedies Known

Nervous?

Here is a medicine which quiets quivering nerves. . . . You eat better . . . sleep better. 98 out of 100 women say — "It helps me."



"Before my baby was born I was run-down and nervous. My mother told me to take Lydia E. Pinkham's Vegetable Compound to ease my nerves and prepare me for childbirth. After only a few bottles I was up and doing my work cheerfully. Childbirth was very easy, thanks to your medicine." — Mrs. John Ellis, 6308 So. Campbell Ave., Chicago, Illinois.

"For five years I suffered terribly with headache and backache and was so nervous I would have to go to bed. I took different medicines but with no results until a friend told me about Lydia E. Pinkham's Vegetable Compound. After taking four bottles I am a different woman. I only wish I had started on it when I first had my troubles." — Mrs. H. B. Lusby, 202 N. 34th St., Louisville, Kentucky.

"Mother gave me the Compound when I was 13. I took it at childbirth and at the change. It has been wonderful." — Mrs. John W. Applegate, 215 Walnut Street, Asbury Park, N. J.



LYDIA E. PINKHAM'S VEGETABLE COMPOUND

MARCH AND APRIL ARE ADVOCATE MONTHS

Christian Advocate

NEW ORLEANS

Vol. 81—No. 11. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 4070.

D. B. RAULINS, D.D., Editor

NEW ORLEANS, LA., THURSDAY, MARCH 15, 1934.

C. MILTON CHALMERS, Manager

EDITORIAL OBSERVATIONS

WE HAVE DEDICATED our great airport in New Orleans.

Of course such an event could not be satisfactorily staged without victims. Modern Americans are not going to allow ancient Greeks and Romans to surpass them. They used thousands of beasts sacrificed to their gods as a feature of their celebrations. Occasionally they had combats that involved men and beasts. Human life, as well as that of animals, was cheap in those far-away days.

We have improved in that we now show mercy to the beasts or find them unsuited as sacrifices to our gods. We now use men exclusively, their wives indirectly.

Captain Nelson comes to New Orleans, appears at high schools to explain to our future citizens something of the glories of aviation. Then he goes out to the beautiful airport to have a share in the sports that were a part of the celebration. It was his to perform the rocket stunt, a particular type of display which only two other aviators, according to reports, have attempted, and both of whom were killed. In a short time after the performance in the air the plane went out of control and crashed to the earth and burst into flames in which Captain Nelson was seen dangling and heard crying for help. It was his funeral pyre.

The word went out that the show would go on.

Before the celebration was over two other victims were offered. One, a parachute jumper, in attempting to leave the plane the parachute became entangled in the plane, the pilot fell from the plane, hurtling to the lake below, the plane with the parachute jumper followed, spiraling to the lake also. But the show went on. Oh, yes; some of the people did bow their heads a moment in silent honor to the victims.

Captain Nelson, apparently anticipating his end, had written a brief message with instruction for the disposal of his body. So it was rushed to Memphis where it was cremated according to instructions. The ashes were brought back by plane to the airport, its celebration still in progress. It was Captain Nelson's instructions that his ashes be strewn over the airport from a plane. All so fitting. A pilot, after receiving instructions as to the discharge of the ashes, went aloft. When he had reached the proper altitude, while the American Legion Chaplain read the funeral rites, the pilot leaned from the cockpit, and released the ashes. There came the three-gun salute, then "Taps," as the ashes floated earthward.

O Greeks, O Romans, how slow you were, how clumsy!

YOU SHUDDER with me at this folly. We think it ought to be stopped. Why should men be permitted to kill themselves stunt-flying to entertain a crowd and make a little cash and a name for themselves?

And we are not "agin" progress. But we just don't see how trick and stunt flying can add much to the science of aviation. Page Lindburgh.

But why shudder at this?

The nations of the world, as such, are doing the same fool thing. Already we are preparing for the Grand Opening of the "Next War." The nations of Europe in turmoil are growling at each other like hyenas. France admits that we shall have to wait at least ten years before we can hope to do anything further at disarmament. In that time we should be able to conduct two world wars the dimensions of the late one and have two years left. But with the improvements we have made in material and methods, we should be able to get in at least three. The only trouble about the matter is that we may not have men sufficient left for the third one. Of course we should be able to turn it over to the robots and let them carry on.

Would it not be a gleeful sight for Mars, god of war, to look down upon huge tanks and other engines of destruction charging over fields whose soil is mixed with the bodies, bones and blood of men, all of whom are dead? But the machines may charge at each other across the fields until they run down.

Then when it is all over we shall not have to call any more disarmament conferences. The world will be a graveyard with the bodies unburied. There is nothing to prevent us from committing world suicide if we choose to do it.

Three victims sacrificed in the celebrations of the dedication of an airport are but a hint. When we celebrated our late World War we piled up a holocaust of TEN MILLION DEAD MEN. We can beat that in the next one. In the last one we not only killed that many but we started a long line on a steady march to the grave by way of the hospitals. And we squandered vast stores of wealth so that the nations have become impoverished both in materials and men. All that we can afford now in our paupered condition is war.

Must it go on?

Up, Church of God! Jews, Catholics, Protestants; you who are the custodians of the moral and spiritual resources of our country, unless you wish to be the private chaplain of the God Mars, rise up and call this world back to sanity.

* * *

"RE-THINKING MISSIONS" will have to be looked back upon as the focal book on missions for the year 1932. Why, you

would think that it came out this year if you took note of the reverberations that may still be felt two years later.

Perhaps there are few if any who endorse the book in toto. On the other hand, there are few if any who have read it that have not taken some stand with reference to it. It is impossible to be indifferent to it. Even the writers of the book are willing to admit that there may be flaws. But, like real students, they have not hidden themselves behind breastworks of authority and declined to discuss the matter. Quite freely have they stood up to be questioned about its contents. Some have said that, seemingly, numbers of people have demanded more of the book than it set out to be.

Chief criticism has centered upon the first four chapters, which, presumably, set forth the theological background and the missionary motive. To most of us who are unwilling to accept this statement it seems that Christ has been cut down, as it were. And we get the impression that the writer would either merge Christ with other religious authorities or place him on a par with them. We can accept no such classification for the founder of our faith. We cannot regard him as one among others, for beside him there are no others when it comes to the final word for religion.

It will not be best for us, though, to classify the report as wholly unworthy of our careful study. It may have nine lives and be coming back to cry at our doors in some future time. We should ask ourselves if the book does render any service or prove an occasion of profit to us.

At least "Re-Thinking Missions" has served as nothing else to focus thinking minds upon the whole question of foreign missions. With deep embarrassment the most enthusiastic exponent of this essential phase of our religion must admit that missions have fallen on hard days. Here is an attempt to be scientific about the matter, an attempt to diagnose the case and locate the trouble.

Again, the book has revealed as no other book of the time the dependable vitality of the cause of missions, however difficult may be the days upon which they have come. All over our country individuals and groups began to discuss and write about this report. And it is not all over with yet.

It has served to bring to the fore the place of the layman in dealing with the greater interests of the church. Is a layman qualified for any such undertaking as was here involved? Does he carry to such an enterprise sufficient sympathy

(Continued on Page Four)

A PROCLAMATION BY THE GOVERNOR OF MISSISSIPPI

Whereas, wherever experienced throughout the world, the gospel of Jesus Christ has been creative in developing the highest social and spiritual values of mankind; and

Whereas, the Christian Churches laboring in Mississippi have contributed no little to its growth and stability as a commonwealth; and

Whereas, Methodism entered Mississippi almost simultaneously with the setting up of its territorial government in 1798, and permitted its house of worship at Washington to be used July 7-August 15, 1817, as the meeting-place of our first constitutional convention, the acts of which convention achieved admission of Mississippi, December 10, 1817, into the Union of States; and

Whereas, Methodism has been an important factor in implanting, cultivating and sustaining educational, social, moral and spiritual convictions which have made for the progress of our people; and

Whereas, in the City of Jackson, on April 26, 1934, the General Conference of the Methodist Episcopal Church, South, representing its fields of service throughout the world, will convene within the borders of our state for the first time in its history:

Now, Therefore, I, Sennett Conner, Governor of the State of Mississippi, in conformity with the sentiments and agreeable to the principles of courtesy and hospitality of our citizens of all faiths, proclaim and cause to be issued this expression of gratification over the coming of the General Conference of the Methodist Episcopal Church, South, to our state, and, on behalf of our citizens, give assurance of a most hearty welcome to its bishops, delegates, and visitors.

IN TESTIMONY WHEREOF, I have hereunto set my hand and caused the Great Seal of the State of Mississippi to be affixed this 1st day of January, A. D., 1934.

Signed:

SENNETT CONNER,
Governor.

By the Governor
WALKER WOOD,
Secretary of State.

SAFETY SIGNALS

By Rev. S. J. Davies, D.D.

The General Conference, law-making body of our Church, is at hand. Many suggestions, much advice, especially with reference to the episcopacy, presiding eldership and general polity of the Methodist Episcopal Church, South, are being offered to the leaders who meet at Jackson this coming May.

I hear so much or rather read so much in the church press that I am reminded of a song, "What are the wild waves saying?" Well, the reformers have been reforming and the addlers have been adding, to my certain knowledge for half a century, and we have the same human elements, and at times these are very elemental and no doubt very satisfactory to the sagacious writers thereof.

Listen to this, it might help some, and if it is adding let it addle. Once a man is ordained a deacon in the church or an elder he holds the office for life. We ordain our bishops with like authority and with impression and solemn service. If the church, claiming New Testament and divine authority for so doing, can make elders and deacons for life why not apply the same to our bishops, and this is in full accord with the New Testament and the universal tradition of the churches of episcopal order. I think this plea for an 8-year term for our bishops is on the same ground as the argument for companionate marriage. I think when a man is eligible to this high office, in the judgment and by the support of his brethren, we have no right to divorce him from his solemn union to the church of God.

Sacred rites are held too lightly by many. There is little danger of a change from our present standing on this important subject. I have noticed that the wild waves have been dashing against the beach for a long, long time with but little, if any, diminution of the shore line.

Furthermore, the church is in danger of stultifying itself. Granted a term of eight years or twelve years to the order or office of bishop, is the General Conference going to call a man before the altar, if re-elected, and ask him the same questions asked at the time of his first ordination and solemnly have him to re-affirm his obligations and then place its hands on his head for a re-ordination? Sic.

Beloved, think this thing through and note also that our bishops as a class of worthy men have never yet brought reproach upon the cause of Christ. Some mistakes may have been made in administration, it is true, but they with the rest of ministers are human, and not infallible, nor do they profess to be. Again I say think on these things.

628 Kings Highway, Shreveport, La.

POETICAL THOUGHTS

By Mrs. George S. Brown

Blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad; for great is your reward in Heaven.—Matt. 5:11-12.

BEATITUDE

"Malice toward none and charity for all!"
Sonorously the accents rise and fall
And echo down the half-forgotten past,
And yet shall echo while the ages last.

"Malice toward none and charity for all,"
The words are still a challenge and a call
Unto a wounded world, whose drooping heart
Asks a fresh faith to soothe its bitter smart.

Simple, symmetrical, serene, sublime,
These words shine deathless on the dial of time,
Chaste as a statue in a Grecian Hall—
"Malice toward none and charity for all."

Unto a laboring earth and all her brood,
His great soul gave this new Beatitude,
And still today he whispers through the pall,
"Malice toward none and charity for all."

—Edmund Vance Cook.

Just as "great men's lives leave footprints on the sands of time" so do their words live after them. Ofttimes deeds are more quickly forgotten than words. What Christ-like lives would we all live if we made the beatitudes in the Scriptures ours to live by! Pure in heart, meek, peace-makers, merciful, etc. To these may well be added the immortal words of Abraham Lincoln, "Malice toward none and charity for all." How such a great heart must have abhorred war! If we cherish in our hearts such sentiments, there need never again be fighting and bloodshed. All men are brothers and if we could but learn to understand them, to see their viewpoint, to wrap around them the mantle of charity, we would lift instead of casting down, we would help instead of throttling. We always think our cause the right and just one, but so does the other side, and it seems such a pity we can not learn to bear and forbear. Our Savior felt no malice, no hatred toward His crucifiers. He prayed that they may be forgiven, for He said they knew not what they were doing. So many do things ignorantly. So many do not understand, and so we should not feel malice, but think charitably and lovingly of those who oppose us. It is not easy to do, oh no, but we can do all things through Christ who strengtheneth us. It is not only in war and the din of battle that we must feel this charity that takes all malice out of our hearts, but in the everyday affairs of life, in business, in everything. It seems an impossibility to live as Christ lived, but we are told to follow Him, and when our footsteps walk where He left the impress of His, we cannot go astray.

DR. S. A. STEEL

Funeral rites for Dr. Sam A. Steel, noted figure in Southern Methodism, who died at his home here Sunday morning, Feb. 18, 1934, were held at the First Methodist Church Sunday afternoon, at 4 o'clock. A great outpouring of citizens attested the very high esteem in which Dr. Steel was held in this community, where he had made his home for the past fifteen years.

Deceased was for almost half a century regarded as one of the great preachers of his church, having held some of the largest pulpits in the South. He was pastor at First Church, Shreveport, for one year, and came to Mansfield as pastor in 1918. After a brief service in this capacity, he was placed upon the superannuate list on account of enfeebled physical condition, but so beloved was he of the Methodist people that he was presented a home here, and continued to live here until the end.

Dr. Steel was also a writer of many books and religious articles, and for years conducted a weekly column in the Memphis Commercial-Appeal under the pen name, "Creole Gumbo," and also wrote for numerous religious publications under the name, "Knight of the Pelican Pines." Under this latter nom de plume he carried a column in

the Mansfield Enterprise, which was widely read all over North Louisiana.

One of his books, which attained a large circulation, was entitled "The Passing of the Old South," a subject on which he had a vast store of information. He was also popular upon the lecture platform, and had appeared in many cities of the North and South. He was a native of Mississippi, son of a Methodist minister of the days before the war between the states.

Funeral services were held at the First Methodist Church in this place, conducted by Rev. Guy M. Hicks, pastor, assisted by Rev. A. W. Turner, of Shreveport; Rev. H. E. Bradshaw, pastor of the Presbyterian Church of Mansfield; Rev. W. C. Bennett, of the Baptist Church and Rev. W. E. Vann, of the Episcopal Church. In accordance with the wishes of Dr. Steel, the services consisted of only the ritual of the church and one hymn, Dr. Steel's favorite, "How Firm a Foundation."

He is survived by his wife, six daughters and two sons.

The surviving widow, who was Dr. Steel's second wife, was formerly Miss Ella Brevard of Tennessee. They were married 41 years ago and five of the surviving children were born of this union. The sons are: Rev. Marvin Steel, of Fayetteville, Tenn., and Prof. Brevard Steel of the University of California, at Berkeley. The daughters are: Mrs. Ethel Creighton, of Mobile, Ala.; Mrs. Miriam Fontenay, of New Orleans, La.; Mrs. William Winn, of Laurel, Miss.; Mrs. Robert Lindsey, of Taylorsville, Miss.; Mrs. Wemple Sanders, of La Feria, Texas, and Miss Chloe Steel, of Mansfield.

Dr. Steel was born at Grenada, Miss., on October 5, 1849, and spent most of his boyhood days on a farm near Memphis, Tenn. He attended Emory and Henry College in Virginia, and was at one time chaplain of the University of Virginia. In 1894 he was elected first general secretary of the Epworth League and served in this capacity for four years, making his home at Nashville. Among the important charges he held were at Nashville, Louisville, Kansas City, Richmond, Memphis, Columbia, S. C., and Shreveport.

The final illness of Dr. Steel covered a period of some nine months, he having suffered a stroke of paralysis last spring, but recovered sufficiently to be up and about his home. Two months ago he was confined to his bed and one week before his death was stricken with a cold which developed into bronchial pneumonia. He passed away at 1 a. m. Sunday, and was buried at 4 p. m. Sunday, having frequently expressed the wish that he might die and be buried on the Sabbath day.

Pallbearers serving actively at the funeral were O. H. Jordan, J. B. Nabors, Frank Hunter, Sr., Dr. C. S. Barlow, Green Rives, W. F. Moore, A. A. Kidd and J. F. Knott.

Interment was in Highland cemetery, under the direction of the Drewett Funeral Home.—Mansfield Enterprise.

REV. H. C. MURPHY

By Mrs. J. B. Fulton

Our community was greatly saddened on the morning of February 17, when the news was spread that "Brother Murphy had a stroke and is dangerously sick." His daughter and son were notified and in a very few hours they were at his bedside, and though all that loving hands and medical skill could do, he fell asleep at 4:15 on Friday morning, February 23, 1934.

He was buried at Davis Springs, on Saturday, February 24, 1934, at 2 p. m., with his pastor, Rev. H. P. Moss, conducting the services, assisted by his presiding elder, Briscoe Carter, B. F. Taylor, D. B. Boddie, Rev. Mr. Slack, and K. W. Dodson. Many more of his preacher friends and co-workers were present.

Brother Murphy was born in Jackson parish 73 years and 7 months ago, and in his youth he moved to Natchitoches parish, and was reared in the Davis Springs neighborhood, where he joined the church and from there went out as a preacher, and has since served as pastor of churches over the state for 35 years.

He was married October 28, 1880, to Miss Jessie Fulton Hammett, who has been a true preacher's wife, in that she has always been ready to help him, and loyal to our Heavenly Father, whom they both loved to serve.

He retired from the ministry three years ago, and, with his wife, lived in their own little home in the town of Campti, La., in the midst of relatives and friends of their youth. Though they were there only three years they had made many new friends.

He was at Sunday school each Sunday and he enjoyed preaching. He had the privilege to preach at memorial services at several of his old charges

during last year and did so much enjoy the fellowship of his one-time flocks.

He is survived by his widow and one son, Wesley Murphy, Port Vincent, and three daughters: Mrs. W. T. Franklin, Annacoco; Mrs. R. C. Jarreau, Alexandria, and Mrs. T. M. Mixon, Baton Rouge. Of him we can humbly say, "Blessed are the dead which die in the Lord," and to his family will say that he is another tie that has gone on to draw us nearer and nearer to Our Father who art in Heaven.

AN APPRECIATION

REV. H. C. MURPHY

By Rev. J. B. Williams, One Who Loved Him

I first became acquainted with Brother Murphy in 1888, when I took charge of the Davis Springs church. He was a local preacher in that church. At the close of my four years' service at that church, we attended Annual Conference in Alexandria, La., together. Here he accepted work as a supply, and from then on, with the exception of a few years, he served in that relation until his retirement from active service, about three years ago.

Brother Murphy was one of my closest friends. I knew him and he knew me. I have been with him in sadness and trouble and in the sunshine of his life, have been with him in his home, with him in revivals, spent weeks with him in the out-of-the-way places in the Conference. We fished and hunted together, knew each other as few men do. I loved him as a brother at all times, under all circumstances. I found him the true and faithful servant of Christ.

May God bless his faithful wife and sustain her in this hour of her need and sorrow, and bless his children, of whom he was so fond. I hope to meet this, my dear friend, in heaven.

METHODIST STATE WOMAN'S CONFERENCE MEETS IN NEW ORLEANS

The Woman's Missionary Society of the Louisiana Conference, Methodist Episcopal Church, South, will hold its twenty-fourth annual session in this city on April 3-6, at Rayne Memorial Church, 3900 St. Charles Ave., with the Missionary Societies of New Orleans and McDonoghville as co-hostesses.

On the opening day of the conference there will be a vesper and communion service at 5:30 p. m., at Rayne Memorial Church, with Rev. W. L. Duren, presiding elder, officiating, assisted by the pastors of the city: Revs. R. R. Branton, St. Mark's; W. H. Giles, Carrollton Ave.; J. B. Grambling, Epworth; J. B. Harper, Second; A. T. Law, Felicity; M. S. Monk, Parker Memorial; Virgil D. Morris, Gentilly and Chalmette; A. W. Townsend, McDonoghville; D. B. Raulins, Algiers; W. H. Wallace, First; W. W. Holmes, Rayne Memorial.

Following this service a dinner will be served at La Louisiane, with Bishop Hoyt M. Dobbs, of Shreveport, as the guest of honor and speaker for the evening, the subject of his address to be, "Creative Christianity." The men as well as women of the churches are invited to this dinner and reservations should be made early.

On Wednesday and Thursday of the conference, lunches will be served to the delegates, visitors and members attending, by the women of First Baptist Church, 3436 St. Charles Ave.

Thursday night a pageant, at St. Mark's Community Center, will be presented, followed with a reception given by the societies of the city, with the St. Mark's board as hostess.

About 250 to 300 delegates and visitors from over the state are expected to be in attendance.

The Louisiana Conference is a unit of the Woman's Missionary Council of the South and is composed of 204 auxiliaries, with a membership of 6,000 women throughout the state.

In addition to having a part in the work of the entire Council, the State Conference is particularly interested in the three institutions, located in Louisiana, the MacDonell French Mission School of Houma, the Jubilee Inn of Shreveport, and St. Mark's Community Center of this city. These institutions have to do with the social, educational, recreational, and religious activities of the men and women, girls and boys, who come under the influence and supervision of the deaconesses and personnel in charge.

Many more fields of Christian endeavor are included in the various activities outside of the state, where in Mexico, Cuba, China, Brazil, Korea, and Japan, numerous Bible women, missionaries and scholarships are supported and sponsored by the Conference.

The state organization is divided into 8 districts, with secretaries in charge of each.

The state officers are as follows: president, Mrs. George Sexton, Jr., Shreveport; vice-president, Mrs. W. H. Martin, Plain Dealing; corresponding secretary, Mrs. W. M. Ledbetter, Shreveport; recording secretary, Mrs. George S. Brown, New Orleans; Treasurer, Mrs. C. C. Carver, Rayne, La.

Superintendents of departments: young women, Mrs. H. J. Powers, Alexandria; children's work, Mrs. R. S. Crichtlow, New Orleans; literature and publicity, Mrs. W. E. Fine, Homer; mission and Bible study, Mrs. F. H. Bradshaw, Mansfield; Christian social relations, Mrs. O. E. Woodard, Ringgold; supplies, Mrs. R. W. Irvine, New Orleans; rural work, Mrs. J. B. Pollard, Monroe.

District secretaries: Alexandria, Mrs. O. E. Grant; Baton Rouge, Mrs. E. W. Chaney; Lake Charles, Mrs. J. M. McDonald; Minden, Mrs. B. T. Gallaher; Monroe, Mrs. D. C. Metcalf; New Orleans, Mrs. Annie L. Swan; Ruston, Mrs. Carolyn Dawson; Shreveport, Mrs. H. B. Wren.

Mrs. W. A. Newell, of Gastonia, N. C., will be the visiting officer from the Council, headquarters of which is located in Nashville, Tenn.

YOUR KINGDOM EXTENSION RESPONSE

By Rev. M. M. Black

It is highly important for every loyal Southern Methodist to realize that the financial depression which has disturbed and distressed the American people the past three years has brought about a grave emergency in the missionary work of our church; and in this critical hour the hearty co-operation of every member is sorely needed. The income of our General Board of Missions is derived from two sources, namely: collections on assessments, and the voluntary kingdom extension offering taken early in the spring.

There has been a slump in the collections and offerings for our General Board of Missions of \$710,000 since 1929, when the total income was \$1,456,658, being an average yearly decrease of \$236,000. In 1929 the Kingdom Extension offering was \$677,843. In 1932 it fell to only \$198,987. Thus the Board of Missions has lost half of its normal income since 1929. While drastic reductions have been made in appropriations to the various fields, it has not been possible to reduce expenses in missionary operations on short notice, and keep out of debt. As Bishop Arthur J. Moore well says: "With hundreds of men, women, and children in a dozen nations looking to the Board of Missions for daily bread, with 300 institutions in active operation at home and abroad, with taxes to be paid to foreign powers who do not stop to inquire about the liberality of American Methodists, the large curtailment of a missionary program cannot be accomplished on short notice."

For the first time in Methodist history, foreign missionaries have been recalled because their meager salaries could not be paid. In 1929 we had 149 missionaries in the foreign field: today there are only 108. It is tragic indeed that the contributions to missions have fallen off so tremendously, for it betokens a lack of interest in the chief business of the church, the evangelization of the world, the cause that is dearest to the heart of Christ our Lord. A missionary came home recently for a year's furlough, but after three months he asked to be sent back to his field. Someone asked why he was going back so soon, to which he replied: "I can't sleep for thinking of those people." As Bishop Moore puts it: "The difference between the missionary and some of us is that we can't think of them for sleeping."

Our Board of Missions, backed by the General Conference, is asking that every Methodist bring or send in a liberal offering for Kingdom Extension on Easter Sunday. The total offering is to be divided into two parts, one-half to be sent to Nashville for our mission work, and the other half to be sent to our Conference Treasurer to be credited on the assessment allotted each church for the benevolences.

Rightly has it been said that there is no such thing as a selfish Christianity. To try to keep Christ for ourselves is to lose Him. The time has arrived for sacrificial giving. Let us not fail to do our best for the Master's Kingdom in this crucial hour.

A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE

Dear Brethren: There has been an increasing demand in recent years on the part of some of our leaders, preachers and laymen, for a reduction

of the askings for benevolences to "what we know we can raise." Who knows what the limit of reduction would be in the estimated budget to meet that condition? What nomenclature and methods can be chosen that will be so satisfying as to yield one hundred per cent of the determined minimum budget for support of our Conference and General Work as well as of the pastor? Is the spirit, the interest, the attitude of even our present contributing membership such that a change to an absolutely voluntary system of financing the work of the church would throw the machine out of reverse and substitute progression for retrogression?

Individual giving is to a certain extent voluntary under every plan that has been used, or will be used, but the amount contributed has not seemed to be commensurate with financial ability as it has been expressive of religious indifference and dependent on stirring campaigns or last minute appeals. How can the great mass of the church membership, who do not read the church papers or attend more than one religious service a week regularly, be expected to know what financial support the church needs or consider devoutly and intelligently what they should contribute? Some method of suggestion, instruction, and appeal must be practiced, as well as an educational process that includes the idea of advance.

The habit of fixing on charges apportionments far in excess of what can reasonably be expected to be raised, even with great annual effort and an end-of-the-year tug, is discouraging to the pastor, if not demoralizing to the cause. But the charge that has little conception of the meaning and obligations of Christian stewardship, and is satisfied with having something for the preacher at quarterly meeting and paying what it can on the benevolences the last month of the Conference year, needs a vision of its real ability and should not be deprived of a reasonable apportionment. Money is needed if the work of the church is to be continued and extended. It is certainly discouraging and demoralizing for a great church to feel the necessity of tearing down any part of its structure built with great sacrifices into its organization for world evangelization. Consolidation and re-adjustment is often wise, but the closing of missions and recall of missionaries, the closing of churches in home territory, the sad neglect of almost suffering supernuminate preachers and widows of preachers, the deplorable elimination and contraction of work and facilities in our institutions for Christian education, is disheartening, not as it may reflect the effects of a worldwide economic depression, but because it emphasizes the unquestioned spiritual indifference in the body of the church. Money is flowing today for the things that people want, and when the membership of the church is as enthusiastic over the higher and nobler and most satisfying things of life as they are over sensation, expensive pleasures, and the gratification of appetite, the finances of the church will not be a matter of such great anxiety and effort.

That our church needs a better financial system is generally recognized, and the report of the General Conference Commission on Benevolences, as presented in the issue of the Christian Advocate for January 12, is certainly an excellent basis for finance legislation in the approaching General Conference. The program of the Board of Lay Activities places emphasis on the importance of some contribution from every charge every month. Is it possible that this goal cannot be approached?

The situation of our benevolences may be seen from the report below. It will please be noted that this report received from the Conference treasurer, several weeks ago, represents the contributions he had received up to February 1.

Brookhaven District

Meadville	\$19.00
Utica	6.50

Jackson District

Fannin	5.00
Jackson-Galloway Memorial	328.88
Morton	10.00

Meridian District

De Soto	10.00
Meridian-Hawkins Memorial	25.00
Philadelphia	105.00

Seashore District

Moss Point	37.45
Saucier	16.40

Vicksburg District

Port Gibson	65.00
Vicksburg-Gibson Memorial	10.00

I shall expect to furnish another statement before the session of the General Conference.

Yours fraternally,

J. M. SULLIVAN.

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

D. B. RAULINS, D.D., Editor

C. MILTON CHALMERS, Manager

Published every Thursday by the Publishing Committee for the Louisiana, the Mississippi, and the North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917; authorized Oct. 30, 1918.

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Subscription Rates: One year, \$1.00; six months, \$0.50. To superannuates and widows of preachers, \$1.00

Editorial

(Continued from Page One)

and understanding of the issues involved to give a fair appraisal? May he not bring something to the task that the preachers might not bring? If he is lacking in theological background and ecclesiastical grasp, let it be remembered that he is indebted to the ministry for whatever he has along this line.

An it should not be overlooked that there are ten more chapters beside the first four, and that they contain matter for which we should acknowledge our debt to this committee. Grant that the first four chapters fall short. Let us move on beyond them into things that will test us at a number of points and may finally effect our theology if it is to be more than an intellectual activity.

* * *

IT WILL NOT DO for us to close this book with an adverse criticism and leave the matter there. We cannot discharge the obligation that way. We have not done enough even if we prove the theological views expressed inadequate. While there is no substitute for correct and clear thinking in religion it is not enough and makes the tragedy all the greater if that be all we can supply.

It will do us no injury to do some re-thinking. If we have not done any hitherto it is now a fine occasion for beginning. For many of us our religion has been a matter of momentum created by those who have gone before us and with which we have had little to do save to slow it down or at least leave it unaugmented.

Our missionary methods, no doubt, in numbers of instances have been more zealous than intelligent, and more American than Christian. We have approached our foreign peoples as though they had nothing to commend their faiths, daring to overlook the factors of a civilization much older than our own. We have been disposed to put the prospective convert at zero and our own religion at one hundred.

We do believe that Jesus Christ is the final revelation and that his superiority is clearly manifest. We feel that all the great qualities that may be found in other faiths are found in Christ and vastly more. But we may not have followed the method of Jesus in discovering and accrediting those high qualities that the other faiths may possess, and we may not have paused to realize that all truth is from God and that the pagan is indebted to God for whatever bit he may have.

Finally, the chief difficulty does not lie with our missionaries on the field or the religions in the midst of which they must render their service. The main trouble is that our feeble American faith, with some of its accumulated characteristics that no longer help but tend to hinder, has cast its shadow across those lands.

Our faith must be implemented. Our theology must be galvanized into sacrificial action. It is not our superior theology that is going to win, but

superior living. Until we can beat Hindu Gandhi living the Sermon on the Mount we shall continue to encounter difficulty regardless of our theology. Until American Christianity has a better American commentary on it in the individual and social application of it in America, our missionary program can make only poor headway. And if the revival we anticipate does no more than give us a comfortable feeling regarding our individual safety it will prove abortive.

Whether there be any specific scriptural injunction or not, if we are to be Christian we must strike straight through the whole content of life. Human slavery was defended down to the last, backed by scriptural support. That day is over. Greater things shall ye do.

OUR WEEKLY PARTY

Rev. L. M. James, in his fourth year at Potts Camp, Miss., reports improved conditions in his section.

Rev. J. M. Lewis, pastor at Long Beach, Miss., recently assisted Rev. R. L. Walton in a meeting at Epworth Church, Biloxi.

Mayor Versa D. Cowley, for twelve years mayor of Mansfield, La., and a member of our church at that place, recently died and was buried at Mansfield.

Dean E. B. Hawk, of Southern Methodist University, recently appeared before the student

MAKE A BETTER METHODIST

By Dr. H. T. Carley, Presiding Elder, Monroe District

When I was connected with the Advocate some years ago, I used to say—and I said it because I believed it—that every official of the church and a great many members ought to subscribe to it and read it regularly.

I am still saying the same thing—and I am still saying it because I still believe it.

The dollar a year that the paper costs may be more than some people can afford to pay; but of the approximately 210,000 Methodists in Louisiana and Mississippi there are certainly fifteen or twenty thousand who can afford it without depriving themselves of any of the necessities of life.

A good Methodist will be a better one if he will take and read his church paper. There ought to be at least fifteen or twenty thousand better Methodists in Louisiana and Mississippi this year than there were last year.

body of Centenary College, making a strong appeal for the religious and spiritual emphasis in life.

Reports show that the Shreveport District, to date, is about fifty percent in advance of the same date last year. Especially is this true of the enthusiasm, spirit and hopefulness of the preachers and people.

April 10 and 11 will be the days of the Ruston District Conference which will be held at Haynesville. The work of the district goes forward encouragingly. Incomplete Kingdom Extension reports indicate that this interest has received a good response.

Dr. N. E. Joyner, pastor of our church at Alexandria, La., recently had Bishop A. Frank Smith with him for a meeting. It was the editor's privilege to hear the Bishop at one of the morning services. The reports are that the meeting was highly profitable.

Rev. Roy Wolfe, our pastor at Saucier, Miss., who has been in the hospital for a season, is now at the home of his father in Meridian. His presiding elder, Rev. T. J. O'Neil, assures us that he is making satisfactory progress toward recovery since his appendicitis operation.

Where did you come from, Baby Dear? Rev. and Mrs. W. D. Milton, Oak Ridge, La., announce the arrival of John Dewitt on March 2. Though he weighed only 8 pounds, he exercised unusually mature judgment in selecting a preacher's home in which to be born. We congratulate parents and son.

Wedding bells. On February 28, Rev. E. S. Lewis, pastor at Winona, officiating; Rev. W. R. Goudelock, genial pastor of Winona Circuit, and Mrs. Ora Sullivan, of Manchester, Tenn., were married. Mrs. Sullivan was the widow of the late Rev. B. B. Sullivan of the North Mississippi

Conference. Flowers and good wishes to Rev. and Mrs. Goudelock.

Dr. Jno. B. Enriken, head of the chemistry department of Centenary College, speaking before the League of American Youth organization at Shreveport, is quoted as expressing himself after this fashion: "Scientific laws offer the strongest support for religious belief. Most scientists believe that a definite amount of energy was created by God at the beginning, as related in Genesis."

First Church, Lake Charles, La., has a great schedule for the month of March. March 4, Communion Sunday; March 11, Birthday Sunday; March 18, Program Sunday; March 25, Hear Bishop Dobbs. Rev. E. C. Gunn, pastor, will preach at the first three. On the fourth Sunday Bishop Hoyt M. Dobbs will begin a week of services, preaching twice a day, to be climaxed with Easter Sunday.

Registrar G. L. Harrell, Millsaps College, reports twenty-two students as being on the "all-one" for the first semester's work. That means that each has made an average of A in every subject. They tell me that, taking everything into consideration, those boys and girls who make such records in school are the ones who are most likely to make a great mark in the business of life and in their professions.

Faculty and students of Centenary College, March 5-10, had the privilege and profit of hearing Dr. Marshall Steel, pastor of Winnfield Memorial Church, Little Rock, Ark. In speaking of the meeting, which is an annual event in Centenary College life, President Cline said: "I think college is a place where young men and women find themselves. The series of meetings such as Dr. Steel will conduct will help to that objective."

We record with sorrow the death of Mrs. Mary M. Jamieson, who passed to her reward on Friday of last week after a prolonged illness. Her's was a beautiful Christian life marked with unselfish service and deeds of kindness to all who passed her way. She leaves seven children to mourn her going, among whom is the Rev. Hugh Jamieson, associate pastor of Trinity Methodist Church, Los Angeles, Calif., formerly a member of the Louisiana Conference.

Pastors who have not already done so are urged to fill in the card sent them relative to the Advocate circulation campaign and mail same to their Presiding Elder without further delay. The time set for this important work, March and April, is already slipping by and if the quota of 10,000 is to be reached by May 1, it is important that this matter receive immediate attention. All together, Brethren, let's complete the work we started so well last year!

Plans are being made for a three-hour service in the church at Winona on Good Friday. Some of the neighboring pastors will be called in to take part in that service. Great plans are being made for Easter. The pastor expects a nice class to be ready to be received into the church at that time. Twenty-two have already been received this year and there are two or three new families to be received soon. We expect to make Easter a great day.

The second annual Young People's Training Conference is in session this week at Rayne Memorial Church, New Orleans. Mr. Ernest Mickal, president of the Louisiana Conference Young People's Division, is the educational director. Miss Ina C. Brown, of Nashville, and Revs. R. R. Branton and D. B. Raulins are the faculty. Rev. A. W. Townsend, pastor at McDonoghville, conducts the devotional services and Rev. J. B. Grambling the recreation period.

First Church, Tupelo, Miss., under the leadership of Dr. H. F. Brooks, pastor, is enjoying a great year. Already 133 new members have been added since Conference. Great emphasis is being given to missionary and Kingdom Extension matters. The pre-Easter season will close with a great evangelistic meeting in which the pastor will do the preaching. On Easter Sunday the Kingdom Extension offering will be made and a class received into the church.

The leaders of the various temperance organizations and heads of at least two of the leading Protestant denominations in the state are calling a state temperance rally to be held in Alexandria, La., on April 3, beginning at 10 a. m. The main purpose of this rally is to make plans to go before the legislature which meets in May to secure legislation to protect dry territory. The Supreme Court of the state has ruled that we have no such legislation at this time. It is hoped that pastors and leading laymen will give this call a wide advertisement and that it may be a representative meeting of our people.

Dr. G. F. Winfield, President of Whitworth College, and a group of five of his students, left Brookhaven, Miss., at 5 a. m., Saturday, March 10,

motoring via Vicksburg, Shreveport, Dallas, Fort Worth, Tulsa, to Miami, Oklahoma, where they attended the Phi Theta Kappa National Convention, March 13, 14. The students were: Viola James, Gulfport; Josie Brumfield, Magnolia; Leona Dakin, Shaw; Elizabeth Weems, Tyler-town; Stella Galloway, Vicksburg. The party had breakfast Saturday morning at the district parsonage at Vicksburg, as guests of Rev. and Mrs. H. G. Hawkins, and spent Sunday in Dallas.

GENERAL CONFERENCE DELEGATES

"An Intelligent Juror"

By Rev. Otto Porter, Presiding Elder,
Meridian District

Now as to what I would like to see the next General Conference do. Well, I prefer to act as an intelligent juror at this Conference! I shall hear all the evidence, weigh it carefully, and turn in my decision at each roll call. I am not inclined to turn away from things because they are old, nor inclined to accept them because they are new. I shall have to believe or be convinced the proposition is best before voting for it.

"NO SET PLANS"

By H. H. Crisler, Layman

I have not set plans for the General Conference, except, at this time I think I shall oppose the election of additional bishops to take the place of those retiring. I am not committed to the election of a local man to the bishopric, even should I change my mind about filling the places of those retiring. I am going to the Conference with an open mind, refusing to be committed to the unit rule which would have the delegates vote in a body.

DR. RIDOUT AT HODGE, LA.

Dr. George W. Ridout, former Professor in Asbury College Seminary and at present general evangelist of the Methodist Episcopal Church, will be in Hodge, La., for a Pre-Easter revival campaign. The meeting is to begin the 18th of March. If any pastor or church is interested in securing the services of Dr. Ridout while in this section write him in care of Methodist pastor at Hodge, La. Dr. Ridout has some open dates after Easter.

HARVEY B. HYSELL, P. C.

Hodge, La.

LOUISIANA FELLOWSHIP DINNER

Of the Woman's Missionary Society will be held at the La Louisiane on the night of April 3, following the vesper service at Rayne Memorial Church. Bishop Hoyt M. Dobbs will be the speaker of the occasion. All are invited. Reservation may be made by calling Mrs. Ralph Reese, phone Walnut 4005. Price, per plate, \$1.00.

METHODISM AT STATE SANATORIUM

By Rev. Hugh C. Castle

If there is any doubt in the mind of anyone as to whether our bishop and elders made a mistake in assigning a minister to this important work, read the following: It was announced that the Magee Methodist Church would make her offering to our worker at the Sanatorium on the first Sunday in February. The membership at Magee, which includes the Methodists at the Sanatorium, came and were happy to support this work, but the touching thing to us all was the request of so many of the patients, though confined to their rooms, that they might share in the offering, that they might show their appreciation for what our church is doing for them through Brother W. M. Williams. The offering amounted to more than \$75. About half of this was donated by the patients. It will be noted the home church stands behind the worker, and thinks the work important.

The Mission Board did not have the funds to take care of Brother Williams' salary this year, yet he was re-appointed to this work to be taken care of by a free-will offering from the churches over the Conference. Being a co-worker with him in Magee, I bespeak for him your love and co-operation in his great work.

There are scores of patients from North Mississippi, many of these Methodist. Brother Williams visits all, regardless of denomination, and is loved by patients and officials. Let's not forget him.

LOUISIANA METHODIST STUDENTS MEET

Students representing nine colleges of Louisiana met in Natchitoches, La., March 2, 3, and 4, in the first annual meeting of the Louisiana Methodist Student Conference. The Conference opened March 2, with a student banquet at the Natchitoches Methodist Church. Mr. Collins Lipscomb, of Tulane University, was toastmaster. Featured on the banquet program was an address by President Pierce Cline, of Centenary, on "Christianity and Today's World." The following morning Dr. D. B. Raulins, of New Orleans, gave an address and led a discussion on "Religion as a Personal Experience." In the afternoon Dr. H. C. Brown, of Nashville, Tenn., led a forum on the organization of young people in college situations. Rev. Joe Brown Love, student pastor at Louisiana State University, addressed the Conference Saturday evening on "The Church as a Force in Student Life." Rev. B. C. Taylor, pastor-host to the Conference, administered Holy Communion to the group early Sunday morning.

Officers elected for the coming year were: president, Mr. Robert Carter, Tulane; vice-president, Miss Mary Bonner Johns, L. S. U.; secretary-treasurer, Miss Pearl Hattie, Centenary; publicity superintendent, Mr. Lydel Sims, Normal. The 47 out-of-town delegates were entertained in the homes of Natchitoches families.

BISHOP DOBBS AND OTHERS CALL US TO ALEXANDRIA

At the request of many earnest workers we are jointly calling the citizens of Louisiana who are interested in temperance legislation and movements to assemble for conference in Alexandria, La., at 10 a. m., on Tuesday, April 3, 1934.

Signed by: T. W. Gayer, President, Louisiana Prohibition Alliance; L. W. Sloan, Superintendent Anti-Saloon League; A. W. Turner, Director Legislative Prohibition League; O. P. Estes, President Louisiana Baptist Convention; Hoyt M. Dobbs, Bishop Louisiana Methodist Conference.

GROUP MEETINGS OF THE BROOKHAVEN DISTRICT

By Rev. O. S. Lewis, Reporter

The first group meetings of pastors in the Brookhaven District for this year were on a high plane and revealed a spirit of earnestness and thorough consecration on the part of the pastors. The general theme of all the meetings was "Missions and Evangelism." The central group met at Wesson on February 20, only one pastor being absent. Dr. B. F. Jones led the morning devotions and E. M. Allen conducted the afternoon devotions. J. O. Ware discussed the subject, "Making the Local Church Missionary-Minded," in a helpful way and led up to the need of the next subject, "Evangelism in the Local Church," which was ably discussed by A. S. Oliver. Dr. G. F. Winfield made an earnest and inspiring talk on "Evangelism in the Church College." D. T. Ridgway preached the sermon in which he emphasized the real purpose of the Christian ministry. His earnest and forceful message sounded a high spiritual note and was a fitting climax to the messages of the morning.

A feast of good things to eat was served pastors and visitors in the parsonage by the good ladies of the church. Dr. Crisler closed the day's program with a timely message that challenged the best there is in us.

The northern group met on February 21 at Crystal Springs. J. C. Jackson led the devotions. Dr. Crisler discussed "The Relation Between Missions and Evangelism." W. O. Sadler gave reasons "Why Every Church Should Participate in the Voluntary Kingdom Extension Effort." J. W. Moore emphasized "Why There Must be an Awakening in the Brookhaven District Concerning the Benevolent Claims." In the business session that followed reports were made on the sale and use of Kingdom Extension Study Book and also on the progress of the January, February and March Evangelistic Campaign. Following a delightful lunch, served by the ladies of the Crystal Springs church, the afternoon program was carried out as follows: "Our Unreached Constituency" was ably discussed by L. T. Nelson. J. B. Holyfield followed with a timely message on "The Evangelism That Endeavors to Reach." J. L. Carter closed the program with a clear presentation of "How These Great Questions are Related to Christian Education." Only one pastor absent from this meeting.

The Southern Group met on the afternoon of February 22 at La Branch Street Church in McComb. All but two of the pastors present and

quite a few of the laity. Devotional exercises were conducted by Rev. N. P. Havers, local preacher on the Adams Charge. C. W. Wesley made a most interesting and helpful talk on "The Missionary Motive." Mrs. L. W. Alford, in her characteristic, challenging way spoke on "The Missionary Crisis in Our Church." L. P. Anders very ably discussed Missionary Cultivation in the Local Church. "Evangelism: Its Relation to Missions, and Its Place in the Work of the Church," was interestingly presented by Mrs. Cotton of Pearl River Avenue Church.

Dr. Crisler closed the program with a clear-cut challenge to exercise the faith adequate to meet the needs of the times.

GROUP MEETING, SEASHORE DISTRICT

The first group meeting of the western part of the Seashore District was held at Picayune, Miss., February 8, with Rev. M. L. McCormick, chairman, presiding. The attendance was good. Rev. T. J. O'Neil, presiding elder, Rev. P. M. Caraway, twelve pastors of the group, and twenty-six laymen were present.

The program was largely a study of the book, "The Sound of Trumpets." The several chapters were presented by T. J. O'Neil, V. G. Clifford, J. M. Lewis, W. R. Alsworth and P. M. Caraway. The morning and afternoon devotions were conducted by Olia Nix and Roy Lane.

Rev. W. B. Alsworth and his people served the visitors a delightful lunch at the Y. M. C. A. The day was full of inspiration and good fellowship. The next meeting of the group will be held at Lumberton, March 22. The following is a brief outline of the program for that day:

- Theme: Recreation and Culture.
1. Church-directed Recreation; (a) Socials and Dramatics; (b) Athletics and Playground Activities; (c) Relating the Boy Scout Program to the Local Church; (d) Picnics, Camps, and Assemblies.
 2. Christian Literature: (a) The Advocates; (b) World Outlook; (c) Other Periodicals; (d) Tracts; (e) Reading Rooms and Libraries.
 3. The Presiding Elder's Hour—Reports on Kingdom Extension, etc.

V. G. CLIFFORD, Secretary.

SEASHORE STANDARD TRAINING SCHOOL

A successful Standard Training School was held at First Church, Gulfport, Miss., March 4-9. Rev. I. H. Sells, Executive Secretary of the Conference Board of Christian Education, was director of the school. Three courses were taught—Adult Administration, By Mrs. W. H. Watkins; Worship in the Young People's Division, by A. L. Gilmore; Children's Work in the Church, by Mrs. J. L. Carter. We do not believe a more efficient group of workers can be had.

Thirty-seven credits were issued. Eleven of these went to the Coalville church, Rev. H. W. F. Vaughan, pastor. The presiding elder, Rev. T. J. O'Neil, received a credit, as also did the Executive Secretary, and twenty-four credits went to First Church, Gulfport. Eight of the nine credits received on Adult Administration went to men!

Expenses for this School were taken care of from the treasury of the First Methodist Church Sunday school, and all other financial obligations of the School are paid to date, including the present quarter's literature. W. H. Wainwright is Sunday school superintendent.

REPORTER.

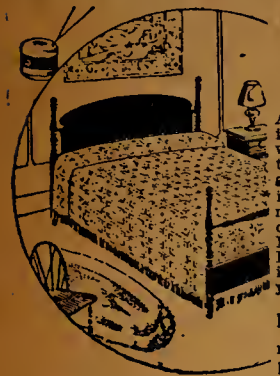
A NEW ELECTIVE COURSE

The popularity of the adult elective courses appearing in the *Adult Student* is rapidly increasing throughout the Church, judging from reports received from a large number of our pastors.

The new elective course which will be published during April, May and June, 1934, in the *Adult Student*, is "Christian Ideals and Practices in Business." Rev. O. L. Simpson, the writer of this material, is a member of the staff of the editorial department of the General Board of Christian Education. His fine training in the field of social science and his successful experience as a pastor in industrial situations fits him remarkably for the preparation of this material. The use of this excellent course throughout the Church should be of great spiritual value to adult classes. Advance copies of the April *Adult Student* containing the first four lessons may be secured from the editorial department on request.

C. A. BOWEN.

BEDSPREAD CROCHET



STRIKES THE NEW
COLOR NOTE—
with Lily Mercerized
Crochet Yarns

A New Rainbow Spread
illustrated in color,
with complete direc-
tions for making, to-
gether with many other
items, is shown in our
new booklet on Cro-
cheted Articles for the
Home. On sale at all
Lily Dealers or send 5c
in stamps or coin for
your copy to

Lily Mills, Shelby, N. C.
makers of the popular
Lily Sewing Threads.



**PARKER'S
- HAIR BALSAM**
Removes Dandruff—Stops Hair-Falling
Imparts Color and
Beauty to Gray and Faded Hair
60c. and \$1.00 at Druggists.
Hiscox Chem. Wks. Patchogue, N. Y.

COUGH AND SIDEACHE



Mrs. Lola Riggs of
Route 9, North Little
Rock, Ark., said: "I
weighed only 96 pounds,
coughed continually, was
not able to sleep, my
sides ached and I felt so
weak. I took Dr. Pierce's
Golden Medical Dis-
covery and gained
strength quickly. Then
my cough cleared up and I was able to sleep
again. I felt stronger and better in every way."
New size, tablets 50c, liquid \$1.00. Large
size, tabs. or liquid, \$1.35. "We Do Our Part."

Doctors Give Creosote For Chest Colds

For many years our best doctors have pre-
scribed creosote in some form for coughs,
colds and bronchitis, knowing how dangerous
it is to let them hang on.

Creomulsion with creosote and six other
highly important medicinal elements, quick-
ly and effectively stops all coughs and colds
that otherwise might lead to serious trouble.

Creomulsion is powerful in the treatment
of all colds and coughs, yet it is absolutely
harmless and is pleasant and easy to take.

Your own druggist guarantees Creomulsion
by refunding your money if you are not re-
lieved after taking Creomulsion as directed.
Beware the cough or cold that hangs on. Al-
ways keep Creomulsion on hand for instant
use. (adv.)

Why Hospitals Use a Liquid Laxative

Hospitals and doctors have always
used liquid laxatives. And the public
is fast returning to laxatives in liquid
form. Do you know the reasons?

The dose of a liquid laxative can be
measured. The action can thus be
regulated to suit individual need. It
forms no habit; you need not take a
"double dose" a day or two later.
Nor will a mild liquid laxative irritate
the kidneys.

The right dose of a liquid laxative
brings a perfect movement, and there
is no discomfort at the time, or after.

The wrong cathartic may often do
more harm than good.

A properly prepared liquid laxative
like Dr. Caldwell's Syrup Pepsin
brings safe relief from constipation.
It gently helps the average person's
bowels back to regularity. Dr. Cald-
well's Syrup Pepsin is an approved
liquid laxative which all druggists
keep ready for use. It makes an
ideal family laxative; effective for
all ages, and may be given the
youngest child. Member N. R. A.

"KINGDOM EXTENSION ON A CIRCUIT"

Sexton Chapel Rises to the Call

Don't say it can't be done on a
circuit! Pelican charge, Shreveport
District, has completed the "Kingdom
Extension" campaign, under the
leadership of our pastor, Rev. John
C. Price.

One month ago, the books were
distributed in the Harmon (Sexton
Chapel) congregation. Last Wednes-
day evening, at the regular prayer
meeting hour, a full congregation
filled the building. Rev. Mr. Price
preached through the week at each
evening services following a period of
devotion in song and prayer.

He used such subjects as: "The
Need—A Great Spiritual Revival,"
"Baptism for Service," "The Mode—
Place of Prayer," "The Cross—Bear-
ing the Burdens," and "Is It Worth-
while?—Giving Jesus to Others."

The official board, Woman's Mis-
sionary Society, young people's divi-
sion, and almost entire laity co-oper-
ated.

The church has been revived, Chris-
tians brought to see the missionary
need; pastor making acquaintance
with his new charge by visiting each
home during these days.

The campaign was climaxed at the
11 o'clock hour Sunday morning here
in Sexton Chapel (despite a down-
pour of rain and light hailstorm just
prior to service) with a fine service,
in which a house filled to seating ca-
pacity with a fine congregation lis-
tened to our pastor's fine appeal.

The offering was taken by the two
women leaders, Mrs. Morrison and
Mrs. McDonald. Fifty dollars was
laid on the plates in the self-denial
envelopes from a small rural church
that weathered a cyclone one year
ago.

God blessed in a wonderful way.

This same thing has been done
through four successive weeks at
Pelican, Naborton, Mitchell and Har-
mon.

This writer does not know the exact
amount of offering for the entire
charge, but large crowds filled the
churches at all places, the congrega-
tion filling the large auditorium and
wings of that beautiful building at
Mitchell.

People came in school trucks in
great numbers to the services. Many
testified at closing service that their
"eyes had been opened" to this great
work.

We make this report that only God
may be glorified and that some other
rural charge may be encouraged to
do the work required of us all.

Rev. and Mrs. Price are in fine
favor with the people.

The works is going forward in every
way.

In Memoriam

RESOLUTIONS

Whereas, our Heavenly Father on
February 8, 1934, in His infinite wis-
dom, removed from our midst our
friend and esteemed co-laborer, Mrs.
Bettie K. Burt; and

Whereas, she was so identified with
the Methodist Episcopal Church,
South, in Oakland, Miss., and the in-
timate relation held during long Chris-
tian association with members of this
society makes it fitting that we re-
cord our appreciation of her; there-
fore be it

Resolved, that the wisdom and abil-
ity she exercised as our beloved presi-
dent, which office she graced a num-
ber of years, as a kindly, loyal and
faithful executive, will be held in
grateful remembrance.

Resolved, that the removal of such
a one from our society and church
leaves a vacancy and shadow that will
be deeply realized by all members of

this society and church, and is a griev-
ous loss.

Resolved, that we express our deep-
est sympathy to the bereaved family
with the earnest hope that even so
great a bereavement may be over-
ruled for our highest good.

MRS. B. S. LESTER,
MRS. J. B. LONG.

Woman's Missionary Society,
Committee:

Oakland, Miss., Feb. 27, 1934.

The following resolutions were adop-
ted by Zone 2 on February 26, 1934:

Whereas, the Angel of Death has
removed from our midst Sister C. W.
Vinyard, one of our beloved zone of-
ficers, Christian Social Relations of
Zone No. 2.

Resolved, that Zone No. 2 bow in
humble submission to the will of our
Heavenly Father, who doeth all things
well; and be it further

Resolved, that this Zone express its
deepest sympathy to the father and
daughter of our late sister. Her splen-
did disposition of sunshine will ever
remain a tribute of her worth in the
memory of her association, and we
hope some day to meet our beloved
sister in a land where there is no
parting and no sorrow.

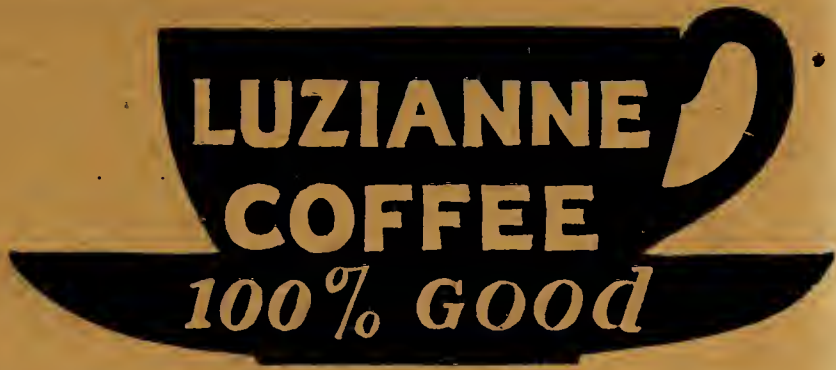
(Signed) MRS. C. I. CROOK,
MRS. C. B. JOHNSON,
MRS. JULIA WAY.

T. M. COKER was born September
21, 1852; married to Miss Adder Wade,
December 22, 1877, with whom he
built a happy home which they shared
for almost 50 years. Seven children
were born to them, 5 live to mourn
their going. His wife preceding him
almost 6 years. On February 6, God
called Brother Coker home. He was
a loyal member of Union Hill Church
on New Albany Circuit, was one of
its charter members, and for years a
faithful steward, an office he held at
the time of his death. He loved the
Lord and his church. He was his
pastor's friend. His home was the
preacher's home. A good man has
gone.

GUY RAY, P. C.

JOHN BRYANT ENTREKIN was
born on September 2, 1858, the son of
James Entekin and Susanne Rice
Entekin, and died on December 10,
1933. His father having died in early
life, he was brought up by his mother
and his grandfather, Rice, who was a
local preacher in the Methodist
Church. He himself joined Red Hill
Methodist Church about 1892, under
the ministry of Rev. Newton B. Young,
and remained a faithful member until
his death, more than forty years later.
He was married in January, 1891, to
Susan Elizabeth Fletcher, who pre-
ceded him to the grave only one week.
He was the last member of his father's
family, his only brother having died
many years ago, his mother in June,
1915, and his only sister about 15
years since. Funeral services were
conducted by his pastor, Rev. H. W.
Van Hook, and he was laid to rest
in the family cemetery by his wife.
J. B. CAIN.

COUGHS AND ASTHMA STOPPED
or no pay. Write for free booklet telling
how it is done. Nashville Medicine Co.,
6 Benson Bldg, Nashville, Tenn.



Stop Headaches Right Now!

Take CAPUDINE is the answer. CAPUDINE
contains several ingredients so proportioned
and balanced to act together producing team
work which provides such quick, easy relief.
CAPUDINE is liquid—already dissolved. It
naturally takes hold quicker without upsetting
the stomach. Can you afford not to take
the best? Try it for periodic pains and cold
aches also. 10c-30c-60c a bottle.

NEW ORLEANS' SHOPPING GUIDE

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The West Side's Leading Florist
Weddings, Funerals and Organization
work of all kinds

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COTTON YARNS: For knitting and spreads, table mats, chair backs, sweaters, dresses, etc., old fashion unbleached cotton yarns, 40c per pound, postage extra. Furnished in skeins, or on one and two pound cones. Free samples on request. Neely-Tra-vora Mills, Inc., York, S. C.

Lady Went Back

To Taking CARDUI and Was Helped

For severe periodic pains, cramps or nervousness, try Cardui which so many women have praised, for over fifty years. Mrs. Dora Dun-gan, of Science Hill, Ky., writes: "Several years ago, when I was teaching school, I got run-down and suffered intensely during menstruation periods. I took Car-dui and was all right again. After I was married, when I felt all run-down and was irregular, I always resorted to Cardui and was helped." It may be just what you need. Thousands of women testify Car-dui benefited them. If it does not benefit YOU, consult a physician.

HEADACHES

Yield Quicker

To This RELIABLE

"Balanced Prescription"

It's bad enough to have a headache, it's worse to take chances with unbalanced UNSAFE imitations which may upset your stomach and leave a "Heart-Shock-ing" after-effect. STANBACK, the ONE "Balanced Prescription," contains exactly the proper amount of each pain-relieving agent to insure both SPEEDY and RELIABLE relief. STANBACK also gives quickest relief from Neuralgia, periodic and muscular aches and pains due to inorganic causes. Ask for STANBACK and for your PROTECTION, make sure you get STANBACK.—10c.—Adv.

Do You Know As Much As Your Cat?

She's a knowing cat:

She asks for little—just her meals, a saucer of milk and a place in the sun. She gets plenty of sleep and exercise. She never worries, never frets. What is the result? Such vitality and resistance that we say, "Cats have nine lives."

What does your cat do when she is not well? She eats catnip, if she can find it. She eats grass and certain green plants to which her in-stinct leads her.

Your cat takes herbs for a tonic:

Did you ever stop to think that Old Mother Nature, who supplies the herbs necessary to your cat's health, has also provided the herbs necessary to your own well-being?

You don't have to hunt for them as the cat does. The herbs you need are skillfully blended and com-pounded in Lydia E. Pinkham's Vegetable Compound, an old fashioned tonic that will help to restore your strength and energy.



LYDIA E. PINKHAM'S Vegetable Compound

The Medicine Grandmother Used

SUSAN ELIZABETH FLETCHER was born January 8, 1851, the daughter of William H. Fletcher and Sarah Havens Fletcher, in Jackson county, Miss. She joined the Red Hill Methodist Church in 1878 and remained a member until her death, December 3, 1933. She was married to John B. Entreklin in January, 1891, who lived only one week longer than she did. She leaves one son, one sister, nine grandchildren, and three great-grandchildren. She was laid to rest near the Fletcher home, funeral services being conducted by Rev. H. W. Van Hook, her pastor. We do not grieve for her; she told the writer that she had all preparations made and was ready to go. She had lived all of her life within two miles of where she was born. In the main hers was a calm and uneventful life and now she is at rest.

SARAH BURNETTA CAIN,
Her sister.

Whereas, our Heavenly Father has so chosen in His great wisdom to take from our midst our friend and co-worker, Mrs. Ora A. Honaker; and

Whereas, the Missionary Society of the Noel Memorial Church has lost an active, interested member who has been an inspiration to those who know her; and

Whereas, our hearts are grieved over her passing. Therefore be it Resolved, that this Missionary Society express their profound sympathy to the bereaved family and friend; and be it

Resolved, that her name be placed on the memory roll of this organization; and be it further

Resolved, that a copy of these resolutions be sent to the family and also placed on file in the minutes book of this organization.

Respectfully submitted,
MRS. ODESSA WHEELER,
Chairman.

MRS. C. J. BABIN.
MRS. J. R. INGRAM.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Monroe District—Second Round

Bastrop, preaching March 11, a.m.; Q. C. May 7, night.
Mer Rouge, at Collinston, Q. C. March 11, 3 p.m.; preaching night.
Pioneer, at Epps, March 18, a.m.
Delhi, March 18, p.m.
Columbia, preaching March 25, a.m.; Q. C. May 14, night.
Gordon Avenue, March 25, night.
Wisner, at Wisner, April 1, a.m.
Oak Grove, at Kilbourne, April 8, a.m.
Lake Providence, April 8, p.m.
District Conference, at Rayville, Thursday, April 12, beginning at 9 o'clock a.m. The conference will last one day. Representatives of all connectional interests are cordially invited to be present.
Sterlington and Marion, at Marion, April 15, a.m.; Q. C. 3 p.m.
First Church, Monroe, preaching April 15, p.m.; Q. C. May 2, night.
Tallulah, April 22, a.m.
Rayville, April 22, p.m.
Ork Ridge, at Fairbanks, April 25, a.m.; Q. C. 3 p.m.
West Monroe, preaching April 29, night; Q. C. May 23, night.
Waterproof, at St. Joseph, May 6; Q. C. 3 p.m.; preaching, night.
Gilbert, at Beauf Prairie, May 13, a.m.
Winnsboro, May 13, p.m.
Mangham, at Little Creek, May 20, a.m.; Q. C. 3 p.m.
Bonita, at Bartholomew, May 27, a.m.
The above dates are subject to change, when practicable, to suit the convenience of those concerned.

H. T. CARLEY, P. E.

New Orleans District—Second Round

Covington-Slidel, March 4; Q. C. April 10, p.m.
Carrollton Avenue, March 11, a.m.; Q. C. March 14, p.m.
Epworth, March 11, p.m.; Q. C. May 9, p.m.
Louisiana-Second, March 18, a.m.; Q. C. April 25, p.m.
Parker Memorial, March 18, p.m.; Q. C. May 23, p.m.
Bogalusa, March 25, a.m.; followed by Q. C. Pearl River, March 25, p.m., night; Q. C. 3:30 p.m.
Felicity, April 1, a.m.; Q. C. March 21, p.m.
St. Mark's April 1, p.m.; followed by Q. C. Donaldsonville, at Donaldsonville, April 8, a.m.; Q. C. 2 p.m.
Chalmette, April 8, p.m.; followed by Q. C. District Conference at Slidel, April 2, p.m., and April 10.

First Church, April 15, a.m.; Q. C. May 2, p.m.
Algiers, April 15, p.m.; Q. C. April 18, p.m.
Morgan City, April 22, a.m.; Q. C. 2 p.m.
Franklin, April 22, p.m.; followed by Q. C. Rayne Memorial, May 6; Q. C. June 5, p.m.
McDonoghville, May 13, a.m.; Q. C. March 28, p.m.
Houma and French Mission, at Lockport, May 27, a.m.; Q. C. at 2:30 p.m.
Arrangements of business sessions made necessary by Woman's Missionary Conference; the District Conference; and the General Conference.

W. L. DUREN, P. E.

MISSISSIPPI CONFERENCE

Jackson District—Second Round

Madison, at Pochontas, March 18, 7:30 p.m.; April 16, 3 p.m.
Canton, March 25, 11 a.m.; April 10, 7:30 p.m.
Raleigh, at Cohay, March 25, 7:30 p.m.; March 26, 10 a.m.
Bolton, at Bolton, March 28, 7:30 p.m.; April 11, 7:30 p.m.
Flora, at Bentonia, April 1, 11 a.m.; April 2, 3 p.m.
Shiloh, at Johns, April 8, 11 a.m. and 1 p.m.
Morton, at Pulaski, April 11, 11 a.m. and 1 p.m.
Capitol Street, April 13, 7:30 p.m.
Mendenhall, at Bethany, April 15, 11 a.m. and 1 p.m.
Benton, at Midway, April 22, 11 a.m. and 1 p.m.
Brandon, at Pelahatchie, April 23, 7:30 p.m.; June 3, 7:30 p.m.
Grace, April 24, 7:30 p.m.
Lake, at Lawrence, May 6, 3 p.m. and 7:30 p.m.
Clinton, at Clinton, May 9, 7:30 p.m.
Vaughan, at Ellison, May 13, 11 a.m. and 1 p.m.
Glendale, May 13, 7:30 p.m.; May 14, 7:30 p.m.
Camden, at Camden, May 15, 11 a.m. and 1 p.m.
Homewood, at Carr's Church, May 17, 7:30 p.m.; May 18, 11 a.m.
Florence, at Florence, May 20, 11 a.m. and 1 p.m.
Walnut Grove, at Sepastopol, May 20, 4:30 p.m. and 7:30 p.m.
Lena, at Goodhope, May 24, 11 a.m. and 1 p.m.
Fannin, at Drake's Chapel, May 26-27, 11 a.m.
Carthage, May 27, 4 p.m. and 7:30 p.m.
Carthage Circuit, at Barnes, May 28, 11 a.m. and 1 p.m.
Galloway Memorial, June 4, 8 p.m.
District Conference at Pelahatchie, May 22-23.

B. L. SUTHERLAND, P. E.

Vicksburg District—Second Round

Centerville, at Liberty, March 18, 3:30 p.m. and 7 p.m.
Mayersville, at Valley Park, March 25, 11 a.m.
Gibson Memorial, March 25, 7 p.m.; March 28, 7 p.m.
Nebo, at Blue Hill, April 1, 11 a.m. and 1:30 p.m.
Fayette, April 1, 4 p.m. and 7 p.m.
Hermanville, at Sarepta, May 6, 11 a.m. and 2 p.m.
Eden, April 8, 11 a.m. and 1:30 p.m.
Yazoo City, April 8, 3:30 p.m. and 7 p.m.
Anguilla, April 15, 11 a.m. and 1:30 p.m.
Rolling Fork, at Cary, April 15, 3:30 p.m. and 7 p.m.
Silver City, at Carter, April 22, 11 a.m. and 1:30 p.m.
Louise and Holly Bluff, at Louise, April 22, 3:30 p.m. and 7 p.m.
Roxie, at Greendale, April 29, 11 a.m. and 2 p.m.
Lorman, at Mizpah, May 13, 11 a.m. and 1:30 p.m.
Port Gibson, May 13, 4 p.m. and 7 p.m.
Natchez, May 20, 11 a.m. and 2 p.m.
Washington, at Natchez Mission, May 20, 3:30 p.m. and 7 p.m.
Edwards, at Learned, May 27, 11 a.m. and 2 p.m.
Crawford Street, May 27, 7:30 p.m.; May 30, 7:30 p.m.
Gloster, at Stephenson, June 3, 11 a.m. and 1:30 p.m. (Preaching at Hopewell, 3:30 p.m.)
At 2:30 p.m., May 5, there will be a service honoring Tobias Gibson, at his grave four miles south of Vicksburg, with delegates to the General Conference from South Carolina and upper South Carolina Conferences having parts on the program and as guests of Vicksburg that day.
The Vicksburg District Conference will be held at Louise, Miss., May 17-18. Send lists of delegates to Rev. L. J. Snelgrove, and to the presiding elder.

HENRY G. HAWKINS, P. E.

NORTH MISSISSIPPI CONFERENCE

Aberdeen District—Second Round

Fulton, at Friendship, March 15.
Tremont, at Hopewell, March 16.
Greenwood Springs, at Galman, March 17-18.
Woodland, at Prospect, March 20.
Houlka, at Wesley, March 21.
Verona, at Palmetto, March 22.
Nettleton, at New Chapel, March 23.
Algona, at Ebenezer, April 3.
Salmen and Friendship, at Sound Springs, April 4.
Tocopola, at Tocopola, April 5.
Randolph, at Sarepta, April 6.
Pittsboro and Bruce, at Bruce, April 7-8.
Calhoun City, April 8-9.
Vardaman, at P., April 11.
Derma, at Cross Roads, April 12.
Bellefontaine, at Bellefontaine, April 13.
Eupora, at Eupora, April 14-15.
Mathiston and Maben, at Double Springs, April 15-16.
District Conference at Pontotoc, April 19-20. Opening at 9 o'clock a.m. the 19th.

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MEMBER N. R. A.

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THE FOUR-YEAR RULE

By Rev. J. C. Wasson

This is an impersonal opinion upon a principle, and is not written as a reflection upon any minister. Section 122 of the 1930 Discipline, the last clause on page 74, reads thus: "provided, further, that when a majority of the presiding elders shall concur by ballot, the bishop may appoint a preacher to a pastoral charge for more than four consecutive years."

This clause should be stricken from the Discipline. There are some preachers who can remain a long time, some a life time, in the same charge acceptably to their people, but I doubt if there is a preacher in Southern Methodism who can go over the four-year rule at a maximum of efficiency. If so, then that is a most powerful argument why he should move. If he is all that efficient, why not let some other charge have a good preacher? May we pray earnestly that the coming General Conference will strike out the above mentioned clause of the Discipline? Yes, if it were the law, that every preacher should move every time the Annual Conference met, then we would see the Southern Methodist ministry arise from sitting at ease in Zion, and get in high, and move as it has never moved before. God speed that day. Let the General Conference help God.

LOUISIANA YOUNG PEOPLE

By Lydel Sims

LOCAL GOIN'S ON: We've been talking a lot lately about union work and district work. Don't think the local departments aren't active, too! Lots of their work is tied up definitely with the other, but here are a few things that aren't.

The outstanding banquet of 1934 was held by the Natchitoches Young People recently. A valentine banquet it was, with Leslie Cowley as toastmaster. Around 150 young people were there, a large percentage being from Normal. There were 11 visitors from Alexandria, including Charles and Wallace, the White brothers, and Louise Pitts, president of the Alexandria young people. Rev. Guy M. Hicks was there from Mansfield, and gave the chief address. Rev. B. C. Taylor, of Natchitoches, told the stages of love. Others gave advice and experiences. The Woman's Missionary Society served a great meal.

Monroe young people are moving fast. Miss Elizabeth Langford, who, to put it in her words, "chased around for five years telling other folks how to put over an educational program," is now putting some of those plans into effect herself—and with marked success! She is educational director of Monroe First Church young people, and the three departments which make up the division have been doing things. An Intermediate chicken-spaghetti supper at the outcome of a confest; a senior chili supper closing another contest; a council meeting of the young people's department; presentation of Ba Thane to the congregation—that's an outline of some of their activities for a couple of weeks. It's fun to belong to a department that does things!

Zwolle, too, is doing things. They're planning for the Mansfield Assemblies in a big way. Already they have \$25 in their delegate fund—and Zwolle isn't as big as some of the churches in the state!

* * *

UNION, DISTRICT MEETINGS: New Orleans City Union and Monroe Service Union have met lately, with the Services having 109 present from 7 churches. The Service Union is making big plans for Mansfield Assemblies, and for Lake Junaluska. New Orleans City Union, as their valentine-decorated paper tells, held a model devotional for the benefit of

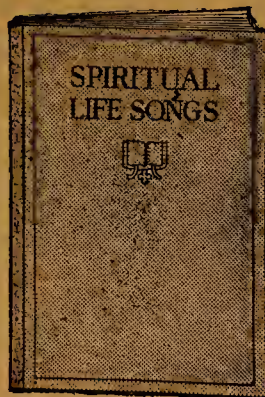
local departments. They "talked up" Young People's Day and their Training Conference in March. They plan a union play and a missionary play. They're having parties to get knives and forks to donate to Mansfield Assembly. They print their local reports in Unionews, and some real ideas are there. You'll probably hear from them later!

And another thing that was discussed at the New Orleans Union meeting was the district meeting they held a few days later at Houma. One hundred and fifty young people from all New Orleans District were there. Rev. A. K. McLellan was there from Alexandria. There was a meeting of the W. L. Doss Union. There was a tour of the MacDonell School. There was an excellent time had by all.

Ruston District held an Institute at Ruston First Church, in the new education building. Fifty-six were registered, and 43 received credits. Rev. H. S. Johns was the dean; Rev. H. W. Bowdon and Miss Mary Searles were among the dignitaries. The Rustonians are rightly proud of their Institute. They're proud, too, of the Trail Blazer, their new district paper. It's full of news, announcements, local happenings, personals, and all the things that make a good paper.

* * *

CONFAB: There were a host of Mansfield Assembly alumni at the Louisiana Methodist Student Conference in Natchitoches last week-end. . . . Edith Skinner, enterprising editor of the Trail Blazer can get 170 words on a postal card without crowding. . . . while Mary Searles is good for only about 140. . . . Collins Lipscomb, former Baton Rouge District director, led one of the discussion groups at the New Orleans District meeting. . . . as did Johnnie Hoefflin, Adeline McGarr, Beryl Oswald, Helen Mandebaum, and other Mansfield personages. . . . the new education building at Ruston is just the place for candy making, we hear. . . . how is your Million Jobs Awaiting progressing?



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MARCH AND APRIL ARE ADVOCATE MONTHS

Christian Advocate

NEW ORLEANS

Vol. 81—No. 12. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 4071.

D. B. RAULINS, D.D., Editor

NEW ORLEANS, LA., THURSDAY, MARCH 22, 1934.

C. MILTON CHALMERS, Manager

EDITORIAL OBSERVATIONS

A STERILIZED RELIGION is going to be of very little use, and will probably prove embarrassing in the grand struggle for righteousness that is now getting under way. It may be fitly described by Paul's word, "Having a form of godliness but denying the power thereof." Dr. Moffatt translates it: "Though they keep up a form of religion, they will have nothing to do with it as a force."

When Mr. Roosevelt made arrangements to recognize Russia the question of religion came up. We do not want communism in this country, and the Russians do not want religion in that country. How can it be arranged? Here it is: Russia agrees to discontinue her missionary work in behalf of communism in this country if we will agree to avoid missionary work for our religion in that country. That is the agreement.

Americans in Russia, if they happen to carry their religion with them, and if it should happen to need some slight exercise for its stiff joints, they may erect a church and attend it for services. But they must not seek to spread their religion.

The joke in this is that such a religion is a form and not a force. It is a farce instead of a force. It certainly is not the religion of Christ. When Christianity makes any such agreement its bugle call to battle is turned into a dirge, its banners are folded, and its retreat celebrates its defeat.

Communism is going to make its try for America. And I want Christianity to have a chance to make a try for Russia. If America should foster the things that produce communism it will ultimately come anyway. Its fortification against communism is no paper agreement with Russia. We Americans taught the ostrich to hide his head in the sand. We pass our laws, paper bulwarks, then turn to our own affairs presuming that the laws will take care of us.

Religion had become sterile in the time of Amos and the other prophets. Up rose one and said, "The just shall live by faith."

Religion had become sterile in the hands of the Pharisees when Jesus of Nazareth appeared on the scene.

Religion was sterile when Martin Luther labored up the steps on his knees trying to read the message of life in dead formulas and faded papal statements.

Religion in England was sterile when John Wesley appeared on the scene. It had a form but knew nothing of its force.

In a sterile religion lurk all the germs of defeat and decay.

What we must have for our day is the most fertile and vital and aggressive type

of religion. Anything less than that is not the Christian religion.

Of the Christian forces it must again be said, These that have turned the world upside down are come hither also.

* * *

I HAVE HEARD that some pastors have resorted to a strange type of strategy in order to retain a particular rating in the Conference.

To illustrate, here is a preacher who has

PREACHERS AND PEOPLE

By Bishop Hoyt M. Dobbs

The responses which have come from the churches in Louisiana to the appeal for Kingdom Extension have been highly gratifying and in some instances thrilling. The columns of the Advocate carry in every issue announcements of the ongoing of this emergency work even after the Sunday agreed upon for this State.

Some of the churches have not only done more for Kingdom Extension, but also more for every other cause than we were able to do last year. It appears that a new and a better day is just ahead for all our people. Even as I write, the telegraph and the telephone continue to bring messages of increasing encouragement and anticipation. This clearly demonstrates that we have not set our hands to an impossible task—and it also indicates that we are beginning to meet an emergency which exists at home and abroad.

I write this to invite the continued co-operation of our people in seeing to it that, wherever for any reason the Kingdom Extension Offering has not been made, we make it a matter of practical importance to act as promptly as possible. This will strengthen other phases of the church's work and will make glad the hearts of both pastors and people as may be clearly shown from the reports which are coming in daily. In several instances debts have been raised and dedications solemnized and pastors' salaries increased simultaneously.

To the end that we may conserve the labors of half a century in foreign lands and perpetuate the lives of those who made possible the blessings and privileges which we enjoy in our own country, let us keep faith with God and the Church.

been "pegged" at \$3,000 per year. (Have you ever heard a preacher spoken of as a "Three-Thousand-Dollar Man?") Well, the Board of Stewards decides that the salary must be "cut." \$2,500 is the best that can be done this year, considering "these times."

The preacher winces considerably. Yea, he makes a speech to the aforesaid Board setting forth how such action will "reflect" upon the "standing" of the church, and, incidentally, it will do real hurt to the preacher's "classification" in the Conference. It would never do to step out before bishops, presiding elders and brethren

wearing a \$2,500 label. He would never be able to preach as great sermons as he did under the former label. (This last statement was not in his speech, I understand).

But this Board is bored not only by the depression but also by the antics of the man who is to be their pastor for the year. So they "peg" him at \$2,500 regardless of his speech and the dire consequences that must follow.

"Go to," remarks this resourceful preacher to himself. "This will never do. The Ark must be steadied." His salary may be on the skids headed for the slump, but not that good old genius for catching on his feet. A cat catches on his feet, it matters not how short the distance of the drop. The Board is not to have the last inning.

So this suggestion is made: "Brethren, I realize that this is a difficult year. But just leave my salary at \$3,000. I will refund you \$500 of it. In this way my 'rating' will be protected, my 'classification' will remain intact, and I shall be able to get better clearance for my next appointment. I must not lose caste."

The "arrangement" is made perhaps, especially if the Board does not happen to be endowed with any keener moral sense than is the preacher. In case they are better equipped along this line, then they may come to hear him, but down in their souls they despise him. His usefulness to them as a preacher is ended. One of the finer bearings of his soul has been burned out.

* * *

NOW JUST HOW do preachers get that way? I submit that this sort of conduct passes beyond the zone of casuistry and character becomes involved. And if the foundations be destroyed, what can the righteous do? No preacher can resort to such tactics without searing his soul and stabbing his ministry. He sells his birth-right for a mess of pottage, and must wait for that at least until the next appointment. And the innocent and unsuspecting church to which he is sent gets its mess of pottage, but the label does not betray the contents.

Do bishops and presiding elders encourage a man to wear a salary label? Why does he come to feel that it is so important? Just what entitles a preacher to any particular "grade" of appointment? Is it the "grade" of his preceding appointment?

Was it not a bad move when bishops and presiding elders adopted the phrase, "I'll take care of him?" Doesn't that sound as if the "taking care of" is wholly in the hands of the appointing power? Does it not introduce something of the

(Continued on Page Four)

A PERSONAL STATEMENT

By Bishop James Cannon, Jr.

To the Ministers and Members of the
Methodist Episcopal Church, South.

Dear Brethren: A most unusual and difficult situation has developed, so serious in its possible complications and consequences, that I am constrained to present the facts to the Church.

First. Statements have been made in the press, and are being made elsewhere, that I am responsible for the delay which has occurred in the trial of the indictment against me in the Supreme Court of the District of Columbia. This I positively deny.

On October 16, 1931, an indictment was returned against me by the Grand Jury of the Supreme Court of the District of Columbia, containing ten counts, eight of which charged me with aiding and abetting Miss Ada L. Burroughs, treasurer of the Headquarters Committee of the Anti-Smith Democrats, in failing to report contributions made by Mr. E. C. Jameson of New York, for said Committee, and two counts charging me with conspiring with Miss Burroughs to fail to report said contributions. This indictment was so defective that my attorneys promptly filed a demurrer and the case was argued in December, 1931, before Judge Proctor of the District Supreme Court. Owing to his illness the decision was not rendered until February 15, 1932; when he sustained the demurrer and dismissed the case.

Ordinarily this would have ended the court proceedings, but the District Attorney gave notice of an appeal and was so late in filing his brief that the case could not be heard by the District Court of Appeals until October 31, 1932 (a full year after the indictment was found), when it was argued and submitted. The Court of Appeals took no action on the case until February, 1933, when it appealed to the United States Supreme Court to determine the question of jurisdiction. This question of jurisdiction was argued before the Supreme Court in March, 1933, and in April, 1933, the Supreme Court decided that the Court of Appeals did have jurisdiction. The Court of Appeals on May 15, 1933, a year after the appeal was taken to it, reversed Judge Proctor's decision and ordered the case to be tried. Judge Van Ordell, one of the ablest members of the Court, filed a strong dissenting opinion, upholding Judge Proctor's decision.

An application was made to the Supreme Court of the United States for a writ of certiorari to grant a hearing of the case by that court. The Solicitor General of the United States agreed that the questions involved were of such importance that they should be settled before a trial was had. The application was granted on October 23, 1933, and the case set for hearing on December 6, 1933. On January 8, 1934, the Supreme Court rendered its decision, striking out the first eight counts of the indictment and leaving only the two charges of the conspiracy, with Justice McReynolds writing a vigorous dissenting opinion, insisting that all ten counts should be stricken out, declaring: "Here we have an example of what seems to me inordinate difficulty unnecessarily thrust upon the accused. An experienced trial judge was unable to find proper description of crime in any of the ten counts of the indictment. The Court of Appeals with a judge of long service dissenting, ruled that every count was sufficient. This Court being divided, now declares eight of the counts bad, but holds that two are sufficient. Surely such contrariety of opinion concerning allegations of the indictment indicates plainly enough that no man should be required to go to trial under it."

This bare statement of facts proves that there has been no delay whatever interposed by my attorneys. Nevertheless it required over two years, first in lower court, then in the Court of Appeals and twice in the United States Supreme Court, with very heavy expense, to secure my rights, as they were finally declared by the Supreme Court, when it struck out eight of the ten counts of the indictment, so that now the only charge on which the trial is to be held is that Miss Burroughs and myself conspired not to report the Jameson contributions. The District Attorney, if the Judge permits, may bring other matters into the trial, but the only actual charge now is conspiracy not to report these contributions.

On the afternoon of the Supreme Court's decision, January 8, 1934, I stated to the press that I insisted on speedy action by the Government, and my attorney promptly asked for an early date for the trial. The newly appointed District Attorney agreed that it be between the first and fifteenth of March, which date was satisfactory. But a week later he stated that he had changed his mind, and that the trial could not be held until April the 9th, and it was so announced by

his office to the press. My attorney immediately conferred with him and set before him the serious disadvantages to me from such delay. He was told that I would be unable to attend the meetings of the Board of Church Extension, of the Board of Missions, of the College of Bishops, of the Board of Temperance and Social Service of which I am president, and possible not even the General Conference itself. But these considerations did not change the decision of the District Attorney, so my attorney applied to the Court to fix the date of the trial not later than March 15th.

It was explained to the Court how important it was that I be permitted to attend the Church Boards mentioned above and especially the General Conference, and that if I were on trial in Washington, it would embarrass the General Conference itself in its procedure on questions concerning the passage of my character, my official administration and my future work. But the District Attorney still vigorously resisted the motion for an early date, stating that the work in his office was so heavy that he could not properly prepare to try the case before April the 9th, and that it would require at least three weeks for the trial. The Judge ruled that he could not require the Government to go to trial if the District Attorney insisted that he was not ready, and therefore the Judge said he would fix the date of the trial for April the 9th, or if I preferred would fix a date after the General Conference.

Those familiar with the work of the General Conference will realize how difficult a situation has developed. Should the trial begin on April 9th and require three weeks, the work of the General Conference would be well under way, and if there be delays as frequently occurs in a trial the Conference might be ready to adjourn before the trial is completed. In that event I would be on trial in the City of Washington, while the General Conference would be called upon to pass upon my character, official administration, and fitness for service, in Jackson, Miss., with no opportunity for me to be present to answer any questions or to make any statements concerning any matters which may arise on these very important questions of my character, official administration and physical condition.

On the other hand should the trial not be held until after the General Conference the Conference would be compelled to take its action concerning me, without knowing what would be the outcome of the trial.

I fully recognize and maintain that the Church is entirely independent of the State in its dealings with its members as to their moral character,—as to their innocence or guilt in connection with any charges which might be brought against them. And furthermore I am well aware that the State has frequently committed gross injustice in its exercise of power,—as witness John Bunyan, writing Pilgrim's Progress while in Bedford jail. But while the disadvantages to me of a trial as late as April 9th are very great, yet I have decided that it is better to accept that date with its possible complications than to wait until after the General Conference, which would necessarily compel the General Conference to take action independent of the outcome of the trial.

My vindictive enemies, political and otherwise, were reported to me as gleefully declaring when the indictment was secured that it would keep me tied up till the General Conference and so restrict my official activities that it would produce the impression upon the Church that I am ineffective and would ultimately result in my retirement as an active Bishop. And that brings me to the second matter of this statement.

(To Be Concluded Next Week)

FAMILY ALTARS OF PRAYER; SABBATH OBSERVANCE BY ALL; MORE BIBLE READING AND SYSTEMATIC GIVING—THE FOUR GREAT OBJECTIVES PRAYED FOR BY THE METHODIST BENEVOLENT ASSOCIATION

At its biennial meeting, February 21, 1934, in their office building next door to the Methodist Publishing House in Nashville, Tenn., the Methodist Benevolent Association unanimously adopted the following expression offered by Noah W. Cooper:

The Methodist Benevolent Association, with a Church-wide membership in biennial session, while regretting the decrease in total church contributions, yet rejoices in the increasing membership of our Methodist Episcopal Church, South, and in the hopeful signs of revival and progress attending our Church-wide Kingdom Extension meetings.

We believe a great revival is nigh; that our total contributions could be doubled with profit to all; and we pray for an advance and not a retreat in all our missionary enterprises.

We confidently expect our General Conference meeting at Jackson, Miss., April 26, 1934, to be a great inspiration and blessing to our Church. Among the many godly objectives that we pray it may help achieve are the following:

Family Altar of Prayer

The establishment in every home of the altar of daily family prayer.

Bible Reading

Daily reading and meditation upon the truth of sacred scriptures, with less emphasis on shows, movies and amusements.

Sabbath Observance

Keeping holy the Sabbath day; abstaining from all manner of money making work on Sunday, and helping each to have a similar weekly Sabbath rest. No nation, church or person can prosper while dishonoring God's Sabbath.

Systematic and Proportionate Giving

The achievement of these four godly objectives would mark a most wonderful advance for righteousness and salvation in our Church and country throughout the world.

At the same meeting the Association elected as directors for the next two years the following:

Bishop H. M. DuBose, Bishop Paul B. Kern; Dr. F. S. Parker, Louisiana; Dr. J. B. Chadwick, Alabama; Dr. G. B. Winton, Vanderbilt University; Dr. J. H. Shumaker, Nashville; Dr. E. F. Cook, Virginia; Dr. E. P. Anderson, Nashville; Dr. Curtis B. Haley, Nashville; Noah W. Cooper, Nashville; Dr. Ivan Lee Holt, Missouri; Dr. W. G. Cram, Kentucky; Rev. R. H. Hudgens, Tennessee; Rev. John Durrett, Tennessee; Mr. G. L. Morelock, Tennessee; Dr. W. F. Quillian, Georgia; Rev. T. C. Ragsdale, Tennessee; Rev. G. T. Rowe, Duke University; Mr. W. H. Fitzgerald, Nashville; Mr. Littell Rust, Nashville; Rev. R. S. Satterfield, Oklahoma; Rev. J. Q. Schisler, Arkansas; Rev. A. D. Betts, South Carolina; Rev. R. L. Jackson, Texas, and Rev. J. Paul Tyler, Maryland.

BELIEFS ABOUT GENERAL CONFERENCE

By Rev. Guy M. Hicks

In writing a brief "platform" or statement of some of my convictions about General Conference legislation, may I say that these convictions are not ironclad, but are subject to further thought and enlightenment. Furthermore, no statement of mine has any personal allusion to any church official, lay or clergy. I do not have a "chip on the shoulder" attitude, for the Church in its general and official capacity has ever been my friend.

I sincerely believe the bishops should be elected to continue in office up to age of retirement, as they now are. I believe the present system gives us leadership with authority, helps us to secure our most able men, minimizes "politics."

Each bishop should be required to live in his spiscopal area, and keep in closer touch with it.

I believe we need presiding elders in the Methodist Church; but in this "automobile age" we need fewer of them, perhaps half as many. I believe a presiding elder should serve only four years at a time, go back into the pastorate and be reasonably successful before he is eligible for re-appointment. This will save the usefulness of the office and also of the man as pastor.

I believe in Conference right, but feel there is a necessity for strong, centralized authority in the General Conference.

I believe in General and Conference apportionments, but I do believe the individual churches should have more voice in determining the amounts they will accept and will promise to pay. If the separate quarterly conferences can be inspired to vote the acceptance of apportionments and have their acceptance down on record, they will feel a greater responsibility toward raising the entire amount.

I believe in fewer "Special Days."

I believe it would be fairer for apportionments to be based solely on what churches are able to pay pastors and presiding elders salaries, to prevent the present ruthless cutting of church rolls and the consequent seeming loss to Methodism.

Concerning the great education program of our church, I sincerely believe that our Christian colleges should be distinctly Christian. If this is not done, we are doing no more than the average State or private school. If church schools actually produce Christian character, by all means we should continue as many of them as possible.

I believe in further co-ordination of our General Boards if it will not impair their usefulness.

I believe some plan should be made whereby our splendid church literature can be more widely circulated among our church membership.

I believe there should be a general rule and it should be absolutely obligatory for every church of every charge in Methodism to have a revival at least once a year. The type of revival may be made to suit local conditions, but we do need a time of special effort when everything else is forgotten except the saving of souls to Jesus Christ. As important and as strong as our educational program is—it is not enough!

DR. J. R. COUNTISS RESIGNS

Dr. J. R. Countiss, who has served many years as president of Grenada College, Grenada, Miss., has resigned, this to go into effect with the close of this session.

Few of our school men have given such long and acceptable service to the cause of Christian education. Dr. Countiss will be greatly missed in our educational counsels, and the church will be long in paying the debt it owes to this man who has rendered such princely and self-sacrificing service.

Dr. Countiss has not announced his plans for the future.

TO THE PASTORS AND PEOPLE OF NORTH MISSISSIPPI CONFERENCE, GREETINGS

Be it known unto you pastors, stewards, young people's organizations, and parents, Rev. W. C. Newman, a young man with a passionate love for youth, and a definite consecration that includes hard work, has been elected Dean of Grenada College, succeeding Rev. J. R. Countiss, D.D., whose resignation takes effect with the close of this semester.

Brother Newman is no novice in the field of youth, including their training. He has sufficient age to give dignity and poise, sufficient experience to give unhesitating driving power, sufficient insight to discover needs and meet them happily. He was the unanimous choice of the board of trustees. He was drafted. In no way did he seek or encourage this action. He even declined at the last moment until he faced the facts in evidence and the hope that so encouraged. Then he said yes with his accustomed assurance, and is putting everything he has in it. He deserves the co-operation and hearty, working sympathy of every pastor and leader in our Conference. By the time this letter appears he may be addressed at Grenada, Miss., care of Grenada College.

My brethren, we will deserve all the ill that comes to us if we fail to support in every way this brother of ours who has responded to the call of his Church and Lord so unselfishly. He is giving himself to a hard job cheerily, hopefully, happily. We will put every ounce of energy we have behind him. A dynamic spirituality already marks Grenada College. Newman will give it new fervor and new energy and emphasis. Methodist young women should give this school first place in their thinking. No school of the kind in the state is so well equipped for comfort and service. Nor was there ever a day when such a school was so much needed. We will carry on.

JAMES H. FELTS.

Grenada, Miss.

EPWORTH CHURCH CLOSES ITS DOORS

When the people arrived at Epworth Church, New Orleans, where the enterprising Rev. J. B. Grambling is pastor, they found the door nailed up. To the disappointed churchgoers was delivered this message:

"How would you feel if the doors of Epworth were to be closed for good?"

"We closed the main entrance with boards on March 4, as an illustration of what would happen within the next year unless every one makes an effort to help pay out. Each of the boards represent ten square feet of the ground upon which the church stands, and these square feet are offered for sale at \$5 each. The purchaser then donates it back to the board of trustees and in return receives a beautiful certificate showing that he has paid for the number designated. The names of the purchasers will be placed in the corner-stone box of the new church building.

One hundred and eighty of these 'square feet' were sold on Sunday, March 4, and \$900 worth

of the boards were removed from the door. This leaves \$800 worth of boards still up, which must be removed shortly. You can help to remove these boards by making application for your share of the 'Square Foot Certificates.' You can pay for them by the week or month, as there will be a young lady in the office at every service.

"It is up to you to say whether the doors of Epworth are to be closed."

NORTH MISSISSIPPI W. M. S. HOLD ANNUAL MEETING

The Woman's Missionary Society of the North Mississippi Conference convened at Okolona, Miss., March 20, to hold their twenty-third annual session, which will come to a close on Friday, March 23.

During this meeting there were inspirational addresses by some of our returned missionaries, also a representative from the Woman's Council at Nashville, as well as visitors from our own state who will bring to us messages of encouragement and inspiration. Ministers were gladly welcomed.

MRS. P. B. BROOKS, President.
MRS. G. C. JONES, Secretary.



MRS. GEO. S. SEXTON, JR.,
President Louisiana Woman's Missionary Society

May I take this opportunity to thank the Methodists of Louisiana for sending me as one of their lay representatives to our forthcoming General Conference? It is a wonderful chance to see and learn, and also to serve, for I shall express so far as possible the desires and convictions of our membership. I have no "platform," but I am talking with leaders and workers in various departments of our churches, and shall use my influence and vote to further more effective methods for extending the Kingdom.

Yours in service,

MRS. GEORGE SEXTON, JR.

TO THE WOMEN OF THE MISSISSIPPI CONFERENCE

The twenty-third annual meeting of the Woman's Missionary Society, Mississippi Conference, will convene in Vicksburg, April 3-5. We are looking forward to this meeting, expecting it to be one of information and inspiration.

Mrs. J. C. Handy, Council Vice-President, is to be our guest. Dr. W. G. Cram, General Secretary of the Board of Missions, is to be the speaker of the evening on Thursday.

We earnestly desire and urge every delegate to remain throughout the entire session.

MRS. T. B. COTTRELL, President;
MISS ELLA WAYNE ORMOND,
Corresponding Secretary.

THE MISSISSIPPI WOMAN'S MISSIONARY CONFERENCE

The Crawford Street Auxiliary, Vicksburg, Miss., is looking forward with pleasure to the coming of the Woman's Missionary Conference, April 3-5. We are expecting to entertain two delegates from each auxiliary in the Conference,

and have made arrangements for special low rates at the hotels for all other visitors and interested members.

MRS. P. E. CUNNINGHAM,
Chairman Entertainment Com.

NEWS ITEMS FROM MERIDIAN DISTRICT

By Dr. L. L. Cowen, Reporter

That we have a wide-awake and aggressively active presiding elder in Dr. Otto Porter, who succeeded that tall and splendid Saul erstwhile among us, Dr. Thos. J. O'Neil, is everywhere indicated by the varied and successful programs that have been launched and successfully carried out since Conference.

The District Educational Institute, held at Philadelphia, Miss., in the early part of January, followed by the Kingdom Extension Rally, held at East End Methodist Church, of Meridian, in the same month, to say nothing of the whirlwind campaigns for a deeper cultivation of the connectional spirit of historic Methodism, are but a few high lights revealing the work that is being done.

Recently a district-wide cultivation program along the lines of awakening the missionary conscience of churches within the Meridian district, culminating with a great missionary rally of all the Methodist churches of Meridian and those adjacent thereto, including all of the pastors, church lay leaders, Sunday school and missionary officers, was a fitting emphasis made to encourage our people to make a great "Self-Denial Thank Offering" on Easter Sunday.

Plans are going right ahead for a splendid district conference session, which has been called for April 17-18.

The District Standard Training School has been arranged for and will be held right after the coming session of our General Conference.

Throughout the district there is an increasing awakening upon the part of the people in the total program of the Church, and our pastors are responding to the dynamic type of leadership with a fine enthusiasm. Once a month all of the pastors of the district share in the Methodist Pastor's Conference, held at the Central Methodist Church, and this contributes greatly to the revival of the interest of all the ministers in the whole program of the work of the Church, while the local Methodist ministers meet each week at the church to keep alive the spirit of the Christian brotherhood.

General finances throughout the district, if anything, are improving and there is a hopeful sign that our people are responding as never before to the challenge of "The Sound of the Trumpets."

THE COLE LECTURES

Early in April, 1934, Vanderbilt University will offer to the public of Nashville and vicinity the annual Cole Lectures. The series of six lectures will be given in the University chapel, beginning, Friday evening, April 6, continuing Sunday afternoon, April 8, and on four successive evenings following. The lecturer for 1934 is the Rev. Dr. Shailer Mathews, Dean Emeritus of the Divinity School of Chicago University. Dr. Mathews is spending the winter in India as lecturer in the Barrows Foundation of Chicago University. He is giving one or more addresses in each of the important centers of India. The theme chosen by him for the series in Nashville is "Creative Christianity." In a recent letter, written from Allahabad, India, he writes that his experiences in that country are supplying him with fresh insights which he is sure will enhance the value and interest of the addresses to be given in Nashville.

G. B. WINTON, Dean.

VANDERBILT RURAL CHURCH SCHOOL

The date for the Rural Church School of the School of Religion of Vanderbilt University is set this year, following the custom of several previous sessions, in the two weeks immediately after Easter Sunday, April 2-13. The interest of this school will once more be enhanced by the delivery at the same time of the Cole Lectures.

The facilities of the beautiful educational building of the West End Methodist Church will again be available, and comfortable plans for room and board will be made. The cost should not exceed \$25 for the two weeks. Tuition is free, and a limited number of scholarships covering also room and board will be available. Application blanks for these and other literature will be supplied on request. Correspondents may address letters to the School of Religion, Vanderbilt University, Nashville, Tenn.

G. B. WINTON, Dean.

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

D. B. RAULINS, D.D., Editor

C. MILTON CHALMERS, Manager

Published every Thursday by the Publishing Committee for the Louisiana, the Mississippi, and the North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917; authorized Oct. 30, 1918.

PUBLISHING COMMITTEE

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North Mississippi Conference—Rev. J. H. Felts, Rev. L. M. Lipscomb, Rev. V. C. Curtis, D.D.

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Mississippi Conference—Rev. J. L. Decell, D.D., Rev. Jas. W. Sells.

North Mississippi Conference—Rev. V. C. Curtis, D.D., Rev. W. R. Lott.

TERMS:

Subscription Rates: One year, \$1.00; six months, \$0.50. To superannuates and widows of preachers, \$1.00

Editorial

(Continued from Page One)

"dole system" into the ministry and rob the preacher somewhat of his sense of responsibility and self-respect? Where does the appointing power receive the authority to take care of any man? Are appointments his with which to reward or "take care" of a man? Does a man go into the ministry to be "taken care of, that he may eat a piece of bread?" It is the supreme business of appointing power to take care of the church, and men should be fitted to that pattern. Paul appointed Titus to Crete, not to take care of him, but rather that he might take care of those gluttonous and worthless Cretans, who would hardly turn over their hands for any remuneration for the "young brother." But Jesus had died for the Cretans. So Titus must stay and tell them about it.

* * *

NOT MANY PREACHERS are destroyed by a hard work or low salary, and not many are made by easy circumstances and a "better salary." Crete was the making of Titus, whether his ministry had much effect upon them or not. But it is very hard for us to get our consent to be "made." We are already finished. Sometimes we are Browning's finished and finite clods, untroubled by a spark.

And this all helps to explain the uncertain and unsteady progress of the church. It hardly ever passes the preacher on the road to the goal of perfection.

Of course there are some incidental factors in the appointment of a preacher, and they are not to be overlooked. They have their importance. But these incidental factors, however important, should not determine the appointment. The question is not what "grade" of appointment he has served, nor the salary he has drawn; but rather, is he fitted for the place, and will the church and Kingdom be served best by his ministry?

I got in late, but as I took my seat I heard the Bishop ask, "Are all the preachers blameless in their life and official administration?"

* * *

THEIR WORKS FOLLOW THEM. The other day New Orleans Methodism lost a valuable member and the church militant a faithful soldier.

Mrs. Mary M. Jamieson, aged 75, widow of the late Hugh Jamieson, Jr., who was publisher of the New Orleans Christian Advocate during the editorships of Bishops Linus Parker and Charles Betts Galloway and Dr. C. W. Carter, has passed to her reward.

This couple married while active members of the old Carondelet Street Church, later having their membership transferred to Carrollton Avenue Church.

Mrs. Jamieson personally distributed several thousand Bibles to the boys at all New Orleans camps during the World War. She also visited the sick soldiers in the hospitals, bringing flowers grown in her own garden. She always held

in tender and appreciative memory the boys, by hundreds, both in the States and overseas, to whom she gave Bibles and from whom she afterwards received letters.

From a Baptist pastor at Naples, Texas, Mrs. Jamieson, in 1923, received this letter regarding one of the boys to whom she gave a Bible:

"During the World War you must have been one of the ambassadors of Christ. Among the effects of Emery E. Nixon, son of Dr. A. M. Nixon, was found one of the War Bibles which was presented by you to Emery with reference to Phil. 4: 13.

"This Bible was held in tender sacredness by this worthy young man who fell at his post on October 3, 1918. It will be of great consolation to you to know that your gift was not in vain. I was in the home of Dr. Nixon for a period of some weeks, and find that they are in no wise uneasy as to the final resting-place of their son."

Mrs. Jamieson was the mother of seven children, one of whom is Rev. H. W. Jamieson, associate pastor of Dr. Bob Shuler, Trinity Church, Los Angeles, Calif.

OUR WEEKLY PARTY

From Mrs. Mary Elliott, of Rolling Fork, Miss., comes a letter of commendation containing subscriptions.

Mrs. G. C. Lee, of Sandel, La., reports that the Missionary Society of Prospect church won the banner at the recent zone meeting.

GENERAL CONFERENCE NUMBER

Our great General Conference Souvenir Number of the Advocate, an edition of approximately forty pages printed on good book paper, carrying stories of Methodist history in Louisiana and Mississippi, past and current, and featuring our colleges, orphanages, hospital and other enterprises of our great Church, accompanied by a number of interesting pictures of places and people, will be out about April 12.

This number of the Advocate will sell for twenty-five cents per copy, but to all present subscribers not in arrears and those subscribing before that date will receive this special number without additional cost.

Many will wish additional copies of this number for their friends. Please let us know at once how many copies you desire in order that we may know how many papers to issue.

Pastors are urged to send in the names of all new subscribers secured to date on the Advocate circulation campaign now in progress so that we may include this General Conference number as a part of their regular annual subscription at the \$1.00 subscription rate.

Any and all profits that may accrue from this special number will go directly to the Advocate.

Good reports come from First Church, Greenwood, Miss., as the work goes forward, under the leadership of Rev. E. H. Cunningham.

"It looks as if we are going to have good results on this district for Kingdom Extension," writes Dr. Geo. S. Sexton, presiding elder, Shreveport District.

Rev. Alonzo Early, pastor at Elizabeth, La., says, "We are doing fine, and the church is doing good work." Supporting evidence in the form of subscriptions was enclosed.

"Please renew my subscription," writes Mrs. J. H. Brown, Jonesboro, La., "I do not wish to miss a copy." Mrs. Brown is now 80 and her father was a charter subscriber to the Advocate.

Dr. W. D. Weatherford, president of the Southern Y. M. C. A. College, Nashville, Tenn., has just made profitable visits to Centenary and Millsaps along with other colleges of our section.

Rev. E. W. Ulmer, pastor at Sumrall, Miss., reports good prospects for the Advocate campaign in his church. His first goal is a subscription for each official home. He hopes to go beyond that.

Dr. B. F. Rogers, presiding elder of the Lake Charles District, has had flu. The first round it got him down, but he came back strong and is out again. He reports splendid advancement on the district.

We deeply regret the failure of announcement of North Mississippi Conference Woman's Missionary Society meeting to be held at Okalona, March 20-23, to reach us in time for place in last week's issue.

From Trinity Church, Ruston, La., a Kingdom Extension offering of \$400 goes forward to Nashville. Have you sent yours? Rev. H. L. Johns, pastor at Ruston, is enjoying great co-operation in the work of the church.

Mrs. C. M. Martin, of East End Church, Meridian, Miss., is handling the Advocate subscriptions. We are not uneasy about the list that will come in shortly. Dr. J. L. Neill, the new pastor, is much appreciated.

"Rev. M. W. Beadle, pastor at Lake Arthur, La., is first to report money raised for the Golden Cross this year," writes Rev. L. W. Cain, Conference Director. He asks that you secure your contribution and forward same to him, Box 393, Winnsboro.

Under the leadership of the pastor, Rev. L. E. Alford, our people at Canton, Miss., are planning to participate in a centennial program for the city of Canton, March 22-27. "We want to magnify the religious life of the community at that time," says the pastor.

Dr. D. M. Key, president of Millsaps College, while on business in the city, called at our office last week. Accompanied by President Few, of Duke University, he was looking after the affairs of a committee on scholarship standards for the Southern Association.

Dr. V. C. Curtis, presiding elder of the Columbus District, reports that he is on the road back to health. Says when they finally got him in the hospital in Memphis it was discovered that he was in need of more repairs than he had thought. But you cannot keep a good man down.

"We had a week-end Institute for the Intermediates here in Arcadia, March 9-10, and it proved to be the largest held in the Ruston District during the year. We had eighty in attendance and issued 61 certificates." This is from Rev. J. H. Bowdon, pastor at Arcadia, La.

Bishop Hoyt M. Dobbs, president of the Board of Trustees of Centenary College, recently made his annual visit to the college, addressing the students upon the commandment, "Honor thy father and thy mother that thy days may be long on the earth which the Lord thy God giveth thee."

Forty-two members have been added to the roll of First Church, Lake Charles, La., since December 1, 1933. Congratulations to the pastor, Rev. E. C. Gunn, and his good workers. They have their eyes on about 300 in the city who should be identified with the church. Here's hoping they reach them.

The Vicksburg Y. M. C. A. is running for the spring and autumn seasons a series of lectures given on serious, timely subjects by the resident pastors of the city; and on Tuesday evening, March 13, Rev. J. F. Campbell, our pastor of Crawford Street Church, lectured on "Things That Endure."

Good news from Crystal Springs, Miss., where Rev. J. L. Carter is leading the forces: "A good committee is at work getting subscriptions for the Advocate. They will soon be ready to report. Eleven juniors have offered themselves for membership in the church. These will be received on Easter Sunday."

From President Cline of Centenary College we have this word: "The Athletic program at Centenary College is in accordance with the S. I. A. A. rules. The impression left following the meeting recently held is that specific charges existing against athletic conditions at the local college are erroneous."

Ladies, look out for your laurels. Under the leadership of Mrs. Lonnie Clark, president, and her committee, the Missionary Society of First Church, Lake Charles, La., has reached a membership of about 200, whereas a membership of only 88 was reported in 1932. Let us give them a hand and give them our dust for awhile.

From the Bulletin of our church at Inverness, Miss., we see that the pastor, Rev. W. I. Henley, is pulling for the Advocate. Brother Henley, have you reminded your people that if they subscribe now they will receive our great special General Conference Number? It will sell for 25c a copy, but to subscribers it will be no additional cost.

Rev. S. A. Brown, pastor of our church at Drew, Miss., insists that the church is living up to its high reputation. As supporting evidence he tells of the collection boxes which have been placed in the homes of the people. At the end of two months these boxes were opened on a

special occasion. The amount, which was for benevolences, was \$253.84. We are convinced.

Rev. J. A. Alford, who was assigned to the Covington-Slidell charge at the late session of the Louisiana Conference, requests us to announce that his address is Covington, La., and not Slidell as indicated in the directory of the Louisiana Conference Annual. May we suggest that each pastor make this correction in their copies of the Annual so that any mail directed to Brother Alford will be delivered promptly?

Half of the period set aside by resolutions of the patronizing Conferences of the Advocate is almost gone and only a very few pastors have returned the quota cards to their respective presiding elders to date. May we urge those who have not already done so, to immediately fill in the information requested and forward the card as directed? March and April is the time. If every pastor does his part the goal of 10,000 subscriptions will be easily reached.

A telegram received this afternoon by Rev. and Mrs. H. G. Hawkins, Vicksburg, from Miami, Okla., announces that their niece, Miss Stella Galloway, a graduate of the Vicksburg High School in 1933, was today elected national president of the Phi Theta Kappa for the ensuing twelve-month period. Miss Galloway is this session a student of Whitworth College, and along with other Whitworth students she has been this week in attendance upon the annual convention of this scholastic fraternity, at Miami. Membership is granted by faculties for scholastic and all-around extra-curricular achievements and qualities.

Mrs. R. H. Wynn, now of Houston, Texas, chairman of the Committee on Spiritual Life in her church, has distributed several hundred copies of "The Fellowship of Prayer" among the ladies. She reports that she is receiving very gratifying reports from those who are using it in their Lenten season devotions. Sister Wynn, a very few years ago began her use of the booklet, a copy of which had been presented by Mr. A. M. Mayo, Lake Charles, La. For the past three years Brother Mayo has been sending out this little booklet in increasing numbers and rejoices in the multiplying returns in grateful and much profited readers.

Jackson, Miss., is encouraging inter-faith understanding. From a late bulletin we have this: "For the first time in the history of this community, Catholic, Protestant, and Jewish students were gathered together at one meeting. The occasion was a joint meeting of all the schools of Jackson, including the Catholic school, to listen to addresses on religious freedom made by Chief Justice Sydney Smith of the Supreme Court of Mississippi, Monsignor P. O'Reilly, of St. Peter's Catholic Parish, and Dr. Myer Lovitt, rabbi of Temple Beth Israel. Dr. Lovitt has been invited to repeat his address before the students of Millsaps College."

A LAYMAN AND KINGDOM EXTENSION

The other day I looked over the shoulder of a pastor while he was reading his morning mail. (Of course, this is ill-mannered, but an editor is a special case.) As he ripped open a letter from a layman of his church and spread it out, I saw this:

"Dear Pastor:

"I believe in Kingdom Extension.

"When we stop extending we start retreating. It is just a matter of choice. We either are willing to pay the price of extending the Kingdom of Jesus Christ or have others extend their gods, Baal, Materialism and such, into our territory.

"As I cannot be at church Sunday am attaching check to help the cause. If you fall short of what you seek, you may call on me for more."

Such a spirit as this on the part of our laymen and preachers generally would check the invasion of materialism and give the Kingdom of God a new momentum.

D. B. R.

"BREEZY KNOTS"

The Seashore District is breezing along, making, from all reports, satisfactory knots per quarter in progress. All of the district, group and zone meetings have been large and enthusiastic gatherings.

About one hundred new members were reported to the presiding elder during his first round of conferences, and between four hundred and five

hundred dollars had been paid on the Benevolences.

These words are from M. L. McCormick, who is in his fourth year at Lumberton: "We are in the midst of a building program. We are building an annex to the church. It will contain a social hall 38x25 feet, two Sunday school rooms and a kitchen. We hope to complete it by next week and we are expecting it to be free of debt."

The church building at Escatawpa has been remodeled and the parsonage is about to receive the same kind of tonic. S. E. Flurry is the pastor.

Beulah church, on the Coalville charge, where H. W. F. Vaughan presides, has been renovated.

The last time we heard from Dr. Alsworth, of Picayune, they were about to begin the erection of a modern Sunday school annex there.

Many other things the pastors and members of this district are doing, and much we reserve for our next letter.

We find our district parsonage a most cheerful home at all times, but it seems especially so the last few weeks, and this may be the why: Master Allen Caughman Wicker came to Homer, La., February 1, and Miss Ora Nell Crawford arrived at Rolling Fork, Miss., February 13, and both of them claim our presiding elder for their grandfather!

Gatlin, Gun, and all, we go Strait to Wiggins, April 12-13, for the district conference.

REPORTER.

REV. T. J. O'NEIL LIKES HIS ADVOCATE

Dear Dr. Raulins: Please permit me to speak through the columns of our Conference organ, my estimate of that valuable paper. The New Orleans Christian Advocate is truly an assistant pastor to any Methodist preacher who labors within the territory it serves, if it is properly used. The editorials are dignified, instructive, and inspirational. The "Weekly Party" makes possible for all the preachers and the laity within the patronizing Conferences to hear frequently from each other, and to know the high points of the work that is being done by our busy church. Almost every issue of the paper carries contributed articles that are worth more than a whole year's subscription to the paper.

The mechanical organism and physical appearance of the paper are such as should commend it to every Methodist family, and the modest price of one dollar per year certainly brings it within the economic reach of everyone who appreciates good literature. We can invest a dollar in a picture show, a ball game, or a "social spin" and all the return we get is a few minutes' thrill. If we invest a dollar in the New Orleans Christian Advocate, we have fifty-two visits from a friend that brings to us both pleasure and profit.

T. J. O'NEIL,

Presiding Elder Seashore District.
Gulfport, Miss.

HATTIESBURG DISTRICT NOTES

Rev. R. H. Clegg, Reporter

Rev. A. B. Barry is giving a good account of himself at Kingston Laurel. His second year begins well. He says the church is best organized he has had a church in some time. The stewards increased the salary three hundred dollars for this year over last and keeping up with payments in a splendid way.

Rev. E. A. Kelley, the new pastor at West Laurel, is in high favor with the people of his church. He is getting the situation in hand and prospects are for a good year.

Brother Ulmer, at Sumrall, has been well received and the work starts off with a bright outlook. He has had a revival meeting with eleven additions to the church. Good congregations are attending the services. At the first quarterly conference one-fourth of the salaries for the year were paid and twenty-five dollars on the benevolences.

Brother L. L. Matheny has been cordially received on his charge, Waynesboro circuit, for the fourth year. He is planning a thorough Kingdom Extension program in every church on the charge, concluding at all churches by Easter Sunday.

Main Street, Hattiesburg, observed its fiftieth anniversary last Sunday evening, with appropriate program. There is new life in every department of the church. The pastor reports he never served a church where a greater spirit of harmony prevailed in all activities. They are plan-

ning to pay their installment of the church debt this year, make a good showing on the benevolences and pay the pastor's salary in full, which is an increase of three hundred dollars over amount paid in 1933.

Court Street is making progress also. They are looking after financial interests of the church. Have had a number of additions to membership. The outstanding achievement is the conversion of the Priscaillin Circle into a regular Missionary Society, which has just taken place. Brother Schultz, the pastor, is in high favor with the membership of the church.

Broad Street is happy over the fact that the sessions of the next Annual Conference is to be held in that church; also they are grateful for the fine spirit of co-operation manifested by all other congregations of the city in their willingness to help entertain the members of the Conference in their homes. There has been ten additions to the church this Conference year.

Two groups of pastors and laymen of the district held their meetings in February, with good attendance and interesting programs prepared. There is a gradual upward look throughout the district.

NEW ORLEANS DISTRICT CONFERENCE

Slidell will entertain the New Orleans District Conference, April 9 and 10, hours of meeting not yet given. Pastors are kindly requested to send names of the delegates from their respective charges who will attend the Conference to Mrs. I. M. Robert, Slidell, La., chairman entertainment committee, how and when they will arrive. This is quite important. We will be glad to have you
J. A. ALFORD, Pastor.

REV. GEORGE D. ANDERS GOES HOME

Rev. G. D. Anders, superannuate member of the Mississippi Conference; father of Rev. Dan F. Anders, pastor at Zachary, La., and Mrs. B. L. Sutherland, Jackson, Miss.; passed away on the morning of March 15. Funeral services were conducted from Capitol Street Church the following afternoon, same being conducted by Drs. A. J. Smith, pastor of Capitol Street, and J. L. Decell, pastor Galloway Memorial Church. Other pastors of the city acted as pallbearers.

LISTEN, LOUISIANA PASTORS!

By Dr. A. W. Turner

You doubtless know the Supreme Court of Louisiana recently rendered a decision declaring Louisiana now has no local option law, all of Louisiana becoming wet, and no parish, ward or municipality has a right to vote to put saloons out or to keep them out where they have not already opened for business.

The Louisiana Legislature meets May 14, 1934, and the Legislature may restore our local option law. Do you want to help get this law restored? Some don't care enough about it to do anything. If you care, will you please appoint a committee from your charge to confer at once with the member or members of the Legislature from your parish, respectfully asking them to support a local option bill with the parish as the unit?

You will need to act promptly, as there isn't much time before the Legislature meets. Approach your legislators in a respectful way and appeal to them on the fairness of such a law, allowing each parish by a vote of the people to decide whether or not they will keep the saloon, by whatever name it is called.

I know your legislator will listen to his constituency when he will not to anyone else.

If you are interested, act now, please.

On with the battle.

Shreveport, La.

PREACHERS, COME IN YOUR CARS

I appreciate the publicity you have given the Prohibition Conference, to be held in Alexandria, La., on April 3, beginning at 10 a.m. The fact that there is now no legislation protecting dry territory in Louisiana makes this conference a most important gathering for religious workers of all faiths. I want to suggest that pastors form groups to bring cars loaded with leaders to this meeting. We hope to have an interesting program and form plans which will be far reaching.

T. W. GAYER,

Pres. Louisiana Prohibition Alliance.

BEDSPREAD CROCHET



STRIKES THE NEW
COLOR NOTE—
with Lily Mercerized
Crochet Yarns

A New Rainbow Spread
illustrated in color,
with complete direc-
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Lily Mills, Shelby, N. C.
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COUGHS

Don't let them get a strangle hold. Fight germs quickly. Creomulsion combines the 7 best helps known to modern science. Powerful but harmless. Pleasant to take. No Narcotics. Your own druggist is authorized to refund your money on the spot if your cough or cold is not relieved by Creomulsion.

(Adv.)

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Bring Joyous Relief

Want to be rid of rheumatism, or neuritis pain? Want to feel good, years younger and enjoy life again? Well, just try this inexpensive and effective lemon juice mixture. Get a package of the REV PRESCRIPTION. Dissolve it at home in a quart of water, add the juice of 4 lemons. A few cents a day is all it costs. If you're not free from pain and feeling better within three or four days you can get your money back. For sale, recommended and guaranteed by all leading druggists. Any druggist will get it for you, if not write to Homix, Inc., 54 W. Illinois, Chicago, Ill.

Do You Have Headaches?

Take CAPUDINE

Ease the Pain Promptly

It is a well balanced Prescription of several ingredients so proportioned that it brings quickest relief.

Capudine is liquid—already dissolved—easy on the stomach and is assimilated at once thereby producing quickest relief.

Good for cold aches, back aches and muscle aches and pains also.

10c, 30c, and 60c at drug stores.

MISSISSIPPI YOUNG PEOPLE

By Louise Green, Reporter

On March 9, the Laurel Young People's Union met at Ellisville for their union meeting. There were 61 present, including representatives from Kingston Church, Laurel, West Laurel Church, First Church, Laurel, and the Methodist Church of Ellisville. The union was honored by having as their guests Rev. R. H. Clegg, pastor of Broad Street Church, Hattiesburg; Mr. Camack Wicht, president of Hattiesburg City Union, Hattiesburg, and Miss Grace McCann, district director, Hattiesburg.

Mr. Bradford, First Church, Laurel, had the devotional in charge, after which Mr. Camack Wicht gave a very good talk on the Organization of the Young People's Union. Mr. Wicht has been president of the Hattiesburg union for two consecutive years, and his work has been a great benefit to the young people of that union. Brother Clegg talked on the Organization of the Young People's Department. He has also meant a great deal to the Hattiesburg young people and union, and he, too, presented, through his talk, ideas that might be used in this union. Miss McCann talked on the work of the district. Miss McCann has just recently been appointed district director, and she is working earnestly to make this district an "A" district.

A more enthusiastic group can not be found anywhere—this union is aspiring to become the best union in the entire district, and they are heading for just that.

West Laurel Church led the recreational part of the program.

The following officers were elected: president, Frank Graham, Ellisville; vice-president, Herbert Holt, Kingston Church, Laurel; secretary, Dorothy Bailey, Ellisville; treasurer, Elmyra Burns, West Laurel Church; publicity chairman, Virginia Whetoker, First Church, Laurel.

* * *

April 25 is a very important date. The General Conference is to be held in Jackson on that date, and all the young people from all over Southern Methodism are especially invited.

* * *

The Main Street League, of Hatties-

burg, has just ended their membership drive with a big banquet. The drive has been going on for four weeks, and not only has the enrollment increased, but a great deal of interest has been aroused. Mrs. Woodruff, sponsor, stated that for this month two outstanding things had been planned outside of the regular work. These are a program to be presented at one of the C. C. C. Camps, and the presentation of a play.

It has been reported that this League was going to be well represented at the 1934 assembly.

I don't think the Hattiesburg District has forgotten the bottle of "Catch Up" that was given them at the 1932 assembly. Let's see how much nearer the front they get this year.

TALLULAH ON THE MARCH

The work of the Tallulah Church is progressing splendidly under the capable leadership of Rev. C. K. Smith, with an increase in the congregations at both Sunday and mid-week services. Interest on the church building debt and a substantial sum on the principal was paid on February 25. The financial situation is very satisfactory, salaries and expenses having been paid up to date. There was also a gratifying response to the Kingdom Extension program resulting in a 400 per cent increase over last year.

A Sunday school has been organized at Sondheimer with a fine attendance and a missionary preaching appointment. A small chapel has been constructed and paid for at Lake One, part of the Tallulah mission, presided over by Rev. Alton McCready.

MRS. ERLE REED.

LAKE CHARLES DISTRICT NEWS

The people of the various charges in the Lake Charles District are concerned about the comfort of their pastors and their families. Since the Annual Conference the following improvements have been made on the parsonages:

At Many, Rev. W. T. Gray, pastor, the parsonage has been repainted inside and out and new papers put on the walls. Some very attractive antique furniture has been newly upholstered.

A new roof has been put on the parsonage at Eunice, Rev. J. A. Knight, pastor. This was done before the recent flood.

At Lafayette papering and painting was quickly done shortly after the arrival of Dr. and Mrs. Harper.

The parsonage at Crowley was treated to a new dress on the inside from top to bottom for their new pastor, Rev. G. W. Dameron.

Considerable improvement was made on the parsonage at Leesville in the way of papering, painting and the addition of some new furniture. Rev. F. C. Collins is the happy pastor.

Vinton has paid more than \$100 on furniture already in their comfortable parsonage which is occupied by Rev. A. D. George and family.

The district parsonage has had considerable new furniture placed in it and one room papered, much to the delight of the presiding elder and his family.

The old parsonage building at Sul-

phur has been repaired and made useful for church school purposes, Rev. T. F. King serves these fine people.

In every instance the Missionary Society has provided most of the money for these improvements. In addition to this fine record the Lake Charles District Missionary Societies during the past year paid the largest percentage of their pledges and report the largest gain in membership in the Conference. Mrs. J. N. McDonald, of Leesville, is the district secretary, than whom there is no better.

NEW ORLEANS' SHOPPING GUIDE

FOR BETTER ROASTING MEATS ALWAYS REMEMBER



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AND YOU CAN'T GO WRONG

The West Side's Leading Florist
Weddings, Funerals and Organization
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Flowers For All Occasions

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Opposite Touro New Orleans

Whose Fault?



The Boy or Girl Who Refuses to Eat

"What have I ever done to deserve a child who refuses to eat, and is just skin and bones?" The mother who asks that question might be surprised to learn that she alone is to blame. She knows a lack of appetite is the sign of a clogged system, but does the wrong thing to remedy the condition. A violent cathartic that upsets the stomach pulls down a child like a spell of sickness. It often forms the laxative habit. A more sensible way of regulating children is explained in the column to the right:



It's a lucky girl whose mother knows how to regulate her children's bowels without some strong, evil-tasting cathartic that upsets the system and ruins their appetite! Whenever sluggishness coats the little tongue, makes the whites of the eyes a bilious yellow, or a child is headachy and fretful, just try pure California Syrup of Figs. The senna in this fruity laxative is so agreeable to take, so natural in action! Get real California Syrup of Figs at any drug store. The bottle should say 'California'.

METHODIST BENEVOLENT ASSOCIATION FOR LIFE INSURANCE

(Chartered 1903)

PURPOSE

To provide homes and support for widows, orphans, disabled and aged ministers and members of the M. E. Church, South, by a practical business insurance system on safe at cost rates.

PROGRAM FOR 1934

Our goal: to multiply membership by members securing additional policies on themselves and on all members of their families and friends, ages from 1 to 60.

POLICY PLANS

Whole Life, 20-Premium Life, 20- and 15-Year Endowment, Endowment at 60, 65, or 70. Disability-Annuity and Juvenile on Term and Endowment at age 21 for education.

WRITE

J. H. SHUMAKER, General Secretary

HOME OFFICE:

Association Building, 808 Broadway,
Nashville, Tennessee

HEADACHES

Yield Quicker

To This RELIABLE

"Balanced Prescription"

It's bad enough to have a headache, it's worse to take chances with unbalanced UNSAFE imitations which may upset your stomach and leave a "Heart-Shocking" after-effect. STANBACK, the ONE "Balanced Prescription," contains exactly the proper amount of each pain-relieving agent to insure both SPEEDY and RELIABLE relief. STANBACK also gives quickest relief from Neuralgia, periodic and muscular aches and pains due to inorganic causes. Ask for STANBACK and for your PROTECTION, make sure you get STANBACK.—10c.—Adv.



Quick, Safe Relief
For Eyes Irritated
By Exposure To
Sun, Wind and Dust
At All Drug Stores

Write Murine Co., Dpt. J, Chicago, for Free Book

Buying Drugs
Blindfolded
A Great Folly

Doctors throughout the world agree there is no greater folly than to buy and take unknown drugs. Ask your own doctor.

So—when you go into a store for real Bayer Aspirin, see that you get it.

Remember that doctors endorse Genuine Bayer Aspirin as SAFE relief for headache, colds, sore throat, pains of rheumatism and neuritis, etc.

Just remember this. Demand and get Genuine Bayer Aspirin.

Genuine
Bayer Aspirin
does not harm
the heart



MEMBER N. R. A.

A PASTOR AND KINGDOM EXTENSION

Dear Dr. Sexton: The following is the Kingdom Extension report for Belcher-Gilliam charge:

1. A copy of the "Sound of Trumpets" placed in every Methodist home in Belcher and Gilliam.

2. Classes taught in both churches.

3. Every member given a sacrificial offering envelope.

4. Sermons preached on Missions and offering taken as follows:

Belcher\$45.55
Gilliam 75.66

\$121.21

Last year the entire amount for both churches was \$52.00.

IRA W. FLOWERS, P. C.

BROOKHAVEN DISTRICT PASTORS STUDY THEIR JOBS

Northern Division, Pastor's Group, Bethesda Church, Gallman charge.

Theme: A study of the local board of Christian Education, with special reference to the three new divisions.

Aim: To familiarize ourselves with the program of Christian Education through the local church, as set forth by the General Conference of 1930.

10:00: Devotions—A. S. Byrd, pastor Barlow circuit.

10:15: The Setup of the Local Board of Christian Education—Rev. C. W. Crisler, presiding elder.

10:45: Organizing and Administering the Children's Division in the Local Church—Mrs. J. L. Carter, Conference director of children's work.

11:15: The Young People's Division in the Local Church—Rev. I. H. Sells, Conference Executive Secretary.

1:15: The Adult Division in the Local Church—Prof. E. F. Pickett, District Director of Adult Work.

1:45: Open forum.

Each pastor is requested to list questions that constitute problems in the functions of the local church.

J. L. CARTER, Group chairman.

J. C. JACKSON, Group secretary.

NEWS FROM THE SHREVEPORT DISTRICT

Rev. L. W. Smart, Reporter

It seems that everything is going on fine in the Shreveport District, from reports coming in from the various charges.

Dr. George S. Sexton, presiding elder of the district, reports 175 accessions to the church in his district since the Annual Conference.

He says that 73 per cent of pastors and presiding elder's salary paid up to date. Six charges have paid in full the first quarter. This is an increase of 25 per cent over the first quarter last year.

There are 8 charges making additions to churches and parsonages, planning new parsonages, and paying old church debts.

Several of the churches have made substantial collections on the Conference benevolences.

Reports to date on Kingdom Extension make certain that the district will pay more than double what it paid last year.

Increased interest in the work of the church is evidenced by a large increase in attendance at quarterly conferences and at regular preaching services of the pastor.

NOTES FROM ABERDEEN DISTRICT

Rev. W. R. Lott, District Reporter

Miss Teeny Fowlkes was buried from Greenbrier Church, March 4. Rev. W. R. Lott, assisted by Rev. C. T. Floyd and Rev. J. M. Walker, pastor of the Baptist Church at Aberdeen, conducted the service. Miss Fowlkes had been district director of the Children's Division for the past year, but had resigned on account of her health. All who knew her loved her for her

works' sake. She worked in an ever-widening circle for the children of the church.

Rev. W. L. Atkins is to be the preacher at the May meeting of District Ministers' Association, at Verona. The meeting at Smithville, Mar. 6, was well attended and interesting.

District Conference will be held at Pontotoc, April 19 and 20.

The play for young people, entitled "A Million Jobs Awaiting," was given at Aberdeen Sunday night the 11th to a large audience. Mrs. Hal Heard and Mrs. E. E. Holley, workers in young people's division in that church, directed the program and the play. During the four Sundays in March each Sunday has been observed as a special day for children, young people, women and men. A revival will be conducted by the pastor, Rev. W. R. Lott, beginning fourth Sunday.

HATTIESBURG DISTRICT PREACHERS MEET

The eastern group of the Hattiesburg District will meet at Waynesboro, at 10:00 a.m., Thursday, April 5. The meeting will be devoted to a program on Methodism, which program has been arranged as follows.

Morning

Paper: The Origin of Methodism; Its early success and meaning to the world—by Rev. E. L. Ledbetter, Rich-ton.

Paper: The World of the Preacher-in-charge, as Set Forth in the Discipline—by Rev. H. L. Norton, Shu-buta.

Paper: The Obligations of Church Membership—by Rev. A. B. Barry, Laurel.

Sermon: The Witness of the Spirit—by Rev. J. T. Leggett, P. E., Hattiesburg.

Afternoon

Paper: Methodism and Evangelism—by Rev. Geo. H. Jones, Montrose.

Paper: Christian Perfection—by Rev. W. H. McRaney, Matherville.

Paper: Depravity: Its fact, nature, and cure—by Rev. W. J. Ferguson, Laurel.

Paper: The Future of Methodism—by Rev. L. J. Power, Hattiesburg.

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Musical Comedies, Operettas, Vaudeville Acts, Minstrels, Comedy Songs, Make-up Goods. Catalog Free
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Next Time You Buy
a Laxative, Be Sure
To Try Black-Draught

Because so many men and women have told their friends how they like Thedford's Black-Draught, it is one of the largest-selling laxatives. Here's a typical case: "I take Black-Draught for constipation which, until relieved, causes me to have a dull, tired feeling and severe headaches which unfit me for my work," writes Mr. W. D. Stewart, of Tallassee, Ala. "A friend told me to try Black-Draught, and he was a friend indeed, for Black-Draught has saved me dollars and has helped me to work." . . . Get a package today, price 25 cents.

Healthy Mothers Have Healthy Babies



For your baby's sake, take Lydia E. Pinkham's Vegetable Compound before and after childbirth. It will give you more strength and energy . . . quiet your nerves . . . prepare you for the ordeal of motherhood. After the baby comes, it will help you to regain normal health and vitality.

Three Generations Benefited

"My mother took your Vegetable Compound most of her life, especially at the Change. When I got married I took it during pregnancy. It makes childbirth very easy. I have two lovely daughters. One is married now, and she takes your medicine, too." — Mrs. Marie Lubeck, 1024 Boston Road, Bronx, New York.

"After my first baby was born I was a nervous wreck. I started taking the Vegetable Compound and it helped me. Before my second child was born I took the medicine regularly and everything went fine from beginning to end. I had an easy time at the hospital and feel fine ever since. — Mrs. E. P. Severance, 29 Highland Ave., Derry, N. H.

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VEGETABLE COMPOUND



The Medicine Mother and Grandmother Depended On

SORES BOILS CUTS BURNS
Are Relieved Promptly By
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Used Since 1820 25c at Drug Stores

DOLLIE BREAD
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BALD NO LONGER

Mr. A. S. R. of New York City writes: "I had 3 bald spots the size of a half-dollar. I used Japanese Oil for 3 months and now my bald spots are entirely covered with hair."

JAPANESE OIL, the antiseptic counter-irritant, is used by thousands for baldness, falling hair, loose dandruff and scalp itch. Price 60c. Economy size \$1. All druggists.

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Why Doctors Favor a Liquid Laxative

A doctor will tell you that the careless use of strong laxatives may do more harm than good.

Harsh laxatives often drain the system, weaken the bowel muscles, and even affect the liver and kidneys.

Fortunately, the public is fast returning to laxatives in *liquid form*. The dose of a liquid laxative can be measured. The action can thus be regulated to suit individual need. It forms no habit; you needn't take a "double dose" a day or two later.

Dr. Caldwell's Syrup Pepsin gently helps the average person's bowels back to regularity. Why not try it? Some pill or tablet may be more convenient to carry. But there is little "convenience" in any cathartic which is taken so frequently, you must carry it with you, wherever you go!

Its very taste tells you Dr. Caldwell's Syrup Pepsin is wholesome. A delightful taste, and delightful action. Safe for expectant mothers, and children. All druggists, ready for use, in big bottles. Member N. R. A.

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

"RESOLUTIONS OF RESPECT"

On the morning of February 5, 1934, Mrs. Sallie Pratt entered into a new and larger life everlasting—the life for which the life here was but a preparation.

Whereas, Mrs. Pratt had been a faithful and devoted member of the Woman's Missionary Society of the Inverness Methodist Church; therefore be it

Resolved, first, that in her death the society has suffered a distinct loss. We will cherish the memory of her beautiful life and emulate her example.

Resolved, second, that our hearts go out in tender sympathy to the bereaved family. We grieve with them for the separation that must be for a time, and rejoice with them in the happier life into which she has entered.

Resolved, third, that a copy of these resolutions be sent to the family, one to the Christian Advocate, and the same be recorded in the minutes of the Missionary Society.

MRS. J. H. HICKS.

JAMES SCOTT ADAIR was born at old Cane Ridge, near the present town of Lorman, Miss., October 8, 1855. His parents were Penelope Marie Scott and William Adair. He died November 22, 1933, in Birmingham, where he had resided since 1914. He was the last of his clan in his generation, survived by four children: Mrs. Alfred Abel, Mrs. Lena Johnson, James Fraser Adair, Birmingham, and Mrs. Guthrie Farrar, Gadsden, Ala. Also four grandsons.

Funeral services were held at Norwood Methodist Church, conducted by Dr. W. G. Henry, pastor, assisted by Rev. A. H. Nabors and Dr. W. E. Morris. They likened him to men who walked with God in Bible times. Truly he walked with God every day. Impulsive and human, but upright like rock in his unbending faith in God and the Bible, putting God's cause first, never too busy to fill his place in church. His life was an inspiration to all who knew him. When he prayed he seemed to be alone with God. The spirit gave utterance to this faithful follower of the King, striking chords of beauty in meaning and sound that stirred all hearts. He rests beside his wife in Elmwood cemetery.

In loving memory of our dear mother and grandmother, **BELLE ADAIR**, beloved wife of the late James Scott Adair, daughter of Orlean Stampley and John Tolbert Bowman, born December 20, 1861, at Fayette, Miss. She was married in Harrison, Miss., February 9, 1893, and moved to the old Adair homestead in Woodlawn community near McNair, Miss., where she joined the Methodist Church, later moving to Birmingham, Ala., where she died, March 13, 1930. Her lovely life, filled with the cheerful, unselfish labor of love for those about her, proved the sincerity of her profession. She was never embittered by adversity, nor shaken by anger or nervousness in her friends. She possessed the happy faculty of making the house subservient to the home, lifting the Lord Jesus over all. Her children rise to call her blessed and all who knew her love and honor her memory.

She was always a constant attendant at the services of the church; even after her health had failed she went to the house of God whenever possible.

She now rests in Elmwood cemetery, waiting the resurrection morn. Signed by: Mrs. Alfred Abel, Miss



It's Hard to Sing Without Songbooks

We suggest that you check your present supply of songbooks at this time.

Perhaps a number of them have become badly worn, and no doubt you will find that some have been lost.

Your Church and Sunday School should never be without a sufficient

number of good songbooks, and these are the best books available for use in our Methodist Churches.

If you haven't used the Cokesbury Hymnals send for a RETURNABLE sample copy of each and select the one you think best suited to your needs.

The NEW Cokesbury Hymnal

Prices: Cloth, \$40 (formerly \$45) per hundred; Paper, \$25 (formerly \$30) per hundred. Transportation extra. Single copies: Cloth, 50 cents; Paper, 30 cents. Postpaid.

The Cokesbury Hymnal

Prices: Cloth, \$40 per hundred; Paper, \$25 per hundred. Transportation extra. Single copies: Cloth, 50 cents; Paper, 30 cents. Postpaid.

NOTE: Be sure to state "New Cokesbury" or "Cokesbury" in ordering. Also "Round" or "Shaped" Notes.

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Send a RETURNABLE Sample Copy of ☐ The New Cokesbury Hymnal, and ☐ The Cokesbury Hymnal. I enclose \$_____ (Cloth 50c, Paper 30c)

Name _____

☐ Send details of Plan to finance new song books. Address _____

Guthrie Farrar and sons, Mrs. Lena Johnson and sons, James Fraser Adair.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Shreveport Dist.—Second Round
Claiborne, Mar. 28, preaching and Q. C., 7:30 p.m.
Mooringsport, Apr. 1, preaching and Q. C., 11 a.m.
Park Avenue, Apr. 1, preaching and Q. C., 7:30 p.m.
Noel Memorial, Apr. 8, preaching, 11 a.m. and 7:30 p.m.; Q. C. announced later.
Pelican Circuit, at Mitchell, Apr. 15, preaching and Q. C., 11 a.m.
Grand Cane Circuit, at Grand Cane, Apr. 22, preaching and Q. C., 11 a.m.
Cedar Grove, Apr. 22, preaching and Q. C., 7:30 p.m.
Mansfield, Apr. 29, preaching and Q. C., 11 a.m.
Hall Summit Circuit, at Wesley, Apr. 29, preaching and Q. C., 3 p.m.
Greenwood Circuit, at Flournoy, May 13, preaching and Q. C., 11 a.m.
Bossier City, May 13, preaching and Q. C., 7:30 p.m.
Oil City, at Trees City, May 16, preaching and Q. C., 7:30 p.m.
Vivian, May 20, preaching and Q. C., 11 a.m.
Coushatta, May 27, preaching and Q. C., 11 a.m.
Mangum Memorial, May 27, preaching and Q. C., 7:30 p.m.
Plain Dealing Circuit, at Alden Bridge, June 3, preaching and Q. C., 11 a.m.
Noble and Benson Circuit, at Bayou Scia, June 10, preaching and Q. C., 11 a.m.
First Church, June 11, Q. C.
Ida and Hosston, at Ida, June 17, preaching and Q. C., 11 a.m.

Belcher and Gilliam, at Gilliam, June 17, preaching and Q. C., 7:30 p.m.
Logansport, date announced later.
First Church, July 1, preaching.
GEO. S. SEXTON, P. E.

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Rundown, Nervous?



Mrs. Martha McLasky of 1012 Spring St., Shreveport, La., said: "Some years ago I was rundown and in need of a tonic and nerve. I can still vividly remember the wonderful benefit I received from Dr. Pierce's Favorite Prescription. I do not care to go into details about my symptoms, suffice it to say, I can cheerfully recommend the 'Prescription' to any ailing woman." New size, tablets 50 cts., liquid \$1.00.

Christian Advocate

NEW ORLEANS

Vol. 81—No. 13. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 4072.

D. B. RAULINS, D.D., Editor.

NEW ORLEANS, LA., THURSDAY, MARCH 29, 1934.

C. MILTON CHALMERS, Manager

EDITORIAL OBSERVATIONS

PINCH-HITTING FOR THE EDITOR. Yes sir, believe it or not, the editor is sick in bed. He had to call the present scribe out of the dugout and send him to the plate without even a chance to "warm up." He was a little hesitant about the risk—either a fear that his sub might know too much, or, what is worse, too little—but what is a fellow to do who has an ice pack on his head, a thermometer in his mouth and his wife by his side? Not a chance! This surprise will be a little hard on the folks over Mississippi and Louisiana, who will be looking for the breezy line that comes to them, week by week, in the columns of the Advocate. They can stand it for one week, and maybe it will help them to appreciate their good editor, and encourage them to send along a few dollars for new and renewal subscriptions. If this sudden service may bring in a few hundred subscribers, we know the Advocate can stand it—it would even bring a grin to the face of the sick editor.

We are glad to report that Dr. Raulins' illness does not appear to be of a serious nature. He seems to have a stubborn cold which he undertook to cure with medicine, and between the two he is getting an unexpected vacation. We sincerely hope that you may hear from him next week as usual. We are almost willing to promise the editor that, before he goes to the bat for his next try, he will have had a "warming up" from the folks. Write him, for by that time we will be gone to the showers.

W. L. DUREN.

* * *

THE MORNING WATCH has been for many years a theme and an experience with Dr. John R. Mott. He has proclaimed it again and again in many lands; and in his recently published biography, this distinctive message is restated and is made the plea of his heart for all time. In one paragraph, Dr. Mott deals with what he calls "unhurried time," and the principal part of the statement, which we think eminently worthwhile, follows:

"I would urge that it be the beginning of the day . . . The man who puts this first in the day cannot be cheated out of it. Moreover, he is prepared for the day's fight with self and sin and Satan. He does not wait until temptation sweeps in on him like a flood; he enters the day prepared. . . . I would enter a plea that it be unhurried time. You say, 'How much time is unhurried time?' . . . It means time enough to forget the watch, the clock, and the bell. It means time enough to meet God and to hear his voice, and to be sure that you have heard it; not for you to be able to say, 'I spent thirty minutes this morning with my Bible,' but for you to be able to say with conscientiousness, 'I met God; I had fellowship with Him.' It

is a reality we are pleading for here. I do not know how long it will take. I know it will pay to give that time, if we have to abridge everything else."

We are persuaded that the thought of this paragraph drives at the very heart of the reason for much that is superficial in Christianity, and that it explains in some degree a lack of experience and conviction with which we all have to deal. To set aside a little corner of the day, to be measured off by the ticking of the clock, is to place God upon a parity with every other task or interest into which the day has been divided; and the very smallness of the time is to reduce the recognition of God's place in our lives to a benevolence. Furthermore, the very act of fixing a

and the cross; but it will mean little unless we shall be willing to wait to hear the Father's voice speaking to our own hearts. But a mere lenten meditation is not enough. We need to give God a larger room in our house, and to dedicate to Him a more exclusive and a more adequate season for daily communion.

W. L. D.

* * *

LAUGHING AT GRANDPA. A few days ago we chanced to be looking through the files of the Advocate for, 1882; and in the report of the proceedings of the General Conference, we discovered that on the 6th day, a delegate from Alabama, introduced a resolution to the effect that it was rumored and currently accepted as true, that a certain lay delegate had given a dance at his home after his election to that Conference. The resolution further asked the appointment of a committee to be composed of one from each Annual Conference to ascertain the facts and report their findings. A motion to table the resolution was promptly made, but the General Conference refused to do it. A serious breach of church decorum had been committed and the honor of Zion must be defended. Accordingly, a committee of 38 grave and dignified law-makers for the Church were appointed. Two days later they reported that the matter had been gone into thoroughly, and, while the facts were as reported, the pastor of said layman had rebuked him for the transgression, and in their opinion the law of the Church had been fully vindicated.

How strange all that seems to us today! Surely grandpa was a funny man to name 38 delegates of the General Conference to sit for two days sifting evidence as to the Terpsichorean girations in a certain private home in a distant city. So many things needed revising and so many resuscitating compounds were waiting for grandpa's O. K. And there he was sitting under the tall spire of old McKendree Church, in Nashville, investigating a dance. Ha! ha! ha! Why, Grandpa, you are just a plain old moss-back, that's all. Young folks will be young folks. They'll split their sides laughing at you in 1934.

Soft, Sonny boy. Better remember that grandpa, funny as he seems now to have been, built a great Church; and he left to his grandchildren a spirit of devotion which they might have appropriated for their spiritual good and for the moral betterment of the world. The liberty of conscience that is looseness and license never commands the heart, nor does it fortify the soul. The time of a General Conference even is of far less importance than the principles which it is set to defend.

W. L. D.

(Continued on Page 4)

EASTERTIDE

By Hal T. Cunningham

Not all of me shall die—
Body only—house of clay
In which the spirit lives
What time on earth I stay;
Whilst soul of mine, set free,
From bonds of mortal flesh,
Shall roam celestial heights
And with Him forever be!

"Not body that shall be"—
But bare wheat, or other grain
Perchance,—'tis this that's sown
In death—to rise again.
"Resurgam!"—Triumphant thought!
I shall rise—tho' death betide;
And in His likeness waxed,
I shall then be satisfied!

W. O. W. HOSPITAL,
San Antonio, Texas.

limit to such a season of communion allows no time for our own retreat from the world and it makes no provision for the onrush of those distracting problems which are to follow in the very next hour. Those encroaching shadows leave little, if any, space for the undisturbed light of His presence to fall.

The lament of Wordsworth's line is, "The world is too much with us," and that is the argument of Dr. Mott, as it is the unconscious but no less devastating and soul-emptying experience of the Christian world. Whether we call it the "Morning Watch" or leave it un-named, is of little importance; but it is of the utmost moment that the soul meet God and become acquainted with His will and way. The completion of that experience will represent the work of a lifetime—not just here and there a feeble patch of sunshine in a field of shadows.

In the meditations of these lenten days, we will be reviewing our Lord's suffering and humiliation culminating upon Calvary

A PERSONAL STATEMENT

By Bishop James Cannon, Jr.

(Concluded from last issue)

SECOND: It is now being declared, coming to me from various sources, that in the event the present open court attack fails to retire me as a Bishop of my Church, the effort will be made to persuade the approaching General Conference to superannuate me, and by this method to eliminate entirely my official activities, thus restricting my influence in the Church and elsewhere, and also, greatly reducing my financial support. Both results would greatly delight my enemies who desire, not only to remove me as an active factor in church life, but to embarrass me personally in every possible way.

The Discipline provides that a Bishop may be superannuated "on account of age or infirmity, at his own request, or on recommendation of the Committee on Episcopacy."

Concerning this matter, I have to say that I cannot truthfully ask to be superannuated "on account of age or physical or mental infirmity" at the approaching General Conference, and I shall not do so:

First: Because I am in much better health than I was at the last General Conference in 1930. Then I had just returned from a most gruelling trip to the Congo, which I took in January, 1930, at the earnest cabled insistence of the Congo missionaries, joined with the united request of Miss Case and Drs. Cram and Goddard, the missionary secretaries. I went on crutches and was in the ship's hospital all the way, both going and returning, had the constant care of the doctors and nurses while in the Congo and was on crutches at the General Conference in Dallas. This condition as was later disclosed was a "hangover" from the African fever, contracted during my visit to the Congo in 1927. This disability reached its culmination in October, 1930, when I was obliged to go to Sibley Hospital for several months, and later to Marlin, Texas, for the baths, until the infection was brought under control.

In May, 1932, a thorough physical examination was given me by Dr. W. R. Cate (our Mission Board Examiner), assisted by X-Ray and other specialists, and I was pronounced to be in excellent physical condition, except the tenderness in my feet and ankles, which has no effect upon my general health. Again in October, 1933, for special reasons a thorough examination was made, resulting in a report of physical condition far above the average for persons of my age.

With as good apparent physical health as I enjoyed before the attack of fever in 1927, accompanied by such medical reports made after thorough examinations, I cannot truthfully ask for superannuation "on the ground of infirmity."

Second: I cannot ask for superannuation "on the ground of physical infirmity": Because, during the past quadrennium, notwithstanding the months in the hospital, I have met all of my official responsibilities except when Court procedure prevented. I have attended all of the meetings of the College of Bishops and of the Connectional Boards of which I am a member. I have gone to Europe every summer to attend the International Conferences of which I am a member and, to confer with the Belgian Government concerning our Congo work. I have represented our Church, as for years past, at the meetings of various committees of the Federal Council, and at the meetings of the Council itself, of the World Alliance, the Church Peace Union, the Committee on Religious Rights and Minorities, etc. As president of our Board of Temperance and Social Service, I have spoken before Committees of the House and Senate against proposed liquor legislation. I have attended and spoken at numerous Conferences of Social and Prohibition workers, serving on Committees often until the small hours of the morning. In 1932, I represented our Board at more than one-half of the Annual Conferences of our Church, speaking at such length that I do not think the Conferences thought that I was physically infirm. During 1933, I spoke over 250 times in 14 different states, usually to capacity audiences, and there was no suggestion from any quarter that I was physically infirm. My brethren in Oklahoma know that I spoke in all their leading towns and cities, three times on Sundays and twice daily through the week, in mid-summer, 1933, with the temperature ranging from 100 to 112. I do not think they believe that I am physically infirm.

The fact that opponents have hampered me in some of my official activities during the past quadrennium by ecclesiastical and civil procedure is not evidence of my physical infirmity. For 46 years I have as circuit and station preacher, college president, editor and bishop, labored to the limit of my ability for the advancement of my

Master's Kingdom. I have honestly tried to meet every responsibility which has been laid upon me by the Church. I am thankful for the somewhat unusual physical vigor of days gone by, and also for continued strength of the present hour. Certainly with the above record of work done, I cannot in good conscience, and I will not ask for superannuation on the ground that I am too infirm to do any work which would be properly assigned to me, which I am accustomed to do, and which I have been doing during the past quadrennium.

This personal statement is made because I believe that the ministers of my Church should have the facts as given above, so they may recognize that I have never at any time tried to delay the trial, but have only labored to secure my rights as a citizen to be tried on a fair and legal indictment. Had I not demanded that the Supreme Court pass final judgment upon that indictment, the first 8 or 10 accounts would not have been stricken out. The facts as stated, indicate the exceedingly serious and difficult situation which has arisen, for which I am in no wise responsible.

I bespeak careful, brotherly consideration of this statement. I can but think that all believers in justice and fair play will not only condemn the methods and aims of those who for the past 5 years have been trying to destroy me, but will actively defend and support me in my efforts to protect myself from the attacks of these vindictive enemies, political and otherwise, who can never forget nor forgive that I was, as appointed by the Asheville Conference, the leader of those Anti-Smith Democrats, who refused to follow the Southern political party leaders and voted to keep Governor Smith out of the White House. In acting as such chairman, I was fighting for a cause for which I had labored all my active ministry and I should have been ashamed to have refused to accept to try to meet the responsibility which the Asheville Conference laid upon me. Therefore, I have no apologies to offer for the position I took in the campaign to defeat Governor Smith. I have been distressed, that as a result of that campaign, innocent persons besides myself, have been made to suffer, some very greatly, because of the efforts of my enemies to destroy me, regardless of its effect not only upon members of my immediate family but upon some of my close friends. The indictment of a lady of irreproachable character jointly with myself and the subjecting of her, her family, and friends, to distressing publicity in order, if possible, to injure me, shows to what lengths vindictive politicians and other enemies will go.

I myself would be as much a physical as I am a financial wreck had I not been sustained by the knowledge of my innocence and by my conviction that it is my duty to stand in my place undaunted and unafraid, to continue to bear witness to the truth and to perform service, wherever duty might call, as in the past.

With unabated love for the Church and its Master whom I have served from my youth, this statement is made and signed.

Washington, D. C., March 9, 1934.

WHAT GENERAL CONFERENCE SHOULD DO

By W. D. Hawkins, Lay Delegate, Mississippi Conference

Since my election, I haven't given a good deal of thought as to what should be done by our General Conference, but I cannot say that I have a platform, but I do have a purpose, and that is: to approach the General Conference with an open mind and a sympathetic heart to do the very best that can be done to bring our church to the place that we should occupy in reaching the unsaved at home and abroad. There is probably some adjustment that may be needed with our machinery, such as the consolidation of boards, elimination of expense, etc., but that is not our greatest need, but it is that our membership shall have a vital personal experience of salvation and a passion for bringing all people to a knowledge of Jesus Christ whom to know aright is life eternal.

I think it might be well to do away with our specials, and concentrate on our benevolences, using the January and February or the first two months of any Conference year for an intensive cultivation, such as we used in the missionary maintenance and Kingdom Extension.

Probably it might be a good thing to consolidate the Hospital Board, the Board of Church Extension, the Board of Temperance and Social Service with the Board of Missions. It might be well to discontinue the Board of Lay Activities and to reach the laymen, both men and women, through the Adult Department of the Sunday school. Change the Adult Student so that it will

take the place of the "Methodist Layman." This will simplify the work of the laymen very much, and I think will be more effective in its results.

I think the Epworth League should be given a more prominent place in the work of the Board of Christian Education. It might be well to have the salary of the pastors fixed at the fourth quarterly conference of the year closing, rather than at the first quarterly conference of the new year. This would give definite information to the presiding elders as to what salary would be paid by the charge before the appointment is made. It would eliminate the salary being made on some particular pastor and the Board of Stewards who served during the year would have a better idea as to what should be done than a new Board.

I am sure that all unnecessary expense should be eliminated and our machinery adjusted to meet this reduction in expense.

Having set up the autonomous church in Mexico, Korea, and Brazil, since our last General Conference, and our work in Europe reduced to a minimum, it appears to me that we have sufficient bishops for episcopal supervision without the election of any at this General Conference.

MORE CONSOLIDATIONS

By Hon. T. W. Holloman, Lay Delegate, Louisiana Conference

I do have views and convictions on some matters, based on what I think are facts and correct appraisals of conditions and needs. For example: I think one or two conference consolidations would be wise, that the average number of conferences now served by our bishops should be increased, and that the territory of presiding elder's districts should be increased and the number of presiding elders reduced. I have been trying to study the "New Financial Plan." I think it should be altered in some respects, particularly in the provisions on "Cultivation and Collection." Probably the voluntary principle should be extended to the local church.

But my experience in state and church legislative assemblies has taught me that I serve better when I have an open mind and am willing to listen to the proponents and opponents of any proposed legislation. The Church has set up the General Conference as its legislative body. It works through committees, on which every conference has representation. In them a large body of earnest men and women hear all sides of a question and bring in recommendations in the light of full consideration. I need that sort of assistance, to act wisely on important matters of administration and policy. I am ready to hear, listen, and consider, and then vote according to the best capacity I have to determine what is the wiser course.

I am, therefore, unalterably opposed to legislation by mail and by caucus as proposed by some of our Texas brethren, on some issues. I think it subversive of the constitution of the Church and destructive of the rights of the Church membership to legislate through the representatives they have chosen. I am not opposed to securing the views of the Church membership on any issue. I wish the effort were thorough enough to find out the real mind of the people, but I am opposed to determining legislative matters except by the constituted and constitutional methods set up.

Alexandria, La.

FAVORS AND OPPOSES CHANGES

By Dr. J. M. Sullivan, Lay Delegate, Mississippi Conference

I have given much thought and some careful study to issues that have been suggested for consideration, and find myself favoring some of the changes that have been proposed and as decidedly opposed to others. Without committing myself beforehand to any settled attitude, I shall welcome the full discussions contemplated which will strengthen or modify my present opinions.

We need some changes in the interest of economy, but a change made to save a few thousand dollars to the laity of a great church is not always economy. Will all the radical changes proposed bring blessing and progress to the Church? "Ay, there's the rub."

How to reach and enthuse the masses of our membership with the challenging messages of the Church is one of our greatest problems.

The Conference should conserve what is fundamental and safe, while making changes in the interest of improvement and progress. I earnestly desire that my vote shall aid in promoting the best interests of our great Church.

A SICK ELDER ON THE JOB

Dear Brother Editor: I am enclosing program which was carried out, as was outlined by our faithful presiding elder, Dr. V. C. Curtis. Much praise is due him for this splendid program. And each one who appeared on it showed his appreciation to Dr. Curtis by giving the very best to his assignments.

Each talk is deserving of comment, and in my judgment, would make good reading for the subscribers to the Advocate. Yet reason says that the article would be too long.

A few of our pastors were absent on account of sickness. We missed them. May their sick ones soon be well.

In keeping with the nature of the good women of the Louisville Church, they did much more than was expected of them. Bountiful and delicious lunches were served by them at the church each day at the noon hour.

Thanks to Brother George and his good faithful people for their genuine hospitality.

We answer, Dr. Curtis, saying: It was a profitable occasion.

R. T. HOLLINGSWORTH, Secretary

PROGRAM

Devotional and opening address by the presiding elder.

The usual way of opening a service—The correct way of opening a service, conducted by T. B. Thrower, W. L. Pearson, and L. C. Lawhon. The Scriptures to be read in both instances by R. T. Hollingsworth.

Proper use of other men's material without plagiarizing—Discussion led by J. T. Lockhart, J. L. Nabors, and A. S. Raper.

Analyzing a text and outlining the sermon—Each to select his own text and give his outline on the blackboard, J. A. George, T. M. Bradley, and J. T. McCafferty.

The proper use of the ritual. (Demonstrate)

(a) Baptism—R. P. Nebel.

(b) Receiving members into the church—W. C. Galceran, Jr.

(c) Marriage ceremony—W. M. Langley.

(d) Administration of the Lord's Supper—W. B. Baker.

Ministerial Ethics.

(a) A proper relation to a visiting preacher—W. M. Hester.

(b) The relation to your predecessor and successor—W. W. Milligan, W. C. Newman, and B. F. Bullard.

The best method of enlarging your vocabulary and improving your style—W. S. McAlilly, T. F. Sartain, and H. D. Suydam.

The relation of preacher to finances.

(a) To the benevolences—S. W. Hemphill and W. H. Heath.

(b) Relation to collection of his own salary—J. B. Burns, T. W. Smallwood.

The selection of books—W. P. Buhrman, A. T. McIlwain and W. M. McIntoch.

General Rally Wednesday evening.

What I would do if I had my life to live again—Dr. W. M. McIntoch. (10 min.)

Preaching by A. T. McIlwain.

V. C. CURTIS, Presiding Elder.

THE SECOND SUB-DISTRICT MEETING OF THE LAKE CHARLES DISTRICT HELD AT CROWLEY, LA. MARCH 12

G. W. Dameron, Reporter

The meeting was opened with a short devotional led by G. W. Dameron. Rev. E. C. Gunn led the group in prayer.

The program consisted for the most part in the reports of the pastors, which were concerned chiefly with the progress made on Kingdom Extension work. Probably the largest rate of increase over last year's offering was reported by E. V. Duplantis, of Gueydan. Last year the charge gave \$10.00; this year it gave \$113.00. Every pastor present had secured something on Kingdom Extension. Several were doing some follow-up work, expecting larger returns. It was made clear that the Lake Charles District would practically double what was done last year.

Hurrah for G. H. Corry and the loyal people of Indian Bayou! They have raised all but \$30.00 of a \$1200.00 debt on the church. The dedication is not far off.

J. W. Faulk, of Abbeville, has raised \$112.50, which pays in full for the painting of the church.

S. A. Seegers, of Rayne, is beautifying the grounds around the church and parsonage. Quite a variety of shrubs and trees and flowers have been given by interested persons. The women of the church have recently placed a splendid gas range in the parsonage. Some of Mrs. Seegers' worries are now over.

E. C. Gunn is continuing his good work in locating the people who live in Lake Charles but have their church letters elsewhere. Forty-six members have been added since Conference, and the women of the Missionary Society have increased their number by 40 since Conference.

M. W. Beadle has planned a revival to begin March 23, at Lake Arthur. Rev. J. B. Williams is to conduct the services.

J. A. Knight has completed repairs on the parsonage at Eunice. The cost was \$125.00, and all bills are reported paid.

Three of the pastors reported that the program for Young People's Day had been arranged for, as per schedule, March 11.

The group welcomed a new-comer to their district, W. C. Barham. He and his family reside at Church Point. His work consists of Oberlin, Basile, Petreville, and Church Point. This forms the new circuit which developed when Eunice was established as a station.

E. V. Duplantis brought a brief word on the topic: "Current Events of Special Interest to the Ministry."

S. A. Seegers, the director of the Standard Training School, planned for this area, explained the courses to be offered; they are as follows:

"Spirit and Genius of Methodism," to be taught by Rev. B. H. Andrews, New Iberia.

"Principles of Teaching," to be taught by Prof. T. W. DeHaven, Lafayette.

THE ADVOCATE NECESSARY

By Rev. W. L. Doss, Jr., Presiding Elder
Ruston District

Different political units, cities and towns, parishes or counties, and various boards and commissions of the Estate and National Governments have their official organs, through which they speak to the people. Different fraternal organizations and commercial groups also have their official journals, through which they bring information to their members and to those interested in their particular lines of endeavor. I have never been able to see just how we can operate without some medium of communication such as we have in the New Orleans Christian Advocate. The need of a Conference Organ is a very definite one in my mind. What we need to do is to be more fully committed to this as ministers and as Christian people and make our Conference organ a great paper. This will require effort, but it can be done.

"Organizing for Christian Education in the Local Church," Rev. A. K. McLellan.

"Christian Education of Adults," to be taught by Mrs. Nettles, Dallas, Texas.

The devotionals are to be led by our presiding elder, Rev. B. F. Rogers, and the recreational periods will be led by G. W. Dameron.

This is a co-operative enterprise and is to be held in Crowley. The charges co-operating are: Church Point, Rayne, Indian Bayou, Gueydan, Lake Arthur, Eunice, and Crowley.

FIRST CHURCH, BATON ROUGE

The Men's Bible Class of First Methodist Church has taken on new life under the leadership of the president, Dr. Rowland Peak, and Mr. E. C. Harris, president of the Methodist Men's Club. It is endeavoring to enlist and place every man in the church in some part of the program of work.

The Edna Harper Circle of the church, composed of the younger women of the congregation, are leading the visitation of every family of the church each month. Two women of the church make a friendly call each month with every home of the membership and leave a program of the church for the coming month.

The Wesley Foundation work, under the leadership of the Rev. Joe Brown Love, has carried on quite an extensive program with the seven hundred Methodist students in the University. In addition to the "open house" at the Student Center on Saturday evening, the Meditation service on Wednesday at the Student Center, and the reading clubs and forums, the following classes are given for students at First Methodist Church on Sunday morning at 8:30: Two classes in the "Life and Teachings of Jesus," with Mr. French and Mrs. Raggio as teachers; "Art in Religion," by Mrs. Joe Brown Love, and a series of Forum Classes on the theme of "Facing Today's World." At 6:30 in the church the young people's Expressional Program is made most helpful by an active group of students.

At the request of the board of stewards, the

pastor, Rev. J. Richard Spann, of First Church, Baton Rouge, is going to conduct the pre-Easter revival, beginning March 18.

FORGOTTEN MEN REMEMBERED

The Bulletin of Rayne Memorial Church, New Orleans, last week carried this most interesting item:

"The past week our pastor received an envelope which had on it these words:

"To Dr. W. W. Holmes, for Superannuate Endowment Fund, in grateful appreciation of many of the dear ministers who helped me in the past, and in love and reverent praise to the Giver of all good.

"A FRIEND."

"The envelope contained a United States Liberty Bond for \$500. What a friend, and how worthy the old preachers! This gracious gift will be sent to the Board of Finance at St. Louis, Mo., where the Methodist Church is creating a fund, the interest on which will be used exclusively for this sacred cause. Thus this gift from 'A Friend' will continue to be a blessing forever."

We understand that the donor is not a member of our Church. I am sure that we feel much inclined at least to vote this "Friend" an honorary membership.

WHY E. M. MARVIN BECAME PASTOR AT WOODVILLE, MISS., IN 1862.

By Rev. Henry G. Hawkins

The following extract from an article written some years after the event, doubtless gives the correct account of the circumstances under which E. M. Marvin (afterwards Bishop Marvin) became pastor of the Woodville station most of the year, 1862. It is from the pen of Rev. William B. Hines. W. G. Millsaps was the pastor at Woodville, beginning his second year there; and Brother Hines writes:

"I was his presiding elder and know that bad health was his reason for giving up his work. I never heard before that he even enlisted, or desired to enlist, in any military service. Such a thought could not have entered his mind in that state of health.

"E. M. Marvin may have started to New Orleans as a delegate to the General Conference; but his movement was too early for that. He was persecuted for his Southern sentiments and left his home early that year and joined General Price's army, and came with him into Mississippi, or down South. I think he was chaplain. I heard him preach early that year in Vicksburg, and when Brother Millsaps advised me of his intention to give up his work, I wrote to Brother Marvin to come down to Woodville, and employed him to fill that station the balance of the year.

"Brother Marvin was much at the presiding elder's home at Bethel during that year, and highly welcomed as an esteemed brother and guest. His labors were abundant and largely useful in saving souls in our protracted meeting that year. When in the pulpit he was master of the situation; in the social circle, its genial and intelligent charm."

Last Sunday, the present writer, along with Rev. and Mrs. G. P. McKeown, present parsonage occupants at Woodville, was a guest in the home of Mrs. John K. Sessions, in Woodville, at a dinner given in special honor of the 85th birthday of Winans W. Dickson, who was baptized by Benjamin M. Drake, and received into the church by E. M. Marvin. Other guests were Mr. and Mrs. Lee Coon, Mrs. Coon being the daughter of Brother Dickson.

Vicksburg, Miss.

CONCERNING MERIDIAN DISTRICT CONFERENCE

The Meridian District Conference is to convene in Pachuta on April 17-18.

All who will not come in cars and all who will not spend the night of the conference in Pachuta will please inform me as soon as convenient, at least before the district conference.

The pastors will please send me the names of their delegates as soon as possible. This is of much importance to us.

Owing to our church membership and community being small, we cannot promise to entertain visitors at night.

The bus line from Birmingham to New Orleans runs by Meridian, Pachuta, Laurel and Hattiesburg. The schedule at Pachuta is as follows: North, 5:15 a.m. and 4:05 p.m. South, 4:50 a.m. and 2:20 p.m.

Train schedule: North, 12:50 p.m. South, 1:04 p.m.

D. E. VICKERS.

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

D. B. RAULINS, D.D., Editor

C. MILTON CHALMERS, Manager

Published every Thursday by the Publishing Committee for the Louisiana, the Mississippi, and the North Mississippi Conferences, Methodist Episcopal Church, South.

Entered at the Postoffice at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917; authorized Oct. 30, 1918.

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TERMS:

Subscription Rates: One year, \$1.00; six months, \$0.50. To superannuates and widows of preachers, \$1.00

Editorial

THE LIFE OF OUR LORD is the simple and unadorned title which Charles Dickens gave to the interpretation of the New Testament which he wrote for his children. For all the life of those children, that beautiful interpretation was their exclusive property—the message of a devout father to their own hearts. Since the death of Sir Henry Dickens, the last surviving child of the creator of "Little Nell" and the devoted friend of all children, that tender message is being given to the public through the press of the world. The deep reverence and the beautiful simplicity of its language are such as to create the feeling that somehow the great writer has come back to life and is scattering again flowers of faith and hope along the pathway of a discouraged and a despairing world. This story reveals the tender solicitude of Charles Dickens for the faith and character of his own children, but no less certainly does it betray his devotion to the Book of books.

W. L. D.

OUR WEEKLY PARTY

"Our work is making good headway," writes Rev. W. W. Perry, pastor at Baker, La.

Miss Mary Hume, of Norfield, Miss., has been elected president of the Millsaps College Y. W. C. A.

During his recent visit to Korea, Bishop Paul B. Kern baptized 87 girls, all students of Holston Institute, Songdo.

Rev. R. G. Moore, our pastor at Leland, Miss., reports that 35 persons have joined the church since Conference.

Dr. Theodore Copeland, general evangelist, is now engaged in a well-attended meeting at First Church, Dalton, Ga.

Dr. J. R. Countiss and Rev. W. C. Newman attended the North Mississippi W. M. S. Conference, at Okolona, last Thursday.

Charleston, Miss., is responding to the leadership of Rev. H. P. Lewis in a very happy way. Pastor and people are pleased and busy.

Rev. Hilary S. Westbrook, pastor at Florence, Miss., says, "We have had a fine beginning, and the outlook is most encouraging for a good year."

Bishop Hoyt M. Dobbs is this week conducting a series of special services in First Methodist Church, Lake Charles, La., where Rev. E. C. Gunn is pastor.

Rev. H. N. Brown, pastor at Ponchatoula, La., was a caller at our office last week. He is hereby ordered hereafter to make his calls when the editor is in.

If Rev. L. M. Lipscomb should "High-Hat" some of the brethren, they should not take umbrage. He and the Como, Miss. people are mutually pleased and happy.

Rev. J. W. Robertson has been transferred from Dublin and Mattson, Greenville District, to Macon, Columbus District. Brother Robertson has many friends in that section.

Rev. J. A. George is under report as having a pastorate of remarkable interest and success at Louisville, Miss. His mid-week services are reaching the hundred mark.

Rev. and Mrs. A. M. Martin, Lockport, La., announce the arrival of a daughter, Maxine Carmen. Congratulations to the parents and to the little girl we wish a happy road for life.

Mrs. A. M. Mayo, president of the Lake Charles W. C. T. U., was present at an organization meeting held at Vinton, La., recently, and gave an inspiring talk to this newly organized group.

Rev. W. C. Galceran, Jr., it is understood, goes from Crawford and Mayhew, Columbus District, to Dublin and Mattson, taking the place made vacant by the transfer of Brother Robertson.

The W. M. S., Grenada, Miss., recently gave their beloved president, Mrs. Ida Campbell, a life membership in token of their love and appreciation of her leadership. A beautiful and deserved tribute.

"We found a going concern in this Homer Church and we are not trying to hold it back,"

ARKANSAS

Four Thousand Dollars seems like a lot of money these days, but when the cause is a worthy one and presiding elders and pastors unite in an effort to stay the "Big Bad Wolf" it doesn't look so large after all. Seems as though the Arkansas Methodist, official organ of the Little Rock and North Arkansas Conferences, had a deficit of some \$4,000. Something had to be done about it. And surely they couldn't think of discontinuing this important cog in the machinery of our great Church. So the presiding elders got into a huddle with the pastors and agreed that the debt must be paid without delay and the paper must continue its weekly visits to the homes of their people. That was four months ago. Today, according to press reports, the \$4,000 has been raised, everybody is happy, and the Arkansas Methodist continues its ministry, only to a larger number of readers.

SOUTH CAROLINA

Speaking of circulating the Church paper, the Columbia District of the South Carolina Conference, recently sent in 1,047 subscriptions to the Southern Christian Advocate, official organ of that Conference. An average of 500 subscriptions from each of the districts in Louisiana and Mississippi would give us the largest list of subscribers since 1925. Remember, March and April are Advocate months—the price, \$1.00 per year, including the General Conference souvenir number which alone will sell for 25c a copy—the goal is 10,000 new and renewal subscriptions.

writes Rev. Louis Hoffpauir, pastor at Homer, La., as he tells of the happy prospects of his charge.

Rev. J. W. Gibson is in great favor on the Holcomb (Miss.) charge. Brother Gibson is diligent in every good word and work. He is entitled to the success in evidence. He serves a mighty fine people.

Rev. S. A. Brown, Drew, Miss., sent \$250 to the treasurer recently on the benevolences. It is doubted if another charge in the Conference has done so well. Hurrah for Steve Brown and Drew, Miss.

During the week of April 16-22, in the First Methodist Church, New Orleans, Dr. Clovis G. Chappell will be the preacher for revival services, sponsored by the combined adult groups of the city churches.

Rev. James H. Felts will deliver the commencement sermons for Big Creek and Calhoun City high schools in April. No pastor should fail to respond to such calls. Nor should anything short of his best be delivered.

Rev. and Mrs. T. B. Cottrell, pastor of our church at Fayette, and president of the Mississippi Conference Woman's Missionary Society, respectively, recently attended the General Missionary Council held at Birmingham, Ala.

Sunday morning, March 18, the young people had charge of the service at Grenada, Miss. It was interesting, helpful, in every way worthwhile. The service was greatly appreciated. The offering went to the young people's work.

Seven colleges were represented at Millsaps College recently in the senior college debate tournament. Millsaps and Mississippi College will be co-hosts to this first meeting of the kind in the history of debating in Mississippi.

Mr. W. W. Sutcliffe, a member of Felicity Church, New Orleans, recently passed away. A part of the benevolent influence of this good man that will continue to bless men is his bequest of \$5,000 to our Orphanage at Ruston.

Dr. J. R. Countiss delivered a message at the Sardis-Grenada Preachers' Meeting on, "The De- vitalized Church" that should be in print. No stronger, cleaner, or more gripping message has been heard according to those fortunate enough to be present.

Mr. R. W. Sharp, outstanding layman of the North Mississippi Conference, is not in robust health. His numerous friends will pray for the complete recovery of this valuable citizen and churchman. He was elected first alternate to the approaching General Conference.

Rev. S. L. Pope, beloved pastor at Belzoni, is on the sick list. Brother Duncan, presiding elder Greenwood District, is making necessary shifts to care for his pulpit while Brother Pope is in New Orleans under special treatment. Many will pray for the recovery of this good man.

Rev. H. L. Daniels, pastor at Edwards, Miss., has sent out a letter to all the church members, announcing a program for Passion week, beginning the night of March 26, and closing with the Resurrection service Sunday morning, April 4. The Crucifixion service is announced for Friday afternoon, at 2 o'clock.

Our readers will join the Editor in thanking Dr. W. L. Duren, the busy presiding elder of the New Orleans District, for his able assistance in getting out this number of the Advocate. The Editor is sick in bed, but these lines are written without much discomfort from a sitting position with typewriter upon his lap.

Rev. D. B. Boddie, pastor at Pineville, La., while on a visit to his brother-in-law, Rev. F. Claude Adams, pastor McKinney Avenue Methodist Church, Dallas Texas; attended the Fondren Lectures, delivered by Dr. J. W. Mills, at Southern Methodist University. Brother Boddie preached at the McKinney Avenue Church while in Dallas.

"The outlook is fine for a great year here," writes Rev. D. R. McDougal, pastor at Courtland, Miss. With reference to the Advocate, he says: "I will do my best." Others may get a larger number of subscriptions, but they cannot put forth a better effort; and with all expending that kind of effort a sufficient number of subscriptions is assured.

Rev. L. P. Anders, our pastor at Auburn, Miss., (Adams charge) is ill and has been ordered by his physician to rest for awhile. Now Anders has not learned how to rest, so it is bound to prove very tiresome to him. Here's something you can do to help him rest: Write him a letter or card or send him a flower. And when you pray, mention him to God.

Mr. D. H. Hall, layman par excellent, New Albany, Miss., is chairman of the board of trustees of Grenada College. Mr. Hall has given time and thought and money to this institution. His activity during the uncertainty following the resignation of Dr. Countiss was in keeping with his well known energy. We have no finer man among us than Dick Hall.

In our General Conference number of the Advocate you are going to meet some men who have rendered great service to our church, among them the two Parker brothers of the Louisiana Conference, sons of the late Bishop Linus Parker, Drs. Fitzgerald S. and Franklin N. Parker. Be on the lookout both for theirs and other articles to appear at that time.

A good letter comes from Rev. H. W. Rickey, pastor at Gilbert, La. After commending the Advocate he gives this example of a subscriber on his charge, "One of the most prominent Methodists in Franklin Parish, considers the New Orleans Christian Advocate the best paper that he takes and rather than do without it he would part with \$10. He has been a reader all his life."

A Standard Training School was held at Crawford Street Church, Vicksburg, March 18-23, under the direction of Rev. I. H. Sells, Conference executive secretary of Christian education, Rev. J. F. Campbell, pastor, and W. M. Covington, local education chairman, and Robert Selby, local superintendent. The faculty were: Profs. Nesbit and Rutledge, of Millsaps College, and Rev. H. G. Hawkins, of Vicksburg.

Rev. W. G. Cram, D.D., secretary of the General Board of Missions, Methodist Episcopal Church,

South, Nashville, Tenn., is to be one of the speakers at the annual meeting of the Woman's Missionary Society of the Mississippi Conference, to be held at Crawford Street, Vicksburg, April 5, 6, and 7. Mrs. T. B. Cottrell is president; Miss Ella Wayne Ormond, corresponding secretary; Mrs. Joseph A. Smith, recording secretary.

Lake Charles District Young People are already planning their Lake Arthur camps for the summer. The Christian Adventure Camp is set for August 13-18, with motto: "Put First Things First." This camp is for ages 12-18. The Christian Culture Camp, August 20-25, for ages 18-25, has for its motto: "Dare to be a Christian." Miss Marjorie Haggart, district director of the Young People's Division, is looking after arrangements.

Millsaps College students will have increased pleasure in chapel exercises shortly, because of a program of re-decoration that is under way in the college chapel auditorium. A color scheme of varying shades of brown, buff, and cream will be used. Loose plaster will be replaced and three coats of paint on the walls will follow. This work, authorized by the mid-winter meeting of the board of trustees, is under the care of Dr. A. P. Hamilton, a member of the faculty.

Rev. J. T. Abney, faithful pastor of the Osyka, Miss., work reports that, after a siege of influenza, he and Mrs. Abney are now getting back into the work. He expresses their appreciation of the many kindnesses shown them by their people during their sickness. Brother Abney extends special thanks to Revs. A. S. Oliver and W. B. Jones for officiating at the funeral of Mrs. Sallie Carter, a life-long member of the Muddy Springs Church. Optimism marks the spirit of Brother Abney.

The pastors of the Baton Rouge District, at a meeting held at the parsonage of First Church, Baton Rouge, organized and drew up some plans for united action in the district. Dr. J. Richard Spann, pastor First Church, Baton Rouge, was elected president and Rev. D. F. Anders, Zachary, secretary. The following churches were represented: Denham Springs, Clinton, St. Francisville, Jackson, Zachary, Plaquemine, Lottier, and Baker. A Preachers' Institute at Bluff Creek in August is one of the proposed projects. The pastors were the guests of Dr. Spann for luncheon. The next meeting is set for the second Monday of April.

Greenwood, Miss., has witnessed a beautiful instance of inter-communion fellowship and service. Dr. Randolph Claiborne, rector of the local Episcopal church, had, as usual, planned the Lenten services. Just before the beginning of these services he was called by death. Upon the solicitation of the vestrymen and other leaders of the church, the other pastors of the city were invited to conduct the series of services. The invitation was accepted, each pastor agreeing to serve in his turn. Rev. E. H. Cunningham, our pastor, reports that the fellowship is proving very happy and that the attendance has been good. "The spirit of harmony among the various churches has been deepened and strengthened," says Brother Cunningham. And it seems to this editor that this is a most excellent celebration of that for which Jesus prayed: "That they may be one."

NO ADVOCATE NEXT WEEK

In view of the greatly increased work necessary to the publication of our great General Conference Number, an edition that will be three or four times as large as our regular edition, we are asking our good readers to give us next week for the work required to make our special number a success.

In order to prove our good faith and our appreciation of the concession made by our readers, we promise them a sixteen-page number following the General Conference Number.

EDITOR and MANAGER.

NATIONAL PHI THETA KAPPA CONVENTION HONORS WHITWORTH COLLEGE

Phi Theta Kappa is the National Scholarship Society for junior colleges. The National Convention is made up of official representatives from the sixty-four chapters in junior colleges in every section of the country. The members are elected by the faculty from among the ten per cent highest graders of the institution. For a school to be eligible to organize a local chapter of Phi Theta Kappa it must hold membership in a regular standardizing agency, either state or regional.

This is not a sorority. It has no secret work and its purpose is purely to promote scholarship in junior colleges. It was organized some

fifteen years ago in Missouri and spread to the other junior colleges in the country. Six years ago the American Association of Junior Colleges recognized this as the scholarship society for the junior colleges of America. Since that time it has grown rather rapidly and there are chapters today in all sections of the United States.

The National Convention, which was held at Northeastern Oklahoma Junior College, Miami, Oklahoma, was attended by more than 100 official and unofficial delegates. Lon Morris College, of Jacksonville, Texas, where the next National Convention is to be held, led in numbers by bringing its entire chapter—fifteen in number. Whitworth College, Brookhaven, Mississippi, was represented by the Associate President, Dr. G. F. Winfield, and the following young ladies: Miss Josie Brumfield, Tylertown, Miss., President of the local chapter of Phi Theta Kappa; Miss Stella Galloway, Vicksburg, Miss., official delegate from Whitworth College; Miss Leona Dakin, Drew, Miss., President of the Classical Club in Whitworth; Miss Mary Elizabeth Weems, Tylertown, Miss., President of Alpha Sigma Delta; and Miss Viola James, Gulfport, Miss., President of the student body of Whitworth College.

The Convention honored Whitworth College by electing Miss Stella Galloway as National President. Miss Galloway, grandniece of Bishop Charles Betts Galloway, possibly the most eloquent bishop that the Southern Methodist Church has produced, has been reared by her aunt, Mrs. Anna



REV. G. F. WINFIELD, D.D.
Dean of Whitworth College

Galloway Hawkins, and Rev. H. G. Hawkins, once President of Whitworth College and now presiding elder of the Vicksburg District.

Dr. G. F. Winfield had been honored by being selected to deliver the first literary address to the National Convention five years ago. He has worked with the young people in stabilizing their organization, and the Miami Convention conferred on him the first honorary membership conferred by that body. In conversation with the reporter, Dr. Winfield stated that he appreciated this honor more than any that had ever come to him, although he felt unworthy of it.

The National officers elected were as follows: President, Stella Galloway, Whitworth College, Brookhaven, Miss.; Vice-President, Peggy Lou Stein, Northeastern Junior College, Miami, Okla.; Secretary, Doris Pottz, Cameron College, Lawton, Okla.; Treasurer, Carl Rau, Flat River Junior College, Flat River, Mo.

DR. JOHN R. COUNTISS

The people of Grenada regret to learn that Dr. Countiss has tendered his resignation to the governing body of Grenada College. He has been the head of this splendid institution for twenty-odd years, and, during his term as president, has seen it grow from a mediocre college housed in an ante-bellum building to an outstanding one well equipped with modern appliances and housed in splendid new buildings.

For all practical purposes Dr. Countiss has been Grenada College, and Grenada College, Doctor Countiss. We have learned to think of them as one, and will not quickly think of one without thinking of the other. If he should determine to cast his lot elsewhere, as is likely, we will miss him. While the term is not ordinarily employed when speaking of ministers, no better term than "pinch-hitter" could be applied to Dr. Countiss in

that he, during his stay here, has always been ready and willing to "pinch-hit" for absent ministers in weddings, funerals, sermons. His splendid grasp of questions other than those associated with the ministry, too, has made his voice most powerful in other places. Invariably he has stood and has spoken for what he thought right.

His influences for good which he has ever exerted over the young women whose training he supervised will live in their lives and in the lives of their sons and daughters and in the lives of sons and daughters, ad infinitum. Good luck, Dr. Countiss.—The Grenada Sentinel, Grenada, Miss.

"CHRISTIANITY AND WORLD CRISIS"

This is the theme of the Woman's Missionary Conference of the Mississippi Conference, which convenes in Vicksburg, April 3-5.

Never was our world more beset with perils. Christianity faces a world-situation that will test its character. Is our Missionary Gospel adequate for these times? The doors of the nation are open for Christ or Communism. Which will enter?

The program of the Conference will exalt a Christ sufficient in this critical age.

Dr. W. G. Cram will deliver an inspiring address on "Missions—Its Difficulties and Successes."

Mrs. J. C. Handy, vice-president of the Woman's Missionary Council, will kindle our hearts for the great missionary task with her devotional messages each day. She will also sound the keynote in the opening address.

Missionaries from the foreign field and homeland will be present, with news from the fields.

It is believed that this Conference, with its inspiring program, will definitely promote the Kingdom Extension offering and other missionary activities in the churches.

MRS. JOSEPH A. SMITH.
Recording Secretary.

THE DAILY CHRISTIAN ADVOCATE

The eyes of Southern Methodism will be centered on Jackson, Miss., on the 26th of April. This is the date for the opening of our General Conference, a Conference whose docket is filled to overflowing with matters of vast importance to every preacher and every layman of our church. Those who desire to keep themselves fully posted as to the proceedings should subscribe at once to *The Daily Christian Advocate*, official organ of the Conference. The subscription price is \$1.25. Mail your check to Whitmore and Smith, treasurers, 810 Broadway, Nashville, Tenn.

PROHIBITION RALLY

The Prohibition Rally to be held in Alexandria, on April 3, beginning at 10:00 a.m., will meet in the City Hall. Interest in this meeting is constantly growing. Pastors and leaders of all denominations are urged to be present.

T. W. GAYER, President,
Louisiana Prohibition Alliance.

ANNUAL MEETING OF THE BOARD OF CHURCH EXTENSION

The annual meeting of the Board of Church Extension of the Methodist Episcopal Church, South, will be held in the Chapel of the Board of Church Extension Building, 1115 Fourth Avenue, Louisville, Kentucky, beginning Tuesday, April 17, 1934, 9:00 a.m. All applicants to be considered by the Board at its annual meeting must be in the hands of the secretary on or before March 31.

T. D. ELLIS, Secretary.

BATON ROUGE DISTRICT NOTES

Rev. D. F. Anders, Reporter

Our new preachers on the district, W. W. Perry, Baker; J. R. Spann, J. B. Love, First Church; F. J. McCoy, Keener; J. P. Bonnacarrere, C. M. Morris, Greensburg; A. S. Lutz, Hammond; J. C. Rousseau, Jackson; G. A. LaGrange, Lottier; R. T. Pickett, Natalbany; Winas Beadle, Pine grove; H. N. Brown, Ponchatoulas; B. F. Roberts, Springfield, have entered into their work enthusiastically and putting the program over in a fine way.

The presiding elder reports the work moving nicely at Kentwood, Franklinton, and Plaquemine.

The program at Zachary is moving forward in every department. Our Kingdom Extension offering was delayed on account of measles and bad weather. We are planning to join forces for Advocate campaign immediately. Nearly all pastors are planning pre-Easter services.

ASSEMBLY PREPARATION DOMINATES YOUNG PEOPLE'S ACTIVITIES

For the past few weeks news of Louisiana Young People's activities has centered mainly around preparations for the summer assemblies at Mansfield. Unions as well as local departments have been engaged in projects of various sorts which will assure a representative delegation from their localities to the annual Young People's Conference.

Many young people will personally pay the \$11.00 registration and board for the week they attend. Some have even been saving their money for this purpose since last summer.

Many others will attend with part or all of their expenses paid from the local or union delegate fund. Zwolle young people have \$40.00 in their delegate fund, and are working for more. Simsboro young people presented a play, "Oh, Professor!" and cleared \$35 for their fund. New Orleans City Union has a large fund already. Many other young people's groups are now working definitely on their assembly fund.

Young People's Union publications are urging their readers to prepare for Mansfield. Assembly friends are writing to one another that they will soon meet again. The assembly spirit is evident in every district in the state.

The Informer, publication of the Shreveport Union, announces the dates of the assemblies in this manner.

"The assembly most of us are interested in begins June 19-25. The theme, "Dare We Be Christians," is very appropriate; a more fitting subject could not be chosen. The ages are 16-23. Just imagine 6 days board and meals and a million dollars' worth of fun for \$11.00!

"The assembly we'll tell our little brother and sister between the ages of 12-15 about is, the Christian Adventure Assembly, which convenes June 12-18. The theme will be: "First Things First." Encourage them to start saving now so they can go and prepare themselves to be leaders when they get our age. It costs \$11, too, and surely that is reasonable, considering how prices have jumped lately."

Louisiana Young People

Two new unions have been formed within the last month: a Young People's Union in Alexandria District, and an Intermediate Union in Baton Rouge District.

The Alexandria District Union is

composed of five churches, centering around Rochelle and Winnfield. Miss Burnette Hughes, of Rochelle, is the president, and Miss Inez Everitt, also of Rochelle, is the publicity agent.

In Baton Rouge District the Mary Searles Union, an organization of Intermediates, has been formed with Miss Mary Lorene Anders, of Zachary, as the president, and Miss Katherine Boze, of Keener Memorial, Baton Rouge, the publicity agent. At their first meeting four departments were represented.

At the March meeting of the Service Union, at Bonita, attention was directed to plans for the Christian Culture and Christian Adventure Camps to be held in July at Camp Kiroli, Monroe. The union will cooperate in a Christian Culture Institute to be held soon at Bastrop.

The union has advanced to a total chapter membership of 11. One hundred and thirty attended the meeting. A union paper is to be issued monthly, beginning in April, with Edward Gott, of Bonita, as editor. Mr. Gott is a former student of Louisiana State Normal College.

Miss Mary Searles, director of Baton Rouge District, announces that the dates of the Bluff Creek Camps for this summer are: Christian Adventure Camp, July 31-August 4; Young People's Camp, August 7-11. Outstanding faculties have been selected for the two camps, including Mr. Jimmy Lyons, Dr. Spann, Mr. and Mrs. Joe Brown Love, Rev. Mr. McLean, Rev. Mr. Anders, Fred St. Amant, Miss Winona Beadle, Collins Lipscomb, and Rev. Mr. McCoy.

Bluff Creek Camps are among the most outstanding District Camps in the state.

The Trail Blazer, Number Three, is off the press. Number Three is an Easter number; it lives up to the high editorial mark of the two preceding issues. Kenneth Barnard, the business manager, has set his goal at 150 subscriptions by April 1. The union members are subscribing rapidly.

The North Caddo Union, meeting at Belcher, presented as its devotional a dramatization of, "The Wise and Foolish Virgins." The idea proved quite effective.

Mr. Tom Pearce presided at the meeting. Eighty-two members were present.

LYDEL SIMS.

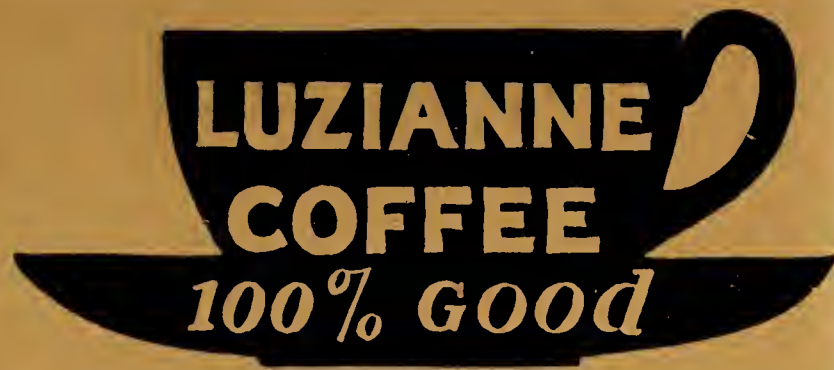
DR. THROWER INVITES YOU TO HIS BIRTHDAY PARTY

Dear Brethren:

As I will be 85 years old on the 16th of the coming April, and being largely shut in with blindness from cataract, and also afflicted with rheumatism, I have been thinking it would not be presumptuous for me to address this letter to my friends of the North Georgia (my Alma Mater), the South Georgia, the Los Angeles, the Louisiana, and the Florida Conferences. I am sending to all of you my love and greetings, hoping to hear from you on my birthday.

The memory of the 50 years of labor in these Conferences comes rushing in upon me like a flood of waters. The strong friendships formed and the thousands of manifestations of love shown me are simply overwhelming. How I would shake your hands had I the opportunity, however, this is impossible, so the next best thing to do is to meet in heaven, and renew our acquaintance, which I am sure of by the Grace of God.

I often think of the hundreds of my brethren, both lay and ministerial, who have gone to their reward, including all of my class of 18, with whom I joined the North Georgia Conference in 1875, with the exception of Bishop Candler and myself. O! the throng awaiting our homecoming. As



I advance toward the "front of day" I have a strange longing for their company.

I served in the regular work, 16 years on circuits, 22 years on stations, and 12 years on districts. I have been wonderfully blessed in my active ministerial life, as well as in my retirement. I am right sure that in the 50 years of my ministry I have not been absent from my appointment more than 25 times from personal indisposition.

My intention is, as Bishop Candler says, to make an effort, "with intent to preach" on Sunday morning before my 85th birthday. May I not expect many prayers to ascend in my behalf on that occasion, and that the sunset of our lives may be beautiful, without a cloud to dim its disc.

Faithfully,

O. A. THROWER.

Fort Myers, Fla., 1012 Crawford St.

RESOLUTIONS

Adopted by the Anti-Saloon League of Louisiana in annual session at 1220 Washington Ave. New Orleans, March 9, 1934.

Whereas, the Democratic platform adopted at the Chicago convention declared in its liquor plank against return of the saloon; and

Whereas, the President, the Hon. Franklin D. Roosevelt, elected on that platform has repeatedly asserted that it is his desire that the party leaders use their influence to prevent the return of the saloon—even in modern camouflage; and

Whereas, the saloon under such name and under disguise as "tavern," "inn," "beer parlor," "beer garden," etc., has already returned in this and other states by multiplied thousands. Therefore, be it

Resolved, first, that we call upon the President and Congress to take immediate steps to enact such legislation as will secure to all the dry territory of the nation the protection pledged to it by the adoption of the 21st amendment. We strongly emphasize that the language of the Amendment applies to any unit of government, however small. We also favor the immediate introduction in Congress of a resolution for a constitutional amendment to empower Congress to restrict, limit, or prohibit the traffic in intoxicating liquors.

Resolved, second, that the Anti-Saloon League of Louisiana, in addition to conversations and public rallies to develop support for state dry legislation, will carry on an extensive program to promote abstinence from intoxicating liquors, coupled with supplemental surveys covering the operation and effect of various state liquor control systems and that this information be used to further the campaign for prohibition recovery.

Resolved, third, that the Anti-Saloon League of Louisiana hereby petitions the Governor of Louisiana, the Hon. Oscar K. Allen, and the several members of the Senate and House of Representatives of the Louisiana Legislature to use their several powers and votes to pass such bills or enact such laws as will give to the people of the various political subdivisions of Louisiana the right, power, and privilege of saying whether they desire that liquor, including wine and beer, shall be sold therein or not.

Resolved, fourth, that the Anti-Saloon League of Louisiana hereby accepts the challenge of the liquor forces to create a drinking personnel through use of press, radio, movies, candies, containing liquors, small phials of liquor for children and young people, and such other means as may come to their hand—by launching a statewide campaign to enlist the youth of the state into an army of "Olympians," who are pledged to totally abstain from the use of alcoholic beverages and to fight for the destruction of the traffic therein.

NEW ORLEANS' SHOPPING GUIDE

FOR BETTER ROASTING MEATS ALWAYS REMEMBER



301 Royal 114 Camp 139 Burgundy

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The West Side's Leading Florist
Weddings, Funerals and Organization
work of all kinds

ART FLOWER SHOP

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Are you all in, tired and run down?

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Will rid you of
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and build you up. Used for 65 years for Chills, Fever, Malaria and

A General Tonic

50c and \$1.00 At All Druggists

BEDSPREAD CROCHET



STRIKES THE NEW
COLOR NOTE—
with Lily Mercerized
Crochet Yarns

A New Rainbow Spread illustrated in color, with complete directions for making, together with many other items, is shown in our new booklet on Crocheted Articles for the Home. On sale at all Lily Dealers or send 5c in stamps or coin for your copy to

Lily Mills, Shelby, N. C.
makers of the popular
Lily Sewing Threads.

A THOUGHT FOR THE WEEK

By Rev. M. H. McCormack, Jr.

"Beauty is an all-pervading presence. The greatest truths are wronged if not linked with beauty, and they win their way most surely and deeply into the soul when arrayed in this their natural and fit attire."—Channing.

Some beautiful things: music coming from afar over water at night... moonbeams dancing on the trickling waves of a shallow brook... a sunset after a hard day's labor... the mischievous smile of a four-year-old... a flock of sheep on a hillside. Oh! we could go on and on, but why not let you look about you today and see for yourself just how many really, really beautiful things you can discover in a day.

There is a great truth, enjoyment and culture in every object of beauty. Such a great spiritual endowment as this deserves culture, and an infinite joy is lost to the world for the want of it.

RED EYES Quickly cleared up after reading, sewing or driving. Dickey's Old Reliable Eye Wash has given painless, prompt relief for 50 years. Price 25c. **DICKEY DRUG CO., BRISTOL, VA.**

HEADACHES Yield Quicker To This RELIABLE "Balanced Prescription"

It's bad enough to have a headache, it's worse to take chances with unbalanced UNSAFE imitations which may upset your stomach and leave a "Heart-Shocking" after-effect. STANBACK, the ONE "Balanced Prescription," contains exactly the proper amount of each pain-relieving agent to insure both SPEEDY and RELIABLE relief. STANBACK also gives quickest relief from Neuralgia, periodic and muscular aches and pains due to inorganic causes. Ask for STANBACK and for your PROTECTION, make sure you get STANBACK.—10c.—Adv.

COTTON YARNS: For knitting and spreads, table mats, chair backs, sweaters, dresses, etc., old fashion unbleached cotton yarns, 40c per pound, postage extra. Furnished in skeins, or on one and two pound cones. Free samples on request. Neely-Tra- vora Mills, Inc., York, S. C.

After The Flu



Mrs. J. B. Axson of R.F.D. 3, Pine Bluff, Ark., said: "Following the flu, my young son had a bad cough. After taking a half bottle of Dr. Pierce's Golden Medical Discovery his cough left and did not return. Every time my children have a cold now I give the 'Discovery.' I always keep it on hand." Sold by druggists. New size, tablets 50c, liquid \$1.00. Large size, tabs. or liquid, \$1.35. "We Do Our Part."

Don't Endure Slipping

FALSE TEETH

Do your false teeth drop or slip when you talk, eat, laugh or sneeze? Don't be annoyed and embarrassed a minute longer. FASTEETH, a new powder to sprinkle on your plates, holds teeth firm. Gives fine feeling of security and comfort. No gummy, goeey, pasty taste or feeling. Get FASTEETH today at any drug store.

End Rheumatic Pain With

This Lemon Juice Recipe

Within 48 hours usually and often overnight, pains of rheumatism, or neuritis leave, soreness, too, swollen joints limber up. What glorious, blessed relief! Get a package of the REV PRESCRIPTION. Mix it at home with a quart of water, add juice of 4 lemons. A tablespoonful two times a day is all you need. In a few days if you're not overjoyed with its benefit your money will be returned. Try it, prove it without risk. For sale, recommended and guaranteed by all leading druggists. Any druggist will get it for you, if not write to Homix, Inc., 54 W. Illinois, Chicago, Ill.

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

THOMAS BLANKS TURNER

The subject of this sketch was born in Greenville, Miss., July 29, 1868; died in Winnsboro, Texas, Jan. 21, 1934.

His last words were: "It is sweet to know there is a place to go that is heaven."

He was the son of Dr. R. J. and Laura Turner, and with his parents moved to Bay St. Louis when a young man; his father becoming the leading physician of that city.

He was married there to Emma Sylvestor, and to them were born two sons and one daughter: Robt. J., Thomas Blanks, and Emily—all surviving and living in Texas.

Brother Turner was well born and reared in a Christian home, joining the Methodist Episcopal Church when young, and was ever true to its vows and the principles of Christianity. For 40 years he held official relation to his church as steward and Sunday school superintendent.

He was the very embodiment of honesty and integrity. Wherever he lived he commanded the confidence and respect of his community as a business man, a citizen, and a churchman.

A prominent business man remarked: "Winnsboro bemoans the passing of a man that no one ever heard a remark against."

He, with his family, moved to Texas in 1911, entering the mercantile business with his son, R. J., retiring four years before his death.

May the God of all Grace sustain the sorrowing ones.

He lived well; there were no brands in his death. We shall know where to find him.

T. B. COTTRELL.

Fayette, Miss.

Mr. W. H. SLEDGE, born February 14, 1876, in Duck Hill, Miss., where he united with the Methodist Church in his early teens, came to Louisiana in 1895, enlisted in the United States Army for service in the Spanish-American war of 1898, but never participated in actual combat. While in a Florida camp he became ill and was home sick at the close of the war, when he was honorably discharged.

Brother Sledge was married on January 12, 1905, to Miss Minnie Adela Smith, of Gueydan, La. They first made their home in San Antonio, Texas, and in 1906 moved to Mississippi. In 1907 they returned to Louisiana and located on a rice plantation near Kaplan, where they remained for twenty-four years. He was a successful rice planter and became prominent in that field. On account of ill health, in 1930, he was compelled to give up his career as a planter and accepted an agency for a harvester company. He moved into Kaplan, where he operated the Eagle Garage and Filling Station in connection with his agency.

Mr. Sledge and family had just recently moved into their new home in west Kaplan, and was comfortably located when he became ill. He was taken to a Lafayette sanatorium, but all medical attention was of no avail. His race had been run. He had finished his course. The coronation day had arrived. Before his departure for that new habitation of God, from whence no traveler returns, he assured us that "all was well, and that he was ready to be offered up." On the morning of February 19, 1934, he was transplanted from his earthly habitation to that home not made with hands, eternal in the heavens.

Mr. Sledge was largely responsible for the building of our church, the

Susie Margarite Memorial, in Kaplan, La., in memory of a daughter, who preceded him to the land of bliss nineteen years ago. He leaves to mourn his going, his mother, eighty-seven years of age, resident of Mississippi; his wife and one child, a daughter, Willie Mamie, a student in Louisiana Normal; four sisters, three brothers and a host of friends.

Having known Brother Sledge for twenty-eight years, and for over two years as his pastor, I can truthfully say he was God's man. He was the possessor of those virtues that contribute to the making of a life that is neither barren nor unfruitful (2 Peter 1:5-8).

Brother Sledge always remembered the Lord, according as God prospered him, being a cheerful giver to the causes of the church. He was a happy Christian and a faithful steward, beloved of God and a trusted son of the church. His going is a great loss to the community and to the church he loved and helped to build and support to the end.

While removed from us in person, Brother Sledge will continue to speak to those of us who come this way, for we shall be able to see his footprints and the direction of his going, not by what he said but by what he did here. He left us a rich heritage—the heritage of a life influence well spent in service to his God and to his fellowman.

Burial was from the Masonic Temple in Abbeville, La., with the Rev. Robert H. Harper, of Lafayette, La., and his pastor officiating.

E. V. DUPLANTIS, P. C.

Gueydan, La.

On August 9, 1860, MRS. LOU CAUSEY was born, at the site of the present town of Woodworth, La., near Alexandria. She was the daughter of David Lawrence Knoll, who was a native of Germany, and Mrs. Julia Hatfield Knoll. She was reared in the country surrounding her birthplace, amid the fearsomeness of reconstruction days. Because of this she became a pioneer of the new South, and, coming to maturity, she was one of that innumerable company of Southerners who labored earnestly and inconspicuously, yet powerfully for the continuance of those ageless traditions of pure religion, sound manners, and wholesome social atmosphere. In 1884 she was married to William McKendree Causey, at Ennis, Texas, and after a short residence there they returned to Louisiana and located near Bunkie, where the major part of their lives was spent. The union was blessed with six daughters and one son.

Mrs. Causey was ever a fervent Christian of the now not-too-frequent evangelical type. When very young she united with the Christian denomination but soon returned to the church of her mother and was a devout Methodist to the day of her crossing over. From the domestic altar of which she was the priestess, daily orisons were raised; the Sabbath was strictly observed, nor were divine worship and church school ever neglected. Charity abounded to all the needy and the negroes on the place found always a sympathetic response to their distresses. Endowed by heaven with a rare store of what has been called "uncommon common sense" and with omnipresent sense of humor, she presided with dignity over the home and taught her children the beginning of wisdom, fear of the Lord. Her happy disposition and sunny smile won her friends in every walk of life.

After the advancing of years made it necessary to "break up housekeeping" she resided in Shreveport. At her home on November 20, 1933, she "fell asleep, having wrought well." The shadows lengthened amid peace, calm and certainty of a sustaining Presence, able and willing to guide her through the darkness of the tomb to the resurrection morn. She was interred at the old home—Bunkie—by the side of Mr. Causey, who had passed on five years before.

Like Dorcas, the memory of her good deeds, and the memorials of her tender sympathy surrounded her tomb. Sorrow over her passing was tempered by thanksgiving for her steadfast life and a radiant hope and confidence that because her Lord lives, she lives also. Being dead, the voice of her faith yet speaketh in clear melodious notes, whose mellifluous sound is a benediction of peace, like the chiming of far away bells across the quiet country side at the close of the day. At the clear and definite sound, her memory is recalled, weary hearts are refreshed and new inspiration imparted. Surely such lives vindicate the Christian profession and cause us to say, "Let me die the death of the righteous and let my last end be like hers."

She is survived by her daughters: Mrs. H. Singleton, Baton Rouge; Mrs. George Fox, Bonita; Mrs. W. L. Cook, Houston, Texas; Mrs. E. E. Tarver, Mrs. T. W. Ogden, and Miss Mary Causey, Shreveport, and one son, Mr. W. A. Causey, Los Angeles, Calif. There are several sisters and brothers.

Eternal rest grant unto her, O Lord, and let light perpetual shine upon her and grant her peace. Amen.

GEORGE A. FOX.

Skin Discomfort

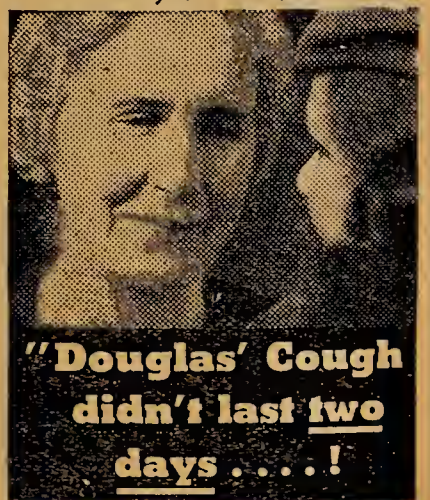
Eczema itching, chafing, smarting, etc., yield amazingly to the specially efficacious ingredients of

Resinol

Help Kidneys

If poorly functioning Kidneys and Bladder make you suffer from Getting Up Nights, Nervousness, Rheumatic Pains, Stiffness, Burning, Smarting, Itching, or Acidity try the guaranteed Doctor's Prescription Cystex (Siss-tex) —Must fix you up or money back, Only 75¢ at druggists.

MRS. M. MCKENNETT, of Brooklyn, N. Y., writes:



"Douglas' Cough didn't last two days....!"

after we followed my doctor's advice"

"Douglas had such a bad cough," writes Mrs. McKennett. "We gave him Pertussin. My doctor had advised it for me. His cough didn't last two days!"

WHEN you "catch cold" the moisture glands inside your throat and bronchial passages clog up with mucus. Your throat feels dry, tickly—you cough, but can't "raise" a thing.

How can you get these little throat glands back into action? Take Pertussin—that's all!

Just a spoonful or two starts the natural throat moisture flowing freely. Phlegm is loosened—your throat is soothed. Nature, with the help of Pertussin, then begins to cure your cough!

The scientific extract of a medicinal herb, Pertussin contains no narcotics, no harmful drugs. And it won't upset digestion. Buy a bottle today.

PERTUSSIN

has been prescribed by doctors for 30 years... It works safely!

KINGDOM EXTENSION CAMPAIGN IN THE MERIDIAN DISTRICT

Rev. Otto Porter, presiding elder; Rev. J. L. Neill, chairman of the Conference Board of Missions; and W. D. Hawkins, missionary secretary, made a tour of the Meridian District. March 13, 14, 15, and 16, in the interest of the Kingdom Extension Campaign. The schedule was as follows.

March 13: Daleville charge at 9:30 a.m.; Dekalb at 11:00 a.m., for the Cleveland and Dekalb charges; Porterville at 3:00 p.m., joint meeting of the Scooba, Porterville, and Lauderdale charges; Enterprise at 7:30 p.m.

March 14: Rose Hill at 11:00 a.m.; 3:00 p.m.; joint meeting of the DeSoto, Quitman, and Pachuta charges; 7:30 p.m., a rally of all the Meridian churches at the Central Church in Meridian.

March 15: 11:00 a.m., at Decatur; 3:00 p.m. at Newton, and 7:30 p.m. at Union.

March 16: 11:00 a.m., at Burnside; 3:00 p.m., joint meeting of the Philadelphia circuit, and Philadelphia Station Church; 7:30 at Vimville.

In this tour, every charge in the Meridian District was represented. The total attendance was as follows:

All the pastors; 107 Sunday school officers and teachers; 74 stewards;

117 members of the Woman's Missionary Society; 32 members of the missionary committee; 13 members of the stewardship committee; 15 charge leaders; 10 church leaders; 48 members of the Epworth League; 90 visitors—there was also present at one of the meetings: Treasurer of the Conference Board of Missions, District Director of the Young People, District Secretary of the Woman's Missionary Society, and the District Lay Leader was present at each meeting.

W. D. HAWKINS.

Ruston District—Second Round
Dubach, at Lisbon, April 1, a.m. and 2 p.m.
Bernice and Farmerville, at Farmerville, April 8, a.m. and 2:30 p.m.
Ruston, April 8, p.m.; May 7, p.m.
Athens, at Wesley Chapel, April 15, a.m., and 2 p.m.
Homer, April 15, p.m.
Simsboro, at Antioch, April 22, a.m. and 2 p.m.
Arcadia, April 29, a.m.
Minden, April 29, p.m.
Lapine, at Oak Ridge, May 5.
Eros, at Eros, May 6, a.m. and 2 p.m.
Haughton, at Pleasant Valley, May 13, a.m. and 2 p.m.
Sibley, at Brushwood, May 13, p.m.
Gibbsland, at Oak Grove, May 20, a.m. and 2 p.m.

DeKalk, at New Hope April 5, 11 a.m. and 2 p.m.
Porterville, at Union, April 6, 11 a.m. and 2 p.m.
Enterprise, at Enterprise, April 8, 11 a.m.
Pachuta, at Orange, April 8, 2:30 p.m.
Rose Hill, April 15, 11 a.m.
Poplar Springs, April 15, 7:30 p.m.
Scooba, at Binnsville, April 22, 11 a.m.
Hawkins Memorial, April 22, 7:30 p.m.
Decatur and Hickory, at Hickory, May 13, 11 a.m.
Union, at Union, May 13, 7:30 p.m.
Daleville, at Soule's Chapel, May 20 11 a.m. and 2 p.m.
Quitman, May 20, 7:30 p.m.
Lauderdale and Electric Mills, at Electric Mills, May 27, 11 a.m. and 2 p.m.
Vimville, at Bonita, May 27, 7:30 p.m.
Wesley, Meridian, June 3, 11 a.m.
District Conference will be held at Pachuta, April 17-18. Please elect delegates in church conferences and send names of delegates to Rev. D. E. Vickers, Pachuta, Miss.
OTTO PORTER, P. E.

CHURCH PAPER NECESSARY

By Rev. Benj. F. Rogers, Presiding Elder
Lake Charles District

A Church paper is not a luxury. It is a necessity. A luxury may satisfy a want, but a necessity meets a need. We may be deprived of luxuries without injury, but the deprivation of a necessity results in physical, mental, or spiritual damage.

The New Orleans Christian Advocate certainly can not be classed as a Methodist luxury, though it has certain fine qualities which would justify such a classification if we think of a luxury as something superior and greatly to be desired. To classify this periodical as a necessity is to place a value upon it which it deserves, because it meets certain specific needs of the people called Methodists in Mississippi and Louisiana.

1. It is a powerful advocate of the right side of all questions wherein moral issues are involved.

2. It points the way to a Christian social order and suggests, yea, urges its readers to join in the battle against all social evils.

3. It gives accounts of the activities of the churches which are a source of inspiration, or should be, to others.

4. If read, it would transform many ignorant Methodists into intelligent Methodists. It really is amazing how little the average Methodist knows about his Church, its polity, program and doctrines.

5. It furnishes food for spiritual strength and growth.

6. The Stewards have no difficulty in securing pledges for the support of the church from members who read the Advocate.

For these and other reasons I say that it is a necessity and ought to be read by every Methodist. It is so ridiculously inexpensive that some people fear that it is worthless. Let no one condemn it because it costs only two cents a week of your money. It costs a great deal more than that in other ways.

Who can make this campaign for subscriptions a success in every charge? In most instances there is just ONE man who can do it. Success or failure depends upon him. Every pastor knows who that man is.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Baton Rouge District—Second Round

Denham Springs, at Denham Springs, April 1, 11 a.m.
Istrouma, April 1, 7:30 p.m.
Kentwood, at Tangipahoa, April 8, 11 a.m.
Clinton, at Clinton, April 15, 11 a.m.
Zachary, at Zachary, April 15, 7:30 p.m.
Lottie, at Rosedale, April 22, 11 a.m.
Pine Grove, at Pipkins Chapel, April 29, 11 a.m.

Amite, April 29, 7:30 p.m.
Galzales, May 6, 11 a.m.
Baker, at Deerford, May 12, 11 a.m.
St. Francisville, at New Hope, May 13, 11 a.m.
Jackson, at Ethel, May 13, 7:30 p.m.
Plaquemine, May 20, 11 a.m.
First Church, Baton Rouge, May 20, 7:45 p.m.
Angle, at Sunny Hill, May 27, 11 a.m.
Franklinton, May 27, 7:30 p.m.

K. W. DODSON, P. E.

Haynesville, at Haynesville, May 20, p.m.
Cotton Valley, May 27, a.m.
Springhill, May 27, p.m.
Blenville, at Burke Place, June 3, a.m.
Ringgold, at Hefflin, June 3, 4 p.m. and 7:30 p.m.

The district conference will convene at Haynesville at 2:30 on the afternoon of Tuesday, April 10. It is expected to continue throughout the next day, or until the business has been completed. Everyone who has any business with the district conference is invited to attend. No set program will be published, but it is planned to give every cause ample time for a hearing.

W. L. DOSS, JR., P. E.

MISSISSIPPI CONFERENCE

Meridian District—Second Round

Philadelphia Circuit, at Sandtown, March 31, 11 a.m. and 2 p.m.; April 1, 11 a.m.
Cleveland, at Mellen, April 4, 11 a.m. and 2 p.m.

Maturity... Maternity... Middle Age

At these three trying periods a woman needs Lydia E. Pinkham's Vegetable Compound. Give it to your daughter when she comes to womanhood. Take it for strength before and after childbirth. Take it to tide you over Change of Life. Take it whenever you are nervous, weak and rundown.

A medicine which has the written endorsement of nearly 800,000 women must be good. Give it a chance to help you, too. Take it regularly for best results.



LYDIA E. PINKHAM'S VEGETABLE COMPOUND

98 out of 100 women report benefit

Don't Take Unknown Drugs

Doctors throughout the world agree there is no greater folly than to buy and take unknown drugs. Ask your own doctor.

So—when you go into a store for real Bayer Aspirin, see that you get it.

Remember that doctors endorse Genuine Bayer Aspirin as SAFE relief for headache, colds, sore throat, pains of rheumatism and neuritis, etc.

Just remember this. Demand and get Genuine Bayer Aspirin.

Genuine
Bayer Aspirin
does not harm
the heart



MEMBER N. R. A.

Stop Headaches Right Now!

Take CAPUDINE is the answer. CAPUDINE contains several ingredients so proportioned and balanced to act together producing teamwork which provides such quick, easy relief. CAPUDINE is liquid—already dissolved. It naturally takes hold quicker without upsetting the stomach. Can you afford not to take the best? Try it for periodic pains and cold aches also. 10c-30c-60c a bottle.

6 6 6

LIQUID, TABLETS, SALVE, NOSE DROPS
Checks Colds first day. Headaches or Neuralgia in 30 minutes, Malaria in 3 days.

Fine Laxative and Tonic
Most Speedy Remedies Known

Colors Colors Colors
F. A. S. YARNS Especially Prepared
For Crocheting

RUGS AFGHANS MATS

Easy to crochet beautiful, soft, colorful rugs, afghans and mats with F.A.S. COTTON YARNS. Wonderful results can be obtained. The soft texture, finish and colors will delight you.

17 solid colors—13 blended colors!!! Only an expert can tell rugs, afghans or mats made from F.A.S. Yarns from those made from more costly materials. F.A.S. Yarns have body enough to make rugs lie smoothly without the use of heavy backing. They launder perfectly.

PRICES: Rug yarns: 1 lb. tubes 75c—1-2 lb. tubes 40c, delivered; Afghan yarns: 1-2 lb. tubes only, 40c, delivered. (Prices slightly higher West of Rockies and in Canada.) FREE samples and information on request. Agents wanted.

F.A.S. YARN & RUG CO., Rome, Georgia.

"Pains Gone," Says

Lady, After She

Had Taken CARDUI

In describing how her health improved after she had taken Cardui, Mrs. Ralph R. Courtney, of Wytheville, Va., said: "I was run-down and suffered from pain in my side. I wanted to feel well and get rid of the pain in my side, so I sent for Cardui and began taking it. By the time I had taken three bottles of Cardui, I was feeling much better. The pains had gone. I am very glad to recommend Cardui to other young women." . . . Thousands of women testify Cardui benefited them. If it does not benefit YOU, consult a physician.

When answering advertisements mention this paper. Thus you will aid us in securing more advertising patronage.

GENERAL CONFERENCE NUMBER

Christian Advocate

NEW ORLEANS

Vol. 81—No. 14. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 4073.
Published every Thursday, at 512 Camp St., New Orleans, La., by the Publishing Committee of the Methodist Episcopal Church, South. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918

D. B. RAULINS, M.A., D.D., Editor

NEW ORLEANS, LA., THURSDAY, APRIL 12, 1934

C. MILTON CHALMERS, Manager



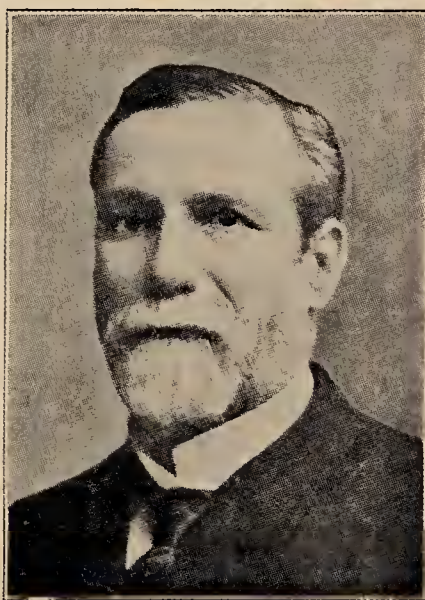
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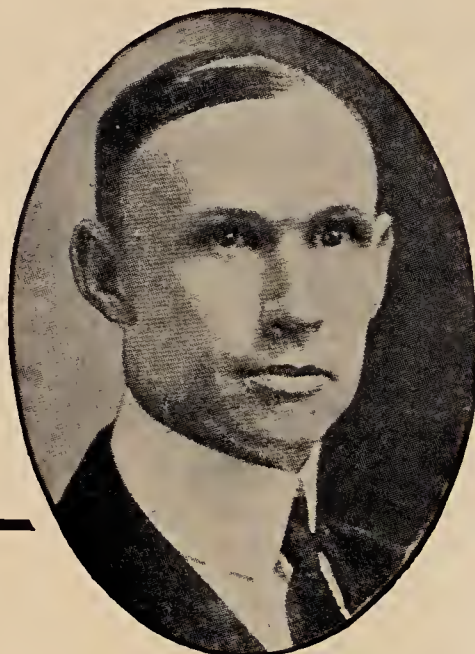
GALLOWAY MEMORIAL METHODIST CHURCH



BISHOP DENNY



BISHOP GALLOWAY



BISHOP DOBBS



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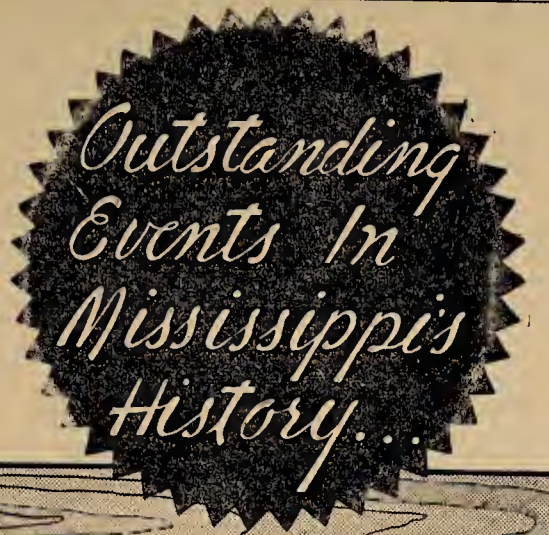


REV. B. L. SUTHERLAND

HARPER

First Woman's College in America To Confer Degrees On Women

Founded 1818



THE ILLUSTRATION used in this historical message is a picture of the ruins of Elizabeth Academy, which was founded in 1818 and closed in 1839. It was an institution of the Mississippi Conference (Methodist). Mrs. B. M. Drake, Mrs. C. K. Marshall, Mrs. John Lane, Mrs. H. H. Kavanaugh, and many other worthy ladies of that day were educated there.

Among its eight presidents were John Burruss and B. M. Drake. At the completion of the course of study the degree of Master of Science was received. The location was just out of Washington,* Mississippi, one-half mile on the road to Roxie.

A marker by the road has the following inscribed:

"Site of Elizabeth Female College, First Woman's College in America chartered to confer degrees on women, February 17, 1819. Named in honor of Elizabeth Roach, through whose generosity the college was made possible. Audubon was on the faculty.

"Erected by Mississippi Daughters of American Revolution, 1925."

Information and photograph secured through courtesy of Rev. H. C. Hawkins of Vicksburg and C. M. Chalmers of New Orleans Christian Advocate.



• RUINS OF ELIZABETH ACADEMY •

...ANOTHER
OUTSTANDING
EVENT...

in the history of Mississippi: was the organization in November, 1923, of the Mississippi Power & Light Company, an organization that today serves the citizenship of 278 Mississippi communities with electric light and power and provides employment to more than 600 Mississippians.

*Washington is located five miles north-east of Natchez, Mississippi.

WELCOME . . .

TO JACKSON AND MISSISSIPPI
General Conference of Methodist Episcopal Church, South, Convening In Mississippi for the First Time, April 26, in Jackson's Modern Municipal Auditorium.

MISSISSIPPI POWER & LIGHT COMPANY Helping Build Mississippi

MISSISSIPPI CITIZENS OF ALL FAITHS WELCOME THE GENERAL CONFERENCE

A Proclamation By the Governor of Mississippi



HEREAS, Wherever experienced throughout the world the Gospel of Jesus Christ has been creative in developing the highest social and spiritual values of mankind; and

WHEREAS, The Christian churches in Mississippi have contributed no little to its growth and stability as a commonwealth; and

WHEREAS, Methodism entered Mississippi almost simultaneously with the setting up of the territorial government in 1798, and permitted its house of worship at Washington to be used July 7 to August 15, 1817, as the meeting place of our first Constitutional Convention, the acts of which Convention achieved the admission of Mississippi, December 10, 1817, into the Union of States; and

WHEREAS, Methodism has been an important factor in planting, cultivating and sustaining educational, social, moral, and spiritual convictions which have made for the progress of the people; and

WHEREAS, In the City of Jackson, on April 26, 1934, the General Conference of the Methodist Episcopal Church, South, representing its fields of service throughout the world, will convene within the borders of our State for the first time in its history;

NOW, THEREFORE, I, SENNETT CONNOR, Governor of the State of Mississippi, in conformity with the sentiments and agreeable to the principles of courtesy and hospitality of our citizens of all faiths, proclaim and cause to be issued this expression of gratification over the coming of the General Conference of the Methodist Episcopal Church, South, to our State, and on behalf of our citizens give assurance of a most hearty welcome to its bishops, delegates and visitors.

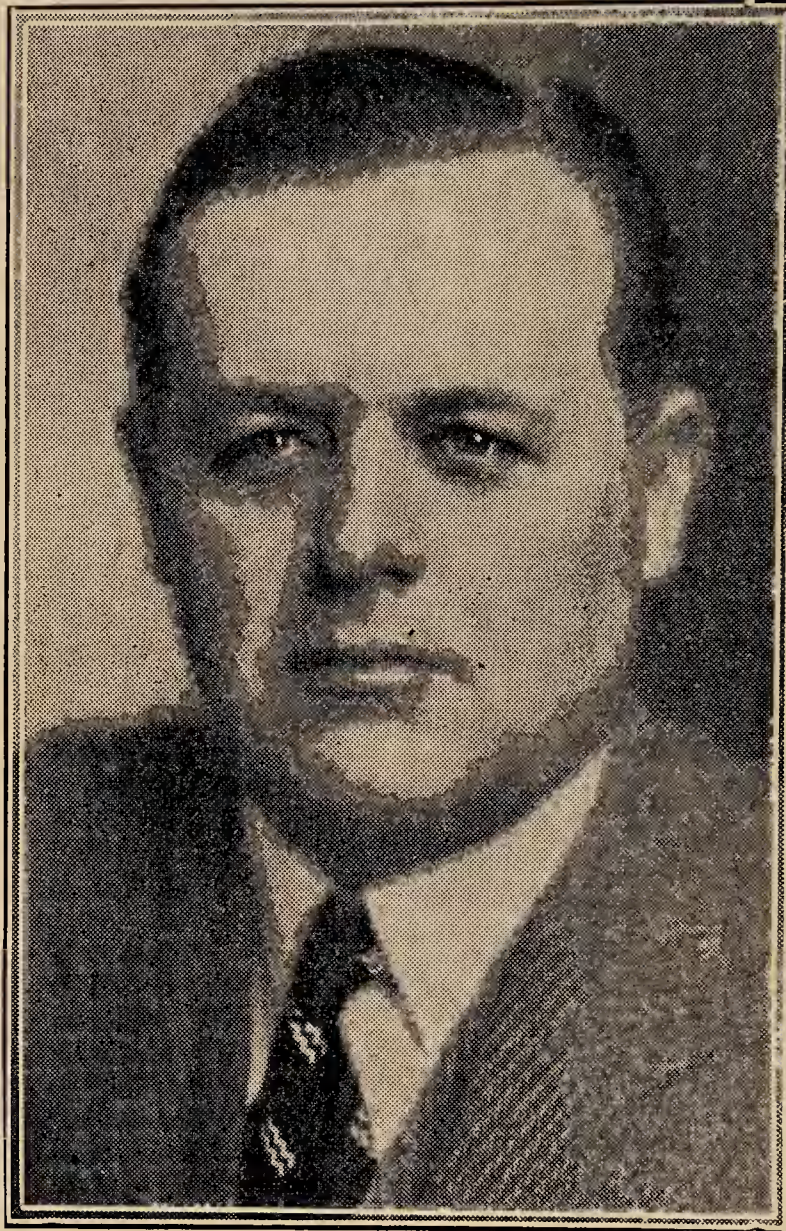
In testimony I have hereunto set my hand and caused the Great Seal of the State of Mississippi to be affixed this the first day of January, 1934.

(Seal)

WALKER WOOD, Sec'y of State.

Signed,

SENNETT CONNOR, Governor.



JACKSON AND THE GENERAL CONFERENCE

Ry Rev. J. L. Decell, D.D., Pastor-Host



JACKSON, a thriving modern city with 50,000 population, of whom there are 6,300 members of five Methodist Churches, is in territory formerly occupied by the Choctaw Indians whose Chief, Pushmataha, ably assisted General Andrew Jackson in the war of 1812. General Jackson came from Nashville as United States Commissioner to negotiate the treaty of 1820 with the Choctaws by which the government acquired a large fertile section of central Mississippi.

The State Legislature in 1821 changed the capital from Columbia to its present location and ordered that the capital be named Jackson in honor of Major-General Andrew Jackson. The capital city's growth has been steady and it has had an honorable history in war and peace.

An Interesting City

The State capitol building is one of the most attractive in the nation and the city has many beautiful church buildings, excellent public schools, Y. M. C. A. and Y. W. C. A., modern hotels and office buildings, progressive business enterprises, manufacturing plants, oil refineries, and is the commercial and cultural center of the State. Jackson has become a convention center of the central South, averaging more than 100 conventions annually for the past several years. Within her city limits are Millsaps College and Belhaven College, a Presbyterian College for women. Mississippi and Hillman Colleges (Baptist), and Hinds County Junior College are within its environs. Jackson College and Tougaloo University are institutions for the education of colored people. The Methodist and Baptist Orphanages and homes for infirmed men and women and several state institutions are in the city.

The Jackson natural gas field is one of the largest and many think her oil possibilities are subject to extensive and successful development.

State and Church History

Mississippi, so far as the record goes, was first entered by Europeans when Hernando DeSoto, in 1540, came and spent several months in its northern section and discovered the Mississippi River, the Father of Waters, in 1541. Bienville and d'Iberville landed on the coast of Biloxi in 1699 and from that time there has been a continuous history. Mississippi became a state in 1817.

It was just 100 years after d'Iberville came, 1799, that Bishop Asbury, while holding Annual Conference at Charleston, South Carolina, sent Tobias Gibson of that state and Conference to the Natchez territory in Mississippi. Natchez was first an appointment in the Georgia District of the South Carolina Conference; then attached to the Tennessee District of the Western Conference; later Mississippi was made a District within the Tennessee Conference; and finally the Mississippi Conference was organized in 1813. On account of Indian disturbances, the first three annual sessions were held without a bishop.

The first Annual Conference ever held by Bishop R. R. Roberts was the fourth session of the Mississippi Conference which was held in the home of William Foster near Natchez in 1816. The text of his sermon, the first sermon ever preached by a bishop in the state, was "Wherefore seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us."

In the early years the Mississippi Conference territory included Ala-

bama, Louisiana, Mississippi and places in Texas as far west as Austin. Mississippi was headquarters from which brave and worthy soldiers of the Cross were dispatched to far away settlements. For 133 years Methodism has been building the Kingdom in Mississippi and the Church has grown from Tobias Gibson's lone congregation of sixty members in 1800 to the now two Annual Conferences, Mississippi and North Mississippi, with 148,395 members, 1,087 congregations, 325 charges and 12 districts with over 400 traveling preachers. The Jackson District, Rev. B. L. Sutherland, presiding elder, has 29 charges and 16,312 members. Mississippi Methodism has not left "the race set before her," by Bishop

Roberts; she has been loyal to the Church, promoted and participated in her forward movements and remained faithful to the trust committed to her care.

Methodism in Jackson

Methodism in the city of Jackson is now in its 98th year. The first congregation was established in 1836 by Rev. Thomas Ford, pastor, and Rev. John G. Jones, presiding elder. Some of the pastors who served First Church in the earlier years were: Chas. K. Marshall, J. J. Wheat, C. G. Andrews, C. B. Galloway, W. H. Watkins, W. C. Black, H. M. DuBose, W. B. Lewis, A. F. Watkins, W. H. LaPrade, Sr.; and later years: A. F. Smith, (Galloway Memorial since 1917), W. G. Henry, C. W. Crisler, E. K. Means, H. S. Spragins, and L. L. Cowen.

At the youthful age of 23 years Charles Betts Galloway began his first quidrennium, 1873-77, as pastor of First Church. He was returned in 1881, though not finishing his second quadrennium, as in 1882 he was elected to succeed Bishop Linus Parker as editor of the "New Orleans Christian Advocate;" the following year he was assigned to West Jackson Mission and for the Conference year of 1884 he was assigned to the pastorate at Brookhaven which was nearer his editorial office. From his dual office as pastor-editor he was elected bishop in 1886, being the youngest ever elected. He returned to Jackson and established his episcopal residence hard by the sanctuary of his former church and there he lived until from across the street in front of its main entrance his noble spirit returned to God who gave it.

During the last year of Bishop Galloway's first pastorate at Jackson he had for his Conference guest H. M. DuBose, who at that Conference was admitted on trial to begin a career through circuits at home and work in the West and back to the pastorate at First Church and on in other successes to his now closing episcopal ministry. It is appropriate that Bishop DuBose should be in the place of beginning when he retires.

Bishop W. B. Murrah, during his long and useful presidency of Millsaps College and the first of his episcopal administration, was a member of the congregation at First Church, and for more than twenty years was a devout communicant at its altar and often preached from its pulpit.

Noble men and women, not a few, among whom were Major R. W. Millsaps and Col. W. L. Nugent, aided their pastors in laying well the foundations of Methodism in the capital of the State. Encouraged and supported by pastors and members of First Church, Capitol Street, Grace, Millsaps Memorial, and Glendale churches were begun and they have grown to places of commanding importance and great usefulness in their sections of the city. These churches, other denominations, and citizens of the city and state and co-operating with Galloway Memorial, the

A Word of Welcome From Bishop Collins Denny

MY Dear Dr. Raulins: Certainly I give a welcome to the General Conference to Jackson, as would any other bishop. Only because I have been in charge of our work in Mississippi for the past four years does it seem to me to be right for me to speak. As a matter of fact I am more a guest than a host. Every delegate to the General Conference and every bishop will receive from our brethren in Mississippi a most cordial welcome. For four years I have seen much of our laymen and preachers in Mississippi. It has been my pleasure to visit many points in that State, to preach to many congregations. Everywhere a most cordial welcome was extended to me. Large and attentive congregations gave me a hearing on week days as well as on the Sundays, in the country churches as well as in the cities. It was my privilege to be the guest in many homes, always to my profit. To any other Methodist preacher the same courtesies would be extended.

Though the General Conference is to meet in Jackson and from the citizens of that progressive city all delegates and visitors will receive genuine welcome that Conference is really the guest of the entire State of Mississippi. Our Methodist people and the Christian citizens of the State will be glad to have us with them. Their churches will be open to us, and interested audiences will give us attentive hearing. We shall find much of the flavor of the old South still blossoming there. We shall not be among strangers, but among like-minded Southerners and Methodists. It will be a strange person who will not give respect and love to these Mississippians, a respect and love that will grow with the opportunity to know them. An experience of four years gives solid ground for these statements.

Cordially Yours,

Collins Denny

host church, and the Chamber of Commerce in providing for the entertainment of the General Conference.

Progressive City Centrally Located

Geographically, Jackson is centrally located and conveniently accessible. There are Pullman connections without change from most sections of the Church. The trunk lines of the Illinois Central and the Gulf, Mobile and Northern railroads serve the city. United States Highways 51 and 49 (north and south) and 80 (east and west) pass through the city; and the American Airways' airplanes north and south, east and west, make Jackson's airport daily.

The city's four larger hotels: Edwards, Robert E. Lee, Walthall, and Heidelberg, having a total of 1225 rooms, have made a special contract rate for General Conference delegates and alternates; and the Edwards, Walthall, and Heidelberg have made General Conference visitors special rates of \$2.00 a day for single room and \$1.50 each for a double room. The Royal, Noble, and King hotels are smaller though conveniently located. The Chamber of Commerce operates a room service bureau which has listed some 500 rooms in apartment houses and private homes in desirable residential sections convenient to car lines which pass the hotels and near the Municipal Auditorium. Hotel dining rooms, coffee shoppes, cafes, cafeterias, and restaurants afford wholesome meals.

The Clarion Ledger and the Jackson Daily News print Associated Press reports of the world's news, and the Lamar Life Radio Station WJDX gives quick intelligence of local, national and international happenings.

An alert and courteous personnel at the new million dollar Post Office, a picture of which is carried in the center of this page, will give prompt dispatch of mail. Jackson In-

firmary, Baptist Hospital and Wesley's Hospital, with staffs of able physicians and nurses minister to the sick. Livingston, Smith Confederate, and Poinexter Parks offer open spaces.

The Old Capitol Building, the Museum and historical Archives at the New Capitol, the scene of the Battle of Winter Woods, will prove of interest.



MISSISSIPPI STATE CAPITOL

Convenient Accommodations and Adequate Facilities

The sessions of the General Conference will be held in the Municipal Auditorium, which has a seating capacity of 3,200 and many other con-

will meet at the Robert E. Lee Hotel; committees of even numbers will meet at the Edwards. All details in preparing for the courteous and efficient entertainment of the General Conference and visitors are being cared for by capable committees. Of course, it is expected that the General Conference will be a Pentecostal season of grace and power. The spiritual life of the Church and the world will be quickened by this celebrated gathering. Jackson, particularly, will be the beneficiary of the ministry of some of the outstanding preachers of the country; and laymen of ability will deliver inspirational addresses during the sessions of the Conference.

Knowing that the General Conference is a working body and that time will be important, the local committees will sacrifice much of their anticipated pleasure by providing for a minimum of special entertainment. The hostesses

will entertain the bishops' wives and lady delegates at appropriate receptions; and citizens will invite the General Conference to be their guests on automobile trips to Lambuth Memorial Church on the first Saturday afternoon; and to the historic battle ground and National Park Cemetery at Vicksburg (45 miles) the second Saturday afternoon. The local committees will co-operate with the presiding elder and Methodist Churches of Vicksburg in a fitting service on the second Sunday afternoon at the grave of Tobias Gibson. The delegations of the South Carolina and Upper South Carolina Conferences will be invited to attend and participate in this service.

Jackson is a hospitable city of happy homes and she extends cordial welcome to the Conference and visitors.

The coming of the General Conference will not only prove a most suitable recognition of the part played by this section in the history of Southern Methodism, but it will serve to make its contribution more generally known and appreciated throughout the church. Both Jackson and Vicksburg will be much profited by this representative group of Methodists from various parts of this country and the world.



JACKSON'S NEW MILLION DOLLAR POST OFFICE

veniences for such a gathering. The auditorium is on the corner of Pearl and Congress Streets and is within easy walking distance of all contract hotels, though registered taxicabs will be available. The bishops' residence hotel will be the Robert E. Lee, and the Edwards will be the headquarters hotel.

General Conference committees of odd numbers



CITY AUDITORIUM

CHARLES BETTS GALLOWAY

By Rev. W. L. Duren, D.D.



ANY people think of Bishop Galloway as having been the embodiment of an oratorical brilliance coupled with the accident of a singularly striking personality. He is accepted as such by many, and there is often little effort put forth to discover the deeper reasons for the eminence which he attained. Indeed, we are, I think, too much disposed to regard any great man as a personality wrenched from its perpendicular. Instead of interpreting him in the terms of normal life, we think of him as reflecting the conventional attitudes of place and the decorous sentiments of position—not the emotions and judgments of his own heart. To all such, it needs to be said that Bishop Galloway reflected throughout his life the native elements of his being. He was always alert, sympathetic, appreciative, oratorically inclined, and a public spirited citizen. The one letter of his childhood which remains shows that he had entered thoroughly into the thinking and the feeling of the family even at eight years of age or less. When he entered the University of Mississippi he wrote that 163 students were in attendance; and many years later he wrote to the Alumni Association that many of the men in attendance at that time had empty sleeves and other marks of following the fortunes of the Southland in the War of the Sixties. He said that it was an almost unbearable humiliation to him that he could exhibit no scar as evidence of his own patriotic devotion.

His college letters constantly refer to his oratorical aspirations, and with boyish frankness and candor he tells his father of his progress. Once he says that he expects to come off "victor knight" in a certain discussion because of his "thorough knowledge" of the subject; and at another time he writes that he is regarded as the best orator of the Junior class. His whole attitude is that his oratory is a capacity which he must cultivate or fail in his responsibility to his State and to his generation; and it was, therefore, a serious interest of his college years, as it was a mighty instrument for service in his after career.

Bishop Galloway was a man of deep feeling. In Vicksburg in 1878, he followed the impulses of his heart down to the very gates of death. He was much moved by the pathos of a tablet which he found in a little mission church in Nashville, Tenn., which bore the inscription: "To our unforgotten poor, whose names are written in heaven." He chanced to be in Chicago on the occasion of two of the bloody packing-house riots, and his memorandum is: "Another meat riot. Negroes who were in the employ of the packing houses are assaulted as 'scabs.' Poor negro! He is abused for not working and assaulted for working. He is either a vagrant or a scab." At one of his Conferences in China, a Methodist woman who was 100 years old had been much troubled about her decent burial, a collection was taken and he says: "So she received this gruesome birthday gift." Outside the great gate of Seoul, in Korea, he notes that he met a man going out to the grave unattended, with his dead child strapped on his back and he adds: "That was one of the saddest sights I have seen in life." So ran the story of his emotional response to the sufferings and the need of the world.

Bishop Galloway's mind was more acute in its discriminations and able in its powers of analysis than we ordinarily credit to a popular orator. The effectiveness of his work was due in a very large measure to his mastery of all the facts connected with any matter to which he gave serious attention. His notebooks reveal the fact that he never went to a mission field without a digest of the history, the custom, and the economic resources of every land and town which he expected to touch. And he came home with a record of inspiring fact and tradition with which to fire the imagination of the Church, and with this material he aroused an interest in the spiritually destitute people of every land.

Bishop Galloway was profoundly religious. Emotionally? Yes, but no less so in the deep and practical earnestness of his daily living. While at the University of Mississippi, his letters show that he was faithful in church and Sunday school attendance, although he was not at that time a member of the church. In Japan, his heart was wrung by the sight of a Buddhist mother who was following the body of her dead child:

"Buddha," he says, "crucifies the feelings, but never changes a heart. Poor, poor mother! following her dead child to the tomb or to the oven, without a hope for the future, or a balm for her present sorrow." In China, he looked upon the Christless and hungry multitudes and said: "How I longed for a mastery of their vernacular in order to make an appeal for my Lord. One feels so helpless without a knowledge of a people's tongue." In old Jerusalem, he was shown the stone pavement on which Jesus was said to have walked as he bore the cross, and he writes: "I could not resist the impulse to stoop down and press with my hands the stones on which those baby feet had walked bearing the sins of the world."

Who can ever forget the admonitions with which he searched through and through the hearts of those who stood upon the threshold of his Conferences? "The first requirement is that you shall live a pure life and have a distinct religious experience." "Feed your souls on God's Word that you may be able to feed other souls." "Do not grade yourself by your salary, for by that standard any baseball catcher can disgrace the Apostle Paul." "The almanac should have nothing to do with your acceptability." "Ranting is the cheapest kind of preaching because it is not preaching." "Use gentle speech. . . . The world does not need

founding, it needs sympathy. The greatest power on earth is earnest sympathy." "Learn the geography of a dollar in which there are but one hundred cents." These and other like counsels he enforced with all the fervor of his own great soul; and he built in the minds and hearts of young and up-reaching men a radiant universe—the inspiration of his own personality and faith.

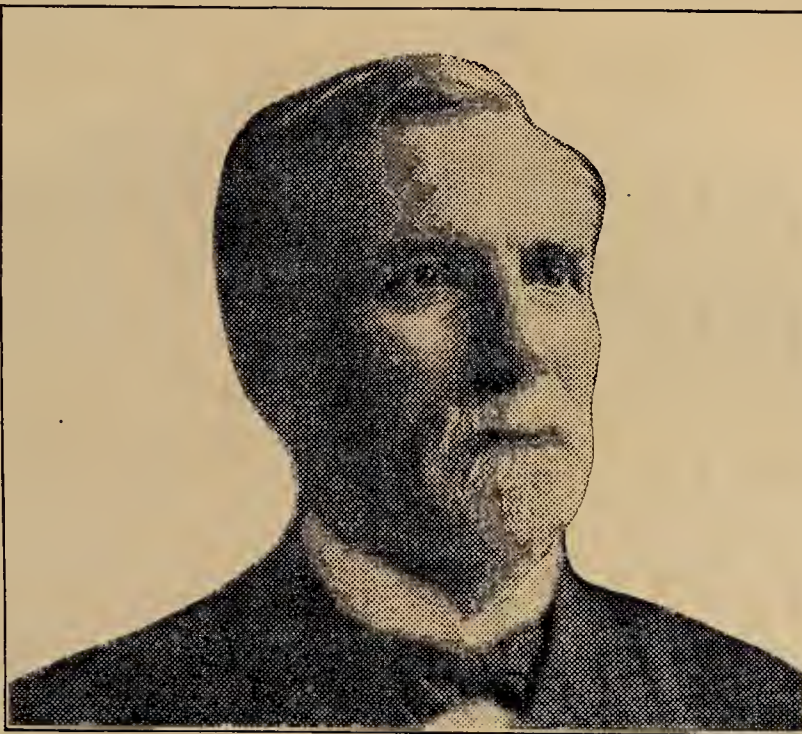
As an orator, Bishop Galloway was the last representative of a distinctly Southern type of eloquence. We have already indicated that he had a marked native talent for the forum, both in his voice and in his presence; but he assiduously applied every method for the enrichment of his native gifts. He clothed his thoughts in the melody of entrancing words, he studied the psychological reactions of people, and he was a student of the witchery of the masters. Webster, Calhoun, Clay, Prentiss, Davis, and Lamar were names often upon his lips, because they were the oratorical ideals of his heart. In his own pulpit; under the dome of Mississippi's new and

imposing Capitol; in the historic hall of Representatives; on scores of commencement platforms; pleading the cause of the heathen and pagan world; or bearing words of greeting to other communions, his resonant voice and eloquent speech carried the message of his heart around the world.

He was a remarkable preacher. His oratory, his imagination, his conviction and his fervor of soul combined to make him an unusually effective messenger. His fame as a preacher was in no sense achieved by place; for he translated his thought into power and passion in a humble parsonage study during the early years of his ministry. The manuscripts from those years show that he laid the foundations of his popularity and power then. Much of the imagery and the thought fabric of his sermons were developed in Yazoo City, Jackson, and Vicksburg. He walked with his Lord as a devoted disciple; he went on long missionary journeys with St. Paul; he caught the evangelistic passion of John Wesley; and he knew the language of the common people and he understood the hunger of their hearts.

Bishop Galloway's style of sermon preparation was somewhat unusual; it did not follow any beaten path. He did not yield to that alluring temptation known as topical preaching; hence he built his sermons not upon allegories, but upon the solid verities of Scripture. During his early ministry, he worked out the whole sermon in every detail, and with largely the same general arrangement that he followed throughout his life. The whole of his exegesis was made in his introduction and was elaborately and carefully worked out—not only as to the immediate facts, but the historical and prophetic background as well. In later years, it was his habit to develop two or three of his divisions fully, and other divisions he indicated by a bare outline. And he trusted the form and the substance of his conclusion to the emotions

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BISHOP CHARLES BETTS GALLOWAY



1. Bishop James Cannon, Jr. Born Nov. 3, 1864, in Salisbury, Md. Entered the ministry in 1888. Ordained Bishop in 1918.
2. Bishop John Monroe Moore. Born Jan. 27, 1867, in Morgantown, Ky. Entered the ministry in 1894. Ordained Bishop in 1918.
3. Bishop Hoyt McWhorter Dobbs. Born Nov. 16, 1878, in Spring Garden, Ala. Entered the ministry in 1904. Ordained Bishop in 1922.
4. Bishop Angie Frank Smith. Born Nov. 1, 1889, in Elgin, Texas. Entered the ministry in 1912. Ordained Bishop in 1930.
5. Bishop Edwin DuBose Mouzon. Born May 19, 1869, in Spartanburg, S. C. Entered the ministry in 1889. Ordained Bishop in 1910.
6. Bishop Urban Valentine Williams Darlington. Born Aug. 3, 1870, in Shelby County, Ky. Entered the ministry in 1896. Ordained Bishop in 1918.
7. Bishop Horace Millard DuBose. Born Nov. 7, 1858, in Choctaw County, Ala. Entered the ministry in 1877. Ordained Bishop in 1918.
8. Bishop Warren Akin Candler. Born Aug. 23, 1857, in Villa Rica, Ga. Entered the ministry in 1875. Ordained Bishop in 1898.
9. Bishop William Newman Ainsworth. Born Feb. 10, 1872, in Camilla, Ga. Entered the ministry in 1891. Ordained Bishop in 1918.
10. Bishop Paul Bentley Kern. Born June 16, 1882, in Alexandria, Va. Entered the ministry in 1902. Ordained Bishop in 1930.
11. Bishop Samuel Ross Hay. Born Oct. 15, 1865, in Deaterville, Tenn. Entered the ministry in 1887. Ordained Bishop in 1922.
12. Bishop Collins Denny. Born May 28, 1854, in Winchester, Va. Entered the ministry in 1880. Ordained Bishop in 1910.
13. Bishop Arthur James Moore. Born Dec. 26, 1888, in Argyle, Ga. Entered the ministry in 1909. Ordained Bishop in 1930.
14. Bishop Hiram Abiff Boaz. Born Dec. 18, 1866, in Murray, Ky. Entered the ministry in 1889. Ordained Bishop in 1922.

OUR GENERAL CONFERENCE DELEGATES

MISSISSIPPI CONFERENCE

Clerical

REV. J. L. DECELL, D.D.: Pastor Galloway Memorial Church, Jackson, Miss. Chairman of the Central Entertainment Committee of the 1934 General Conference. Representative on the General Boards. Editor New Orleans Christian Advocate, 1931. Delegate to three General Conferences. Member of General Board of Christian Education and of Commission on Inter-Denominational Relations.

REV. J. T. LEGGETT: Presiding elder of the Hattiesburg District. For the sixth consecutive quadrennium a delegate to the General Conference. Wide service as circuit preacher, station and presiding elder. Active and effective on many Conference boards.

REV. B. L. SUTHERLAND: Presiding elder of the Jackson District; ranking-host of the 1934 General Conference; pastor, presiding elder, pastor-evangelist.

REV. T. J. O'NEIL: Presiding elder of Seashore District. Served as president of Montrose Training School and Port Gibson College. Active on boards of his Conference.

REV. OTTO PORTER: Presiding elder of Meridian District. Has rendered high service on circuit, station and district.

REV. JOSEPH A. SMITH: Pastor Capitol Street Church, Jackson. Much time spent in educational work. Trustee of Tax Supported Institutions of Higher Learning in the State of Mississippi. President of Mississippi Anti-Saloon League.

Alternates

DR. C. W. CRISLER: Presiding elder of Brookhaven District.
DR. C. A. BOWEN: Secretary of Editorial Department, General Board of Christian Education.

Lay

DR. J. M. SULLIVAN: Professor Millsaps College. Conference Lay Leader. A lifetime of effective teaching. Twenty-four years a steward. A local preacher.

H. H. CRISLER: Editor Port Gibson Reveille. Much experience as lay leader. Has given much attention to our educational work.

J. M. FORMAN: Lawyer. Chairman Board of Stewards of Capitol Street Church, Jackson, Miss. Many years of effective service in the church. Now senior partner in firm of Forman & Burkett, Jackson, Miss.

V. D. YOUNGBLOOD: Brookhaven, Miss. Merchant. Teacher of Men's Bible Class.

E. M. LANE: Lawyer. Raleigh, Miss. Charge lay leader. Teacher of Men's Bible Class.

W. D. HAWKINS: Meridian, Miss. Has given many years of effective service to young people's and missionary phases of church work. Conference Missionary secretary for fifteen years. Twenty years service to young people's work. At present he holds twenty-seven different offices in the church.

Alternates

MRS. L. W. ALFORD: McComb, Miss.
C. V. HATHORN: Lawyer. Columbus, Miss.
MRS. T. B. COTTRELL: President Conference Woman's Missionary Society. Fayette, Miss.

NORTH MISSISSIPPI CONFERENCE

Clerical

DR. J. R. COUNTISS: Dean of Grenada College. Twenty-five years president of Grenada College. The same number of years secretary of the North Mississippi Conference. A delegate to six General Conferences.

DR. V. C. CURTIS: Presiding elder of the Columbus District; twice a delegate to Ecumenical Conferences; delegate to last three General Conferences.

REV. J. D. WROTEN: Pastor of the church at Water Valley, Miss.; chairman of the Conference Board of Missions.

REV. J. M. BRADLEY: Presiding elder of the Corinth District; admitted to Conference in 1893; on Committee on Revisals and Church Extension.

REV. W. R. LOTT: Pastor at Aberdeen, Miss. Admitted to Conference in 1916. Has spent all the time in the pastorate.

REV. T. H. DORSEY: Presiding elder of the Aberdeen District; a delegate to five General Conferences.

Alternates

REV. MELLVILLE JOHNSON: Pastor at Cleveland, Miss.
DR. E. NASH BROYLES: Presiding elder of the Greenville District. Delegate to two General Conferences.
REV. W. N. DUNCAN: Presiding elder of the Greenwood District. Delegate to 1930 General Conference.

Lay

JUDGE J. G. McGOWAN: Water Valley, Miss. Judge on the bench of the State Supreme Court. Many years a Methodist.

JOHN W. KYLE: Sardis, Miss. State Senator. Devoted to the life and work of the Church.

J. G. HOUSTON: New Albany, Miss. Merchant. Conference lay leader, superintendent of his Sunday school.

J. H. JOHNSON: Clarksdale, Miss. Insurance. Well versed in financial affairs of the Church, devoted to its interests.

DR. A. W. MILDEN: Professor of Greek at University of Mississippi. Native Canadian. Served as superintendent of his Sunday school. Christian scholar.

MRS. R. P. NEBLETT: Wife of our pastor at Pickens, Miss. Active in the educational and missionary affairs of the church. Corresponding secretary of the Conference Missionary Society.

Alternates

R. W. SHARP: Grenada, Miss. Merchant. Treasurer of his Conference.
J. H. SHERARD: Sherard, Miss. Long and active service in the church. Orphanages and hospitals his special interests. Delegate to three General Conferences.
O. T. HAMMER: Water Valley, Miss. Merchant. Superintendent of his Sunday school.

LOUISIANA CONFERENCE

Clerical

REV. W. W. HOLMES, D.D.: Pastor Rayne Memorial Church, New Orleans, La.; has served as pastor and presiding elder, member of the 1922, 1926, and 1930 General Conferences, also of the special session of 1924.

REV. FRANKLIN N. PARKER, D.D.: Dean of Candler School of Theology; has served as pastor and presiding elder; member of the 1898, 1910, 1918, 1922, and 1930 General Conferences, also of the special session of 1924; elected bishop at Atlanta, Ga., 1918, but declined to serve.

REV. W. ANGIE SMITH, D.D.: Pastor of First Church, Shreveport, La.; acting president of Centenary College, 1932-33; Louisiana delegate to Ecumenical Conference at Atlanta, Ga.

REV. GUY M. HICKS: Pastor at Mansfield; has served widely in young people's camps, assemblies, and schools; active on different Conference boards.

REV. MARTIN HEBERT: Pastor of West Monroe, La.; has served as pastor and presiding elder.

Alternates

REV. R. H. HARPER, D.D.: Pastor Lafayette, La.; has served on various boards of the Conference; pastor and presiding elder; former editor of the New Orleans Christian Advocate; author of "In the Land of New Acadie;" secretary of Louisiana Conference, member of the Memphis General Conference.
REV. H. L. JOHNS: Pastor of Trinity Church, Ruston, La.; has served on different boards of the Conference; active in young people's work.
REV. D. B. RAULINS, D.D.: Editor New Orleans Christian Advocate and pastor of Algiers church; some years as teacher in colleges; president of Mansfield College.

Lay

T. W. HOLLOMAN: Alexandria, La. Lawyer; member Louisiana State Legislature, 1924-1928; long and efficient service as superintendent of his Sunday school; member of the 1926 and 1930 General Conferences.

MRS. GEO. S. SEXTON, JR.: Shreveport, La. President of Louisiana Woman's Missionary Society. Active in church enterprises.

R. W. OGLESBY: Winnfield, La. Lawyer; served as District Judge and Judge of the Court of Appeal; steward; member Conference boards.

S. M. McREYNOLDS: Monroe, La. Insurance. Conference lay leader. Member of 1930 General Conference.

JOHN H. CARTER: New Orleans, La. Native of England; Louisiana Auditor of Receipts, Southern Bell Telephone and Telegraph Company; twenty-eight consecutive years as superintendent of his Sunday school; member Conference Board of Christian Education.

Alternates

T. L. JAMES: Ruston, La.
J. ED. EAVES: Lake Charles, La.
MRS. W. M. LEDBETTER: Shreveport, La. Has served as president of the Woman's Department Club, Woman's Missionary Society, corresponding secretary of Louisiana Woman's Missionary Society; member of Woman's Missionary Council; appointed by Mrs. Franklin D. Roosevelt as chairman of the Woman's Crusade of her city.

MISSISSIPPI CONFERENCE DELEGATES—*Clerical*



J. L. DECELL



J. T. LEGGETT



JOSEPH A. SMITH



B. L. SUTHERLAND

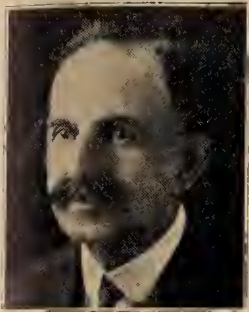


T. J. O'NEIL



OTTO PORTER

Lay Delegates



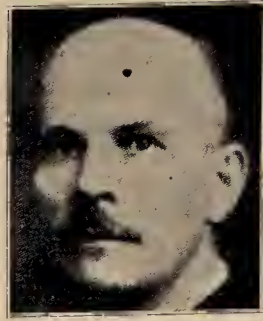
J. M. SULLIVAN



H. H. CRISLER



J. M. FORMAN



W. D. HAWKINS



E. M. LANE

NORTH MISSISSIPPI CONFERENCE DELEGATES—*Clerical*



J. R. COUNTISS



V. C. CURTIS



J. D. WROTEN



T. H. DORSEY



W. R. LOTT

Lay Delegates



J. W. KYLE



J. G. HOUSTON



A. W. MILDEN

LOUISIANA CONFERENCE DELEGATES—*Clerical*



W. W. HOLMES



W. ANGIE SMITH



GUY M. HICKS



MARTIN HEBERT

Lay Delegates



T. W. HOLLOMAN



MRS. GEO. S. SEXTON, JR.



R. W. OGLESBY



J. H. CARTER

EDITORIAL COMMENT

GENERAL CONFERENCE DELEGATES, we are happy to unite with those who are bidding you welcome to our section. We are honored and inspired by your coming. This message is addressed as a personal greeting to each individual delegate and to the Conference as a whole. You may come as separate individuals, but when bound together in the Conference session you will cease to be just what you were as separate units. We trust your identity will not be lost, but that it may be of decided value in arriving at the conclusions of the deliberations and the final actions of the body.

For fear we might not be able to express verbally our good wishes to you we have issued this particular number of the Advocate largely as a compliment to you. Take it as a souvenir of your stay among us, and let it, in future days, remind you of the occasion.

We do not forget, though we wish your stay to be happy, that you are here for something far more important than the hospitality that may be extended. It is not designed as a pleasure trip, and the delights of the period of your stay must be incidental in the final count. You are among us on serious business. You have it in your power to retard the progress of our great church, or greatly to augment its enterprise. You are urged to keep this in mind. Circumstances exhort you to the greatest diligence, the clearest vision, and the most heroic action. You are writing a page in the history of our Methodism.

* * *

WE HAVE BECOME HISTORY-CONSCIOUS. That may be either good or bad. This year we are celebrating the Sesqui-Centennial of American Methodism. We shall be calling up the many honored and revered names that make the pages of our history resplendent and glorious. We shall pause at certain spots now become shrines and memorials to a great cause and a great company. These places made sacred by the memorable achievements of men and women who forgot themselves into immortality are a moving commentary upon the brave lives that builded far better than they knew. Like Abraham who punctuated his history-making pilgrimage with altars to Jehovah, under whose marching orders he set out for the city that hath foundations, designed and built by God, these pioneers built churches here and there in a wilderness of forbidding proportions. Here and there a tired and worn-out body was laid down and the imperial spirit joined the church triumphant.

But we cannot discharge our debt to our predecessors by memorial programs nor by monuments marking the places made significant by their sacrificial endeavor. Unless we carry on the enterprise so nobly begun they shall not rest in their quiet graves nor feel complimented by our loud acclamations of praise. These monuments may mark the end of their magnificent momentum while we squander the treasures for which they gave themselves. Let us not make our history our grave. Rather let us, in view of this memorable record of spiritual achievement, take new courage for the tasks that are ours and for the accomplishment of which we shall be compelled to rely upon the same resources as sustained them.

* * *

SHALL FEAR OR FAITH mark the Conference upon which you are entering? Will an attitude of hesitancy and compromise dictate the course of the next quadrennium? Shall we by fumbling surrender valuable ground already gained at great cost? Shall we be satisfied to mark time and tarry in camp while the most critical age calls so imperatively for spiritual regeneration and righteous leadership? Or shall we hear the call, forget ourselves, and rise up to meet effectively the issues that cannot be ignored or avoided?

This Conference will be faced by many matters that are important and worthy, but in no sense primary. Many of these will have to do with organization. And here much time may be lost. This warning, however, is not a suggestion that anything that will make our efforts more effective should be neglected or slurred over. They should have the calmest and most constructive hearing and action. But let us not be guilty of repairing machinery or building more when the fuel supply is exhausted. May we not fritter away our time on small things when a world demands regeneration.

* * *

WE DARE TO SUGGEST some matters that should have the attention of the 1934 General Conference. These do not have to do with term of office for bishops or larger districts for presiding elders. In the final count these matters may not prove seriously important. It is when they are

measured beside the major issues that they assume serious significance at all.

The qualifications of candidates for our ministry should be given new consideration. This is no time to draw up the false alternative of the failure of the college graduate in the pastorate and the success of the preacher who boasts that he escaped a college education. The standards should be raised. A college education should be made the minimum of requirement as to training. And the period of trial should be so jealously guarded that we shall escape future embarrassment and humiliation. The Annual Conferences have an obligation to the charges to be served as well as the candidates who knock at our doors. The itinerancy is not the only field open to consecrated effort on the part of our people.

Money-raising campaigns and "culture periods" should be divorced or the relation so changed as not to defeat both. Special interests should be absorbed in the orderly program of the church. We are suffering from scattered and unbalanced emphasis. Emergencies lose their appeal when they cease to be the unusual and become matters of routine. Many causes are injured because of this irregular and unbalanced emphasis.

Some definite policy as to the liquor question in its new status should be adopted. Our attitude should be made as specific and definite as possible. Our methods for dealing with the matter should be organized according to the situation as we are now compelled to face it.

We cannot afford longer to be uncertain in dealing with national affairs. The moral realm is the realm of the church's activity regardless of what lines within which they fall, be they political or economic. If our church is to be more than a private chaplain to an order of things that is far from Christian we must face frankly and courageously our responsibility in these expanded relations.

Our bishops might be a little more specific as to the meaning of "worldliness." The emphasis should be placed more upon the positive rather than the negative, and upon our group responsibilities as well as upon the salvation of the soul. We may overdo the exhortation to "flee from the wrath to come." We have been doing that too long perhaps. As long as there are people in the city of destruction to be saved, let us not flee for the protection of our own skins.

We should come to a more clearcut attitude with reference to war and international relations. The church has a stake and a responsibility in these matters. If ever the world situation demanded some clear and commanding word from the Church of Christ it is now. With only two serious competitors in the field for the loyalty of the nations—Communism and Christianity—it is time to speak and act unmistakably according to the measure of our inescapable responsibility. It is not enough to pass resolutions and embalm them in paper. Our own country greatly needs just now what the Church of God alone can supply.

Advancement should be made in the field of racial cooperation. Our work among the Negroes, attended by results out of all proportion to the efforts and funds expended, should have our attention. The territory in which our church is strongest is also the territory in which lynching is most common. Our church has a responsibility that it cannot escape. Again it may be observed that the Church of God alone has the word and life that will solve this problem.

Further unification and consolidation within and without is desirable. Such correlations as shall make for simplicity and effectiveness and economy should be perfected. While some progress has been made in this direction, this Conference should continue the advance. We are not yet a unit as a local church. Or at least the local church is not a unit. And our problems must be worked out in the field of the local church. All finally rests at this point. It is still difficult to locate and define the local church and correctly appraise its functions. Our work is too fragmentary.

Our church should further its efforts in the direction of cooperation with other churches. The Federal Council still offers the best opportunity in this field. We should magnify our relation to that body of Christian churches. There are a number of matters too large for the denominations acting separately to handle effectively. Missions seems to be one of these.

And above all things this Conference should join in fostering the religious renaissance for our day. Until we get word from God for our times and conditions we work in vain. Let us read aright the songs of our times that call so imperatively for a new and more comprehensive advance in spiritual living.

*BISHOP HOYT M. DOBBS,
President of the Louisiana Conference, Tells of*

COMING EVENTS

The General Conference is the next major item on the calendar of the Methodist Episcopal Church, South, and is already within the range of vision.

The 150th anniversary of the organization of Episcopal Methodism in America is also to be observed with appropriate ceremonies in the city of Baltimore in October of this year.

Such milestones in the history of the Church afford us opportunity for re-examination of religious values, summarizing the tangible results of our labors, appraising the current phases and trends in Christian thought, studying the genius of Methodism, and passing upon our plans for the coming years which are to be so freighted with opportunity and responsibility for all the Churches.

It is well that we should do this at regular intervals in order that we may have continuity of effort and intelligent grasp of conditions and obligations. The present is related to the past and also to be related to the future. This is true whether we wish it to be so or not. We neither live to ourselves nor die to ourselves, and we also must enter into the labors of others who have gone before us, even as those who are to come after us are to enter into our own labors. These two events have therefore great significance for American Christianity, and this fact is well recognized by all.

It is very natural that our interest should be stirred by such exercises and that our attention should be fastened upon the essentials in our thought and life as revealed by such occasions. Our continued progress is desired by all, and to this end we should unite in spirit and in effort to advance the interests committed to our care. Before movement can be called progress it must be orderly. Mere motion is not progress any more than is purposeless activity. Origins and courses and destinies must all be taken into consideration before any progress can be made or any pathway prepared.

The events of the past 150 years may be approached from several points of view. A mere recital of the facts would of itself be stimulating and significant. The biographies of the men and women who served well their day and generation would make our hearts burn with renewed zeal. The forces of the secular world with which men and institutions have had to grapple would be another method of approach. But for our purpose probably the most profitable method is that of testing the human spirit in its creative efforts to meet and master new conditions and to fashion the forms which correspond.

The medallion which the Sesqui-Centennial Commission has caused to be issued bears the faces of Wesley, Asbury, and Coke—on the one side. On the other side is to be seen the heroic figure of Garretson galloping off from Barratt's Chapel to call the preachers to the Christmas Conference of 1784. In this modest and appropriate way the memorable date is to be preserved in bronze for the eyes of other generations to come, and our own eyes kindle as the mind sweeps the curve of the years between then and now. Dr. Clyde C. Trees, of New York City, is in position to supply these medals to any who may wish to obtain them.

On the table before me lies an open book which contains the Minutes of the Conferences from 1773 to 1813, inclusive—a period of 40 years. The record of the first Conference covers nearly one page, and part of that is the list of appointments for that year. Here are names of Rankin, Shadford, King, and Watters; of Asbury, Strawbridge, Whitworth and Yearby; and of Wright and Williams—only ten in all. They were to shepherd the little flocks scattered through New York, New Jersey, Pennsylvania, Virginia, and Maryland—their total number being only 1160.

The same upheaval which brought forth the Republic brought forth also the Methodism of America. The United States and the Methodist Church faced many vexing problems and perplexities in common, and under God they were both enabled to become expressions of His providence for the men and women of this western hemisphere—indeed for the whole world. It is not easy to realize the contrast between the modest figures mentioned in a preceding paragraph and the figures of today. The Handbook of All Denominations mentions 19 different branches of Methodism in this country at the present time having an aggregate membership of approximately ten millions, and owning properties in amounts which maintain the ratio of increase in strength and influence.

That which impresses us most deeply in the study of these facts, however, is not the numerical and financial growth so much as the principles which have been operating to bring about results so notable. The genius of the movement seems to have been in the reality and vitality of their religious experience, in the hunger for spiritual values, in the passionate passion for the souls of men and women, in their efforts to create an environment in which the spiritual values might have

some chance of survival, and in their clear discernment of the relation which must always exist between religion and patriotism. In the development of religious organizations there may be noted certain stages which may be considered as very much common to all: the inspirational, the intellectual, the institutional, and the environmental. There are times when the emphasis on the several phases may vary, but this is very nearly the path which is taken in the oncoming of the various branches of the Church. In proportion as these phases of its life have been kept vital, the Church has prospered, and the people have been blessed. Much could be said in connection with all this, but we mark milestones and review the chapters of history in order that we may apply ourselves to the tasks immediately before us—not to dwell on the glories and achievements of the past but to live and think and act for today and for tomorrow.

These coming events make it necessary for us to have a proper understanding of that which is demanded of us now. We have the conviction that it is possible for us to measure up to our duty with the same spirit and in the same purpose which characterized those who have preceded us. To be on our guard against any spirit of defeatism is a primary precaution in all matters pertaining to the Kingdom of God upon the earth.

Much is being said about the "crisis" in the life of the world today—and indeed much needs to be said about it. But there are two ways in which to meet and face a "crisis." We may surrender to it and yield to panic and become the mesmerized victims of pessimism and despair; or we may face it squarely and fearlessly and accept it as a challenge to redemption and reconstruction. It should be remembered that the very word "crisis" itself is very closely related to the word "judgment," and that the masses of the people use the word in such a sense even when they do not remember its derivation.

That there was a moral collapse in the world before the collapse of the economic structure came is well known to and admitted by most all thoughtful men at this time. When the human spirit surrenders the essentials of its life within, the world without is very quickly dismantled and chaos becomes king. The demoralization of the social and economic order today is as nothing compared to the demoralization of and in the spirit of mankind. The one always follows the other as effect follows cause—"cause and effect are the chancellors of the Almighty." The Church is the conscience of Society, and, whether Society will or will not hear, it is our divine commission and command to make these truths plain and to cease not to proclaim them, through lips and life in private and in public.

President Roosevelt, in speaking recently to the Federal Council of Churches of Christ in America, made the statement that the Churches are the greatest influence in this world of ours to overcome the present tendency toward greed. The Council, through its president, Dr. Beaven, responded with the statement that the need for a great spiritual advance has never been greater than at this time and that a nation-wide effort must be made for moral and spiritual recovery.

There are four things which every minister of the Gospel can do—(1) We can and we must live the life; (2) We can and we must preach the Word as never before; (3) We can and we must accept the implications of the Gospel and continue to address ourselves to the program of Jesus Christ; (4) We must leave the results with Him who is Head over all things, and who promised that the gates of Hell should never prevail against His Church.

The Kingdom of God must first be within us. "Unless the Gospel is first lodged within the heart of the individual as a renewing and a transforming power, it can have no healing for society as a whole." This was the declaration of early Christianity as it conquered a decadent paganism—it was the message of Martin Luther as he came forth to epitomize the influences of the Renaissance and the Reformation—it was the voice of John Wesley as he appeared on the scenes of the eighteenth century to breathe the breath of life again into the dead forms of that day and generation. The triumph of the early Church, the upheaval of the Reformation, and the spiritual impulse imparted by the Wesleyan Revival to all the hosts of righteousness are three of the most miraculous chapters in the history of the Church. Such movements come of and come from God Himself, through the radiations of His Grace, and when men yield to them, they come forth from among the tombs. When nations yield to them, order and peace and prosperity appear. It is hardly conceivable that a spiritual awakening like that which came with Methodism into the world can perish within so short a time as that elapsing since Garretson rode forth to call the preachers to the Christmas Conference. There must yet be some energizing and unifying and guiding dynamic by and through which to accomplish the great work which needs so greatly to be done.

THE GENERAL CONFERENCE

By Rev. W. L. Duren, D.D.



HE importance of the General Conference is probably as much due to its place and function in the Constitution of Methodism, whatever that may be, as to its pace-setting history. Its power for regulating the Church and for initiating measures to meet the commanding needs of the day are such as to entitle it to the respect of those interested in the things which make up its field of operation. But the fact remains that very few sessions of that body have written into the Discipline of the Church epoch-making statutes. Some sessions have been remarkable for the little done and for the lack of importance of that little. Asbury said of the Conference of 1796: "I am thankful that our session is over." Of the session of 1878, Dr. Linus Parker said: "Nothing of much importance was done, and nearly all that was done was of doubtful utility." To say that not more than one of every seven General Conferences is of commanding importance, is probably not far from the truth. Judged by their achievements, General Conferences seem to me to fall into three groups. Roughly speaking, they are those occupied with routine matters; those which were distinct reactions of some temporary situation; and those which met great issues in a statesman-like manner.

In the first class, I would list those sessions that have been largely taken up with revisions of the Discipline and with detailed reviews of administration. For example, the General Conference of 1804 organized and then resolved itself into what amounted to a committee of the whole on Revisals. It sat down and read through and revised, section by section, the entire Discipline. One who takes the trouble to scan the Journals of the General Conference will be amazed at the extent to which routine dominates its proceedings; and the number of such sessions is greater than the average person would think. Routine is important, but when it dwarfs the constructive function of our law-making body, then that which is important becomes subversive of the larger interests of the Church.

The General Conferences which fall into the second class—those which represent reactions to some temporary problem or situation—are far more hurtful to the Church in the long run, regardless of the matter at issue, than are the placid performances of those given over to routine. In this group, I would list the sessions of 1792, wasted in a fight on the episcopal authority of Bishop Asbury; 1832, 1836, and 1840, which were dominated by slavery agitations; 1878 occupied with the controversy over the Publishing House; the War claim in 1898; and the Vanderbilt and Unification controversies of later Conferences. What the General Conference did in those situations was of far less importance than the damage done to the morale of the Church by agitations which the people as a whole did not understand, and which have resulted in church-wide distrusts that have lingered through the years.

The General Conferences which belong to the last group can be counted upon the fingers of a single hand. The Conference of 1784 was not a General Conference in the proper sense, and as the organizing Conference of the Church, its place is unique and distinct. Taking the line of the Methodist Episcopal Church, South, the five General Conferences that I would name as of outstanding importance and achievement are, 1808, 1820, 1844, 1866, and 1918. This does not imply that many good things were not done in other sessions, even some of the poorest; neither does it mean that routine was the only fault of other sessions; nor that this particular list of Conferences were without blemish or flaw.

To particularize, the session of 1808, had the courage to face up to a problem which was producing greater and greater dissatisfaction throughout the connection. I refer to the problem growing out of full ministerial representation in the General Conference. Distance and travel made attendance upon the quadrennial sessions more and more difficult, and gave to the section around Baltimore a disproportionate influence in shaping the policy of the Church. So the General Conference of 1808, guided by the ecclesiastical statesmanship of Joshua Soule, set up the plan for a delegated Conference, with such safeguards as were deemed necessary to preserve the Wesleyan ideal of doctrine and administration.

The distinguishing feature of the session of 1820 was the inauguration of a movement to spread over the Church a network of schools and colleges under the control of the Conferences. The reason assigned for that move was the Calvinistic domination of such schools as then existed. The General Conference recommended to the Annual Conferences the establishment of educational institutions under their own control, and then put teeth into the action by making it the duty of the bishops to urge upon the Conferences the carrying out of the

recommendations. The move was not popular in all places, but it marked the beginning of the most remarkable era of educational development in the history of the Church.

What shall we say of 1844? Surely it was catastrophe? It has been styled, not inaptly perhaps, the "tragic era" of Methodism. But regardless of how the problem was raised and what were the ultimate consequences, it was an issue in the political, social and ecclesiastical life of the nation which could not be avoided. The Conference of 1844 had the courage and the statesmanship to meet the issue without fear or equivocation. The logical and implied steps of that action were not followed through, we think; but that session is entitled to everlasting credit for the manner in which it responded to a deadly crisis in the life of the Church.

The Conference of 1866 stands out for the manner in which it rose to the demands of the most difficult period in Southern history. It met courageously the issues of reorganization following the war; it had the daring to delete from the Discipline the obsolete regulations which had been practically "discarded without being repealed;" it took the bold course of overturning the historic prerogative of the ministry in the control of the Church, by providing for limited lay representation in the Annual Conferences and equal lay representation in the General Conference; and it met the issue as to its colored membership by authorizing their being set up in a separate Church.

The last great General Conference was the session of 1918, which had the faith to champion the greatest missionary crusade of all history, and at a time when the fortune of the whole world was trembling in the balance on account of the most deadly war that ever afflicted the human race. It dared to capitalize the deepest experience of international tragedy for breaking the shackles which bind the souls of Christless multitudes throughout the earth. It may be said by way of answer to the claims for the daring of these Conferences, that the sessions represented a peculiar conjunction of circumstances, to which the rejoinder is that God's doors are always open where there is a man to enter. And to 1934, we repeat the challenging words from a crucial hour in Hebrew history: "And who knoweth whether thou are come to the kingdom for such a time as this?"

MEETING THE LITERATURE NEEDS OF THE CHURCH

Dr. C. A. Bowen, Secretary Editorial Department

The literature of the General Board of Christian Education is prepared for use in Sunday schools, meetings of young people, vacation schools, leadership training schools, and meetings of local church workers. The literature is also used as cultural reading by pupils and teachers young and old. It is placed in the libraries of our colleges for use by the students in planning the religious work of the campus and in their college classes. Pastors and church officers find professional help in the periodicals. Teachers in all the departments are supplied with teaching suggestions for use in their classes. Worship programs, missionary material, temperance material, and suggestions for private devotion are also furnished through the periodicals issued by the Editorial Department of the General Board.

Cokesbury training texts are published in inexpensive form for use by workers in the smaller schools. Standard training texts are also published for use by other workers in the field of Christian education. As the need for additional courses of study develop, new texts are prepared and published under the supervision of the editorial department.

This is a Methodist year in the literature of the church school. Special programs have been prepared for use on Sunday School Day and Young People's Day. Courses on Methodism have been written for adults and young people. Special emphasis upon the importance of our Church is being given in programs, articles, editorials, and special features. Thus the Church school literature is made to contribute to the success of the observance of the Sesqui-centennial of American Methodism.

The enormous amount of work involved in supplying our Church schools with literature is shown by the fact that within a period of twelve months approximately 4,000 printed pages of new material are created and edited in the offices of the department. This material reaches the local churches of our Methodism through 26,624,000 copies of the various periodicals and through hundreds of training texts. Arranged in the regular page form now in use in the typical modern book, the material created in the Editorial Offices of the General Board of Christian Education each year represents approximately 148 volumes.

No one recognizes more clearly than the editors the need of producing literature which contributes to the spiritual life of the pupils and teachers of Southern Methodism. To the achievement of this holy aim they are fully dedicated.

Dr. Franklin N. Parker, Dean
Candler School of Theology, Exhorts

LET US KEEP THE FAITH AND GO FORWARD

In a few months we will reach the 150th anniversary of the organization of the Methodist Episcopal Church in America. It is not ill-timed to remember also that four years from now, in the month of May, we shall reach the 200th anniversary of John Wesley's great experience in Aldersgate Street, when he felt his heart "strangely warmed" at a quarter to nine, on the memorable 24th of May. Had there been no Aldersgate experience, there would have been no Christmas Conference in Baltimore in 1784.

The Christmas Conference was indeed a providential assembly of the people called Methodists. The appointment of that apostolic man, Francis Asbury, as general superintendent of the newly-organized Methodist Church was, unquestionably, God-inspired. Asbury and his associates under God were the results of Wesley's heart-warming experience of the life of the living God. And this is the central thing to think about in this anniversary year. What can we do to revive the living experience these men knew is always the supreme question Methodists should raise.

The question is raised from time to time and in different forms as to the influence of organization upon religious life. It were better to consider the matter from the viewpoint of the power of religious life in inspiring and molding religious organization. If spiritual vitality is sufficiently vigorous it has a way of sloughing off useless organization, or indicating where it is useless, and is equally effective in finding new forms of organization and adaptation of the old to new demands.

Always the spiritual life awakes the Gospel message. The doctrines we preach, when delivered in the power of the Spirit, will be the life of the Church. If we relax here lifeless substitutes will become the pre-occupation of the Church. It is a fact known to many witnesses that we have a large number of people, now members of our Church, to whom the idea of experimental religion is utterly strange. Indeed, some of them do not know what you are talking about when you speak of such things as the witness of the Spirit, a new heart, and the baptism of the Spirit. Our first need is to proclaim these vital truths in this new day.

John Wesley knew that spiritual religion needed a body. So he was diligent in promoting social welfare, securing employment for the unemployed, providing dispensaries for the sick, and other important benevolent activities; the maintenance of the Sunday school, fighting the slave trade, and vehement in his antagonism to drunkenness. All these we should do. And we need to bring to bear the power of our spiritual life upon a broader conception of social responsibility. The Church must bring to the world in which we live the imperative truth that business and industry must set its house in order. And no man can be a follower of Christ today who is a profiteer or fails to organize his business with a deep sense of brotherhood.

I wish for Methodism, first, a revival of spiritual power. And in the next place, an awakened social conscience, which will remorselessly stand for the principles of human liberty and brotherhood involved in Christ's conception of the nature and the needs of men.

And Gives His

Platform As a Delegate to the General Conference

Doctor Raulins has requested me to give my platform as a delegate from the Louisiana Conference to the next General Conference. This is the first time I have been called upon to do so bold a thing. I favor a few things which I may mention.

First of all, enlarging the presiding elder's district, as far as practicable to as many as fifty appointments, allowing the presiding elder some liberty in the matter of meeting second or third quarterly conferences personally. I think this is wise, because the means of communication have changed so completely that a man with an automobile and good roads can supervise a larger number of churches; especially in view of the fact that we have more trained ministers than we did in the days when the presiding eldership was forming.

Second. I favor the possible extension of the presiding elder tenure of a district to 6 years; but at the end of that time he should return to some other phase of the work and not continue until an interval as a presiding elder. I favor a growing recognition upon the part of the appointing power of the request of churches for the appointment of ministers to their charges; and also consulting ministers about the charges to which they go.

Third. I believe a provision should be added with regard to bishops, allowing any man in the episcopacy who might desire to return to the pastorate the right, with all honor, to return to an Annual Conference without any reflection upon him, resuming such service as the pastorate or a secretaryship.

I believe that the General Conference should have the right to

retire a bishop when it is evident that he is not adapted to the work of a general superintendent.

I favor a continuance of the assessment plan in raising the benevolent collections.

I favor the preachers being held responsible for the benevolent collections.

I think that the order of service for the burial of the dead should be revised, by adding to it alternate scripture readings and prayers, making it more adaptable to the needs of the men who conduct the service and the people to whom he ministers. There is such flexibility in the present prayerbook of the Episcopal Church, which has a far better order than we have, allowing to men wider liberty in the selection of scripture readings.

I favor measures in general that will lead to greater simplification of our system of church government. There are some other things about which I have not sufficient data to express decision, but I am open to conviction.

I wish there was some way to equalize the support of the ministry. I frankly confess I do not know how to do it, but it ought to be done.

Listen While Dr.

Duren Tells the Story of

WESLEY'S CHAPEL

The little church modestly styled Wesley's Chapel, in City Roads, London, is one of the most famous places of the modern world. It is much more than a mere church. It is the point about which the Methodist movement of the world revolves; and it is the center of one of the most historic sections of the world's greatest city.

When Mr. Wesley withdrew from the Fetter Lane Society he purchased the lease of an old Foundry in Moorfields, where the cannon captured by Marborough in the Flemish Wars were recast. The place, wrecked by a dreadful explosion, had been abandoned some twenty years before, and the building was sadly dilapidated. He paid approximately \$575 for the lease, and he expended in the neighborhood of \$4,000 for the renovation of the buildings. This was in 1739. In this place Mr. Wesley lived with his mother until her death in 1742, and from this center he spread a network of Methodist societies all over Britain and Ireland. The Foundry, the cradle of the Wesleyan Revival, was the headquarters of the entire Methodist movement for nearly forty years.

In 1775 the lease on the Foundry expired and Mr. Wesley purchased a site at 47 City Roads, about 150 yards from the location of the foundry. On this new site the Wesley Chapel was erected in 1778, and in the following year the preacher's house was built adjoining. Here John Wesley lived and preached until his death in 1791, and this unpretentious chapel has been the cathedral of world-wide Methodism for 156 years. The appearance of the chapel has been changed by memorial windows and marble pillars—gifts of Methodists from all parts of the world. The original pillars which held up the gallery, ship masts of Memel pine given to Mr. Wesley by King George III when the chapel was built, are still preserved. The high pulpit in which Mr. Wesley preached is still in use, and the original Communion Rail, a beautiful example of wood carving at which multiplied thousands of devout Methodists have knelt, is undisturbed. The preacher's house where Mr. Wesley lived and died is little changed from what it was at the beginning, except that it has long been used as a Wesley Museum, where one can see literally hundreds of relics which were associated with the apostolic life and labors of the man whose energy and faith gave the Methodist Church to the world.

In the little graveyard behind the chapel, John Wesley is buried; and about him are Adam Clarke, Richard Watson, Jabez Bunting, Thomas Olivers, John Bakewell and many others of his co-laborers. In the graveyard at the back and in the court immediately in front of the chapel, both very small plats of ground, are buried 5,452 of the early Methodists. Opposite Wesley's Chapel in front is Bunhill Fields where rest the ashes of Susanna Wesley, John Bunyan, Daniel Defoe, William Blake, Isaac Watts and many thousands of non-conformists whose toils and sacrifices add a glorious page to the story of Protestant Christianity.

The square mile of which Wesley's Chapel is the center is rich in historic associations. Within that area, David Livingstone served as a doctor's apprentice; John Williams, the missionary of the South Seas, was assistant to the ironmonger; William Shakespeare was a theater callboy and promoter; John Milton lived and is buried; John Keats was born; Charles Lamb had a home; John Richard Green worked on his "History of the English People;" for a time the home of both Dickens and Thackeray were here; here Cruden compiled his concordance of the Scriptures; Tom Paine wrote his "Age of Reason;" the author of the "Elegy in a Country Church Yard" was born; and both Swedenborg and Izaak Walton once lived. But no spot in all that glorious mile shines with a brighter luster, nor holds surer title to fame than the spot made immortal by the man of God, John Wesley.

A NEW HYMNAL

By Rev. Fitzgerald S. Parker, D.D.

It may be expected that the prospect of the issuance of a new Hymnal in Methodism will awaken interest on the part of both pew and pulpit. I have noticed in the correspondence sections of the Church papers advance criticisms by "fearful saints," who anticipate the fall of orthodoxy; by others who are solicitous lest high-brow music make spiritual fervor impossible in our congregational singing. As no information has gone out as to the contents of the new Hymnal such anticipations may be dismissed with the assurance that both in principle and in the detailed pursuit of their work the Hymnal Commission have had constantly in mind Methodism's rich inheritance of a gospel in song, and an available wealth of worship song of more recent date. They have visualized a vast constituency of worshipping congregations, the grade of whose musical culture varies from the simple service of traditional singing to a conscious appropriation of art forces to the worship of God.

The coming Hymnal will be more completely representative of Methodism than the one it will succeed, since the two Episcopal Methodisms, forgetting the unhappy day of 1844, have also forgotten the controversies of 1924-30, and have been joined by the Methodist Protestant Church in the present undertaking. Would that this union in an important common task might suggest and thereafter initiate a more complete answer to our Lord's prayer that "they all may be one."

I will say a few words descriptive of the composition of this joint Commission, to whom was committed by the three Churches the compilation of this important book of worship. It consists of five bishops from the Methodist Episcopal Church, and five from the Methodist Episcopal Church, South, and the president of the General Conference of the Methodist Protestant Church. Whatever passes that group will be assuredly in line with Methodist orthodoxy. Eight are pastors, among whom one has been a musician. Thirteen are teachers, and this number includes professors in theological seminaries, presidents and professors in colleges. Further analysis of this group shows that one is at the same time president of a college, competent pianist and composer, and the compiler of a popular hymnal; another, recently retired professor of Latin, and a very distinguished composer and musical director; one a concert artist; one a distinguished organist; one an eminent singer and teacher of hymnology; one member stands out as a musical conductor and educator; two are connectional editors, and one has recently ceased to be a Conference editor to occupy one of the greatest pulpits in Southern Methodism. Of the Commission by whom our present Hymnal was prepared, Dr. Tillett, compiler of the Hymnal of 1888, and editor of our present Hymnal, is a member; Bishop John M. Moore, Dr. Snyder and one other member from the former Commission, and Prof. Karl P. Harington, who was Musical Advisor to the former, and composer of many of the most popular tunes in the book, are also members.

The worship of a community group or a church cannot be considered apart from its past. It is a stream that is continuous, however modified at various points during its course. The two general attitudes toward this fact are that of the liturgical churches and that of the free worship, Protestant churches. The Roman Catholic Mass and offices change not; the Protestants feel free to change their worship forms, though with them tradition is strongly conservative. This principle will be found true in the musical parts of the worship. The Roman Church still sings the canticles and Psalms to ancient non-rhythmic music; we Methodists cling with tenacity to Charles Wesley's hymns, many of which speak in a dialect that does not clearly express the experience of Christians today. English united Methodism has within the year issued a new Hymnal containing 242 of Charles Wesley's hymns in a total of 984. The hymnbook that John Wesley issued in 1780 continued to be the hymnal of the English Wesleys for nearly a hundred years.

In our books of worship song in American Methodism, the classic hymns of Wesley were always predominant; but in actual use the early "spiritual," though traditional, had a large part. Old men and women can remember its use in localities that now know it no more. But some "spirituals" found their way into the Hymnody of the Church, for example: "Foundation," to which we sing "How firm a foundation;" "Meditation," to which we sing "O Thou in whose presence my soul takes delight." Large use was made of the hymns of Watts, the father of English hymnody, and Dr. Doddridge, who used to compose a hymn to be read to his congregation at the conclusion of each sermon, Montgomery and others.

The Hymnal of 1905 showed a great change by the introduction of new and largely contemporary hymns and tunes. The old was not displaced, but its proportion was reduced, largely increasing the new Hymnal's resources for worship. The earlier books had already drawn upon the great American poets—the Longfellow and Holmes; now such unsurpassed cotemporary hymns as Frank Mason North's "Where cross the crowded ways of life" gave our hymnody a richness and timeliness that it had lacked. The greatest source of enrichment was the large and surpassingly excellent number of English hymns that the nineteenth century has produced and the tunes that were specially adapted to these hymns by clergymen such as J. B. Dykes and musicians of the class of

Arthur Sullivan. Taking it altogether, in this book our stream of worship music had broadened and deepened to meet every need of an advancing culture as it was felt in Methodism's worship.

The impulse that found expression in the early spiritual, in the mid-nineteenth century formed an outlet in the Gospel Song, which became more generally and more typically the American churches at song than anything they had ever been. This impulse, which came to its focus in the Moody and Sankey revival movement has given us this latest enrichment of our hymnody. In the forthcoming Hymnal it will be preserved. We shall still express our devotion in "Saviour, more than life to me," and shall pour out our penitence in "Pass me not, O gentle Saviour." For revival purposes as well as devotional use, this part of the Hymnal will be highly prized.

But the New Hymnal has also kept fully in view the new day in which we are living with its changes in the thought world and its emphasis upon the Kingdom of God and the religion of brotherhood. Worship will be enriched by many new and beautiful hymn tunes, which the Commission has sought with almost as great diligence as the Christians' newer experimental poetry and new social vision.

Nashville, Tenn.

LORENZO DOW AND THE JUDGMENT DAY

By Hishop Paine

The following article by Bishop Robert Paine was originally published in the May 21, 1881, issue of the Nashville Christian Advocate:

"Among the events that occurred while at school near Leasburg, N. C., was the appearance of the eccentric Lorenzo Dow. He was a New Englander, had been admitted on trial about 1798 into an eastern Conference—had traveled two or three years; but as he would not be confined to any one circuit he got clear of all restraint by becoming an "independent." His travels as a preacher extended over the United States and Great Britain. In person and manner he was singular. Austere, taciturn, and peculiar in dress and address—coming suddenly, and going away as soon as in his oracular style he had preached—making appointments for twelve months in advance, and true to the day and hour appearing as promised—his eccentricities soon gave him notoriety, and his shrewdness and practical sense enabled him to excite an impression in the minds of the ignorant and credulous that he was superhuman. It happened that he had passed through that country a year before, and had said that he would preach there in twelve months. It was also known that he had been recently in England, and nothing further was known of his whereabouts; but as he had never failed to meet his appointments, it was confidently expected he would be there. To add to the general excitement, one of these great tides of widespread sensation, born of superstition and deception, which occasionally swept over the world, respecting the end of the world and the coming of Christ, was expected to culminate on the same day. A Yankee preacher named Hughes had turned prophet, and found out what "neither the angels nor the Son himself" knew, the exact day of Judgment. The expected concurrence of these great events drew an immense crowd together. "Hughes' prophecy" had already run many crazy. They made away with all their property, dug holes, sought caves, and had religious meetings continuously. Nothing else was thought of or talked about. No wonder, then, the crowd at that place was immense. It seemed a good occasion for the great event. A great common danger brings men together.

"The predicted day of doom dawned beautiful and bright. It was a universal holiday—shops, stores, schools, were shut; masters and servants, mills and factories, all stopped—for who could work? Lorenzo Dow and Judgment day coming together was enough to arouse the dullest soul. My father's residence was some distance from Leasburg, and he discredited the prophecy of Hughes. The Baptist minister in the neighborhood—Brown—concluded to go. I went with him. Hughes was a Baptist preacher.

After the vast congregation had met in a large grove where seats and a platform had been prepared, and while the surging and anxious audience was waiting, just at mid-day I heard the rattle of wheels, and saw a little wagon dash rapidly forward and stop on the road. A thin, tall, dark-featured man, with an enormous beard and in strange apparel, leaped out, and without seeming to notice anything, walked hurriedly into the stand, straightened himself and calmly looked around over the wondering multitude. His long, black hair, hanging loosely over his shoulders, he then turned back with a long tin comb, and fastened it on the back of his head. Then he leaped up on the book-board, which had been placed between two trees; but not being securely fastened, it turned a little, and he had to leap off to prevent falling. As if determined not to be foiled, he tried it again, and came very near falling over on the gaping crowd below. This second defeat created a laugh generally, and with much gravity and severity of manner he reproved their levity. He presently proceeded, in a shrill, cracked voice, to classify his audience into "the Christian, the gentleman and lady, and the rag-tag and bobtail." He attacked Calvinism, the Hughes' prophecy, and the anti-penitentiary voters—the question of erecting a State Penitentiary being then before the people—saying on this last topic that if his hearers had seen seven Irishmen hang on one tree, as he had lately seen in Ireland, they would vote for a State Penitentiary.

"The day was calm and cloudless. If a thunder-storm had occurred, what a scene might have been witnessed! Dow came, talked, and passed away—but the great day came not; yet nearly all that vast host have now gone to their doom."

DR. WM. H. NELSON, Editor of the
Pacific Methodist Advocate, Does Not Forget

MY CITY: NEW ORLEANS



THE invitation from my good friend and brother, the editor of the Advocate, to contribute something to the General Conference number of the Advocate, brings back the most delightful memories of the Crescent City. And why shouldn't I love it? for I was born there; and though I have been around a good deal of the habitable globe in the last 30 years, and have been living in and around San Francisco for nearly 24 years, I have never lost my love for my native city. O. Henry was right when he said there were only three cities in America that had the right kind of story appeal: New York, New Orleans, and San Francisco, and I have lived nearly all my life in the Crescent City and in the City by the Golden Gate. New Orleans does have color and romance, and whatever it takes to flavor history and a story worth telling. You will recall that in King Lear, Kent gives as one of his qualifications to Lear that he can "mar a good story in the telling." But then of course Kent had never seen New Orleans.

I like to think of old New Orleans, and many a day and oft I sit out here in San Francisco and put my feet up on the pull-out of the desk, and sit back in the uneasy editorial chair, and just close my eyes, and let memory go a-gleaning in the fields of childhood. I hate to tell you how old I am, and all I will say is I am not as old as I look; but I remember old New Orleans, when the streets were economically paved with mud; when whenever it rained people on the edge of town went around in skiffs; when Claiborne street had a canal that brought back memories as I walked along the Grachts in Amsterdam, and Leyden and Rotterdam and the Hague.

I was born back in the day when they had picturesque names for the streets. I was born on Love, between Piety and Desire. I don't know whether a thing like that has an affect upon a man's life, but sometimes I am tempted to think that there was some strange coincidence about it all. My love for piety has never conquered my desire to share in the good things of life: art, and literature, and the beautiful physical world which God has created. I get a kick out of a high mountain, and a beautiful river, and a masterpiece like the Grand Canyon, and the Painted Desert out in Arizona; and I'd walk miles to see a beautiful sunset; and whenever I can spare the time I am out trying to catch the sun sinking in the Golden Gate.

In those good old days the horsecars ran up Love Street, which is now North Rampart. St. Claude was Good Children Street; Dauphine was Greatman Street; Royal was Casa Calvo, and Chartres was Moreau. I remember the old Moreau Street Church, and, by the way, that was the first Methodist Church I ever attended, and the Rev. J. M. Henry was the pastor—and a great preacher he was, too.

I was led to conversion through reading Pilgrim's Progress, which I picked up in a second-hand book store on Chartres near Canal, and for which I paid the munificent sum of 20 cents. It took me a long time to read that book, for every paragraph had a Scripture reference, and sometimes half a dozen of them. I had never read the Bible, so in order not to lose my 20 cents I bought a second-hand Bible for 35 cents at another book store on Chartres near Dumaine, and of course right in the shadow of St. Louis Cathedral. I was working then, and had leisure to read only at night, but I put in a lot of time reading those two books. I began to lop off sins here and there, and began to fast and pray, seeking light. About a year after I first bought Pilgrim's Progress I wandered in the old Who-so-ever Will Mission, run by Henry Haig, a son-in-law of Mr. J. H. Keller. The mission was on Bienville, near Chartres, and right across from the Two Brothers' Saloon. I had never heard Protestant preaching before, and for the first time in my life I heard Protestant hymns. I was attracted by the singing, and went inside. I'll never forget the hymns they sang, and they have never lost their sweetness to

me even after a lapse of almost forty years. As a usual thing, I don't sing much, for I am one of the few people who are willing to admit, even to themselves, that they can't sing. But whenever they sing "We Have Heard the Joyful Sound," or "Beulah Land," I join in, and I just shut my eyes and imagine that I am a boy of 16, and that I am hearing these hymns as they come stealing out on the evening air in dear old New Orleans. To make a short story still shorter, when the invitation came to go up to the altar and be prayed for I was about the first one there, and I knelt with a whole company of down-and-outs, the kind of folks that some aesthetic preachers wouldn't want to touch with a fishing pole—and a good long fishing pole. But when I got up from my knees in that mission, wedged in between two saloons, and crowded with men, something had happened. The air may have been redolent with that old familiar smell that occurs when you gather two or three hundred men together who haven't slept in a bed for a week or two—but I didn't notice it. I guess I was the happiest mortal that ever lived. I knew

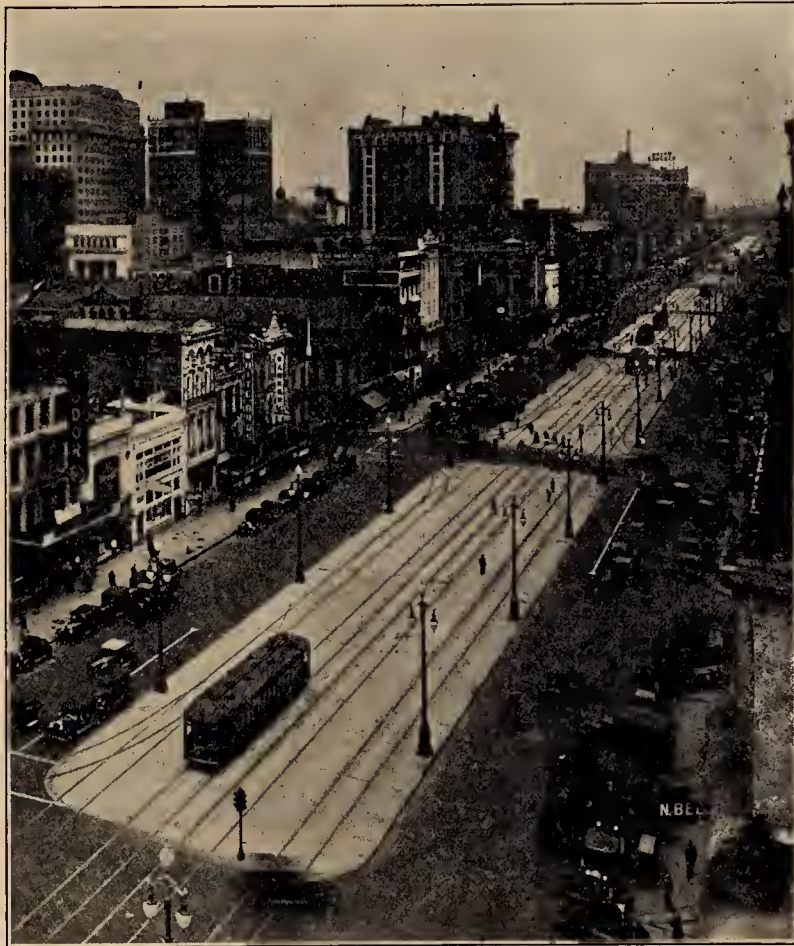
for the first time that my sins were forgiven, that I had passed from death unto life, and that I was a new creature in Christ Jesus. Now that was a long time ago, and much water has been poured into the milk since then. Afterwards I went to college—believe it or not—in fact, went to two of them, and then went to Chicago University. I have been exposed to higher criticism, both varioloid and confluent. I have heard lecturers on Semitics deliver lectures on "Yahweh Before Moses;" I have heard men who had a string of degrees after their names lecture on theology, and dish out radical opinions without sugar or cream—that would have made Tom Paine and Voltaire reach for their hats—afraid that the roof might fall in on them. I have read books galore on religious psychology, and, what is worse, I have even read books and heard lectures, and discussed personally with "experts," high in the council of the church, who really believe that conversion is all bunk, and that religious experience can all be explained by the laws of psychology. And in spite of all this, and in spite of the worst thing that unkind fate and economic determinism and conference politics can do to me, I wouldn't any more doubt the reality of that experience in the Who-So-Ever Will Mission

than I would doubt that I am now breathing, and the truth is I would feel sorry for any man who did have an experience like that and who could doubt it.

After my conversion I took the matter pretty seriously, and the truth is a good many of the Christian people in New Orleans thought that I was just a little too strenuous in my views, and I had no right to take the New Testament quite so seriously. And I know that a good many of them said it was only a boy's fancy, and of course it would all pass away. Well, a lot of things have passed away since then, and there have been a great many changes. I have lost my youthful figure, and that schoolboy complexion which the beggars always felt was good for a 'touch,' and that guileless look, and my beautiful, red, curly locks have grown fewer and fewer; but the blessed memory of the most dynamic thing that ever came into my life has not changed. It is as constant as the sun in the heavens of God. To be real frank about it all I was so bubbling with enthusiasm and used to cry "Amen" and "Hallelujah" so much, and would insist on speaking to people about their souls, and preaching on the streets of New Orleans, that many a Methodist thought I was going just a little too far, and that while there was no doubt about it, while I had a good heart, I probably needed some new machinery in my head. But here I am! And I look upon those youthful days in New Orleans as the brightest days of my life.

After my conversion I joined the Moreau Street Church, and of course there was only one thing for me to do, and that was, preach.

(Turn to Page 41)



CANAL STREET, NEW ORLEANS

THE PILGRIMAGE TO VICKSBURG

Rev. H. G. Hawkins, co-operating with Dr. J. L. Decell, chairman of the Entertainment Committee of the General Conference, Methodist Episcopal Church, South, which convenes in Jackson, Miss., on April 26, announces that plans have been perfected for a service to be held Sunday afternoon, May 6, at 2:30 o'clock, at the grave of Rev. Tobias Gibson four miles south of Vicksburg, in honor of this first Methodist itinerant of the Southwest.

Gibson, under the appointment of Bishop Francis Asbury, made his way in 1799 from Charleston, S. C., by horseback to the Cumberland river 800 miles, thence by boat along the meanderings of the Cumberland, Ohio, and Mississippi rivers to Natchez, and during that first year preached at all the settlements from the Walnut Hills, where Vicksburg now is, to the parishes of West Florida, organizing several congregations during 1799, first of which was at Washington, Miss., with eight members. He never left the field, except for two long horseback rides to Conferences in Tennessee and Kentucky, to ask for help, when he saw that his health was failing. He died in 1804. The work grew until the Mississippi Conference was founded in a small way in 1813. Out of the Mississippi Conference have sprung ten other Methodist Conferences: North Mississippi, Alabama, North Alabama, Louisiana, and six Conferences in Texas, all totalling a membership of 570,000.

The twenty-two delegates from South Carolina to the General Conference will be special guests of Vicksburg May 6; and several of them are to have part in the program at the grave.

To the Clerical and Lay Delegates of the Two South Carolina Conferences:

You are hereby invited to be the special guests of Vicksburg Methodism, and of Vicksburg in a more general sense, also, for Sunday, May 6, the special occasion being a service to be held at 2:30 P.M., at the grave of Rev. Tobias Gibson, four miles south of the city.

Tobias Gibson came from Charleston, South Carolina, to the Natchez Country in 1799; and, though his career was short, he left a precious name in Mississippi and the Southwest. The story is well told in Volume One of Jones' Mississippi Methodism, which can be obtained from Methodist Publishing House, at 50c, a bargain. There is also a valuable Volume Two, same price.

We have asked Dr. Peter Stokes and Dr. C. E. Peele, each to take the matter up with the delegation from his Conference, and that as soon as possible he let me know the names of those who accept this invitation; for this advance information would enable us to provide entertainment while you are in Vicksburg, and would enable us possibly to assist in transportation from Jackson and back.

The Vicksburg National Military Park and Cemetery is one of the show places of the nation; and for some months, the authorities have been making an effort to popularize it, and attract more tourists. Free lectures and guidance, as also, to some extent, free transportation within the park, are provided. Twenty miles over the driveways are necessary to see it properly.

The Jackson Entertainment Committee announces for the whole General Conference an outing to this Military Park for Saturday afternoon, May 5. The delegates from South Carolina who come on that outing may either return to Jackson and come back to Vicksburg early Sunday morning by train or bus, or they can remain here through Saturday night and Sunday; and we expect to provide them entertainment, if we know in advance those who will remain through Saturday night.

There are two trains daily each direction, and four buses each way daily. For those holding Southeastern Clergy permits the one-way railroad fare is 51c. The Tri-State Bus Company announces a round trip fare of \$1.30.

One train for Vicksburg leaves Jackson at 6 A. M., and the hours of leaving Vicksburg for Jackson are 1:05 P. M., and 10:20 P. M.

Would be pleased to have a word from each of you by postal card, indicating your acceptance, hour of your coming, etc. Or, report to Dr. Stokes, or Dr. Peele, with request that they report to me.

Anticipating pleasure at meeting each of you, I am,

Yours fraternally,

H. G. HAWKINS,
Presiding Elder, Vicksburg District,
Methodist Episcopal Church, South.

PROGRAM

Hymn No. 649—"Praise the Saviour, All Ye Nations."

Prayer—Rev. J. F. Campbell, pastor Crawford Street Methodist Church, Vicksburg.

Acts 16:9, 10—Read by Rev. S. N. Young, Oak Ridge, Miss.

"Early South Carolina Methodism"—Rev. Peter Stokes, D.D., Charleston, S. C.

"Mississippi's Debt To South Carolina"—Rev. H. G. Hawkins, presiding elder, Vicksburg.

"Methodism and Her Future"—Rev. B. Rhett Turnipseed, Greenville, S. C.

Placing Wreath on Grave—H. W. Bobb, representing white Methodists.



CRAWFORD STREET METHODIST CHURCH
Vicksburg, Mississippi

Placing Wreath on Grave—J. G. H. Bowman, representing colored Methodists.

Hymn No. 415—"Faith of Our Fathers."

Prayer—Rev. C. E. Peele, Greenwood, S. C.

Tobias Gibson, First Methodist Preacher of the Southwest

(A sketch prepared by Rev. H. G. Hawkins, adapted from Jones' Mississippi Methodism)

The Spanish government which had control of this territory before it became part of the United States, prohibited Protestant public worship. March 30, 1798, Spain delivered the government to the United States at a place called Concord, still shown in the city of Natchez.

At the session of the South Carolina Conference held at Charleston, January 1, 1799, Bishop Asbury appointed Tobias Gibson to the far off Natchez Mission. Gibson had already served eight years in responsible positions of his Conference. The intrepid young missionary, without much delay of preparation, rode his horse 600 miles to a point on the Cumberland river near Nashville and there procured a canoe and started down the Cumberland, Ohio, and Mississippi rivers, later en route changing to a house boat. He arrived at Natchez about April 1, 1799. For three years he was the only Methodist preacher within 500 miles of this advanced post. He formed the first Methodist congregation in a school house in the town of Washington during his first year, with eight members. He preached that year at all the settlements from Walnut Hills (Vicksburg) on the north to Loftus Heights (Fort Adams) on the

south, and at the end of the year in writing to his Conference reported 60 members. In the year 1802 he and his Natchez Mission were in the Kentucky District of the Western Conference. During these three years, he labored alone and preached south of Natchez at Kingston, Woodville, Pickneyville, Fort Adams, and north of Natchez at John Griffing's, on Clark's Creek, south of Port Gibson at Grandstone Ford, Rocky Springs, at St. Albans and near Warrenton, forming societies at several of these points.

But during 1802, which was the third year, he realized that his health was failing, threatened by that terrible scourge called consumption. This made him feel the necessity to appear before his Annual Conference in person, not trusting to the mail, in order to ask for a helper. Accordingly in September he made a lonely pilgrimage on horseback over the Natchez and Nashville trace, through the wilderness in order to attend the session of the Western Conference at Strother Meeting House in Sumner county, Tennessee, beyond Nashville, October 12, 1802. On his arrival Bishop Asbury affectionately folded him in his arms and greeted him as his son. He enjoyed the Conference greatly, especially the preaching of such men as William McKeudree and Learner Blackman.

Bishop Asbury appointed Moses Floyd as his helper in the Natchez field and during the year 1803 he and Floyd labored together. Also the cause was bolstered this year by the comet-like appearance upon the field of Lorenzo Dow, who in his eccentric way preached at all the settlements up and down the Natchez country.

Mr. Gibson's disease was, of a flattering nature, and during the spring of this year his health had so improved that he entertained the idea of marriage and became engaged to Miss Sarah Griffing, daughter of John Griffing, whose acquaintance he had been cultivating since his first residence in the country. But a little later the inroads of the disease made him know that his hopes in this matter could never be realized. Accordingly at an affectionate, but dignified meeting with Miss Griffing, in the presence of friends, the engagement was broken off.

He had now but one task remaining to him on earth; that was to look out for the interests of his Methodist societies, and loved people. He decided that he must make another trip to his Conference, which was to meet this time still farther north at Mt. Gerizim in North Kentucky, October 2, 1803. He stood before the Conference with his travel worn and emaciated form and made known in melting language the wants and prospects of his beloved charge in the far south and west of the "great wilderness," and begged that the force might at least be duplicated. Hezekiah Harriman and Abraham Amos were appointed.

There is no record of his solitary trip of 800 miles to the Conference and of the journey of the three of the Natchez Country over the Trace. Doubtless sometimes they slept in Indian huts, sometimes on the ground under the open sky. They arrived at the home of Tobias Gibson's brother, Stephen Gibson, in the vicinity of Warrenton.

The day of life for him was far spent and the night of death was near. His last sermon was preached on New Year's Day 1804, exactly five years from the date of the South Carolina Conference, which sent him out.

He was tall and spare, of fair complexion, light hair, piercing black eyes, benevolent countenance, quite handsome, of refined manners and agreeable conversation. When he first visited the home of John Griffing, James Griffing, a son in the home, age 17, had been in his presence only a few minutes when he had to leave the room in order to repress the rising emotions of his soul. His preaching was of a high order, its style energetic and pathetic, though not boisterous; his voice was clear, soft and plaintive. During his singing his countenance was often illuminated and it was enrapturing to hear him in one of his sermons of great spiritual enjoyment singing a favorite hymn.

He died at the home of his brother, Stephen Gibson, April 5, 1804. At the Western Conference when his death was announced all wept; and when the same announcement was made the next session (1805) of the South Carolina Conference, the assemblage was overwhelmed with grief.

Read the Interesting Stories of

OUR CONFERENCES

BRIEF HISTORY OF METHODISM IN MISSISSIPPI CONFERENCE—1799-1934

By Rev. J. B. Cain

Methodism came to Mississippi from South Carolina in 1799. Early in that year Tobias Gibson, a member of the South Carolina Conference, and appointed at its previous session to Anson and Little Pedee circuit, made preparation under the direction of Bishop Asbury to come to the Mississippi Territory and preach the gospel as a missionary. Leaving his home early in the spring, he made his way overland to the Cumberland, thence down that river to the Ohio, then into the Mississippi, and down the Father of Waters, landing in Natchez, according to tradition, about the latter part of March.

Mr. Gibson organized the first Methodist church in the territory at Washington, six miles east of Natchez, with the following members: William Foster and Rachael his wife, Randal Gibson and Harriet his wife, Edna Bullen, Caleb Worley, and a colored man and his wife, both slaves. This was not only the first Methodist organization in Mississippi but the first within the entire territory embraced within the present limits of Alabama, Mississippi, Louisiana, Arkansas, and Texas. The church at Washington has continued until the present, worshipping now in a brick church erected about 1827.

Many other churches were formed before Mr. Gibson's death on the fifth of April, 1804. To be sure they were small in membership but they served as a nucleus around which has been established Methodism in Mississippi. In 1803 Moses Floyd had come as Tobias Gibson's helper and in the same year Lorenzo Dow appeared for their first of a number of visits to Mississippi. By selling his watch, he procured for the Methodists at Kingston a plot of ground on which to build a house of worship.

During the ten years following Methodism increased greatly in the extent of its spread, and in the number of its ministry and membership. By 1813 the movement had spread into the adjoining states of Alabama and Louisiana. The original circuit, Natchez, had expanded into five, two in each of the states of Mississippi and Louisiana and one in Alabama.

The Mississippi Annual Conference was formed at the home of Newit Vick at a session beginning on November 1, 1813. Mr. Vick had formerly been a member of the Virginia Conference but had come to Mississippi in the early years of the century as a local preacher. He moved to Warren county in 1814 and died there of yellow fever in 1819. The city of Vicksburg bears his name. This first session of the Mississippi Conference was presided over by Samuel Sellers with William Winans as secretary. Other members present were Miles Harper, Richmond Nolley, Lewis Hobbs, John S. Ford, John Phipps, John Shrock, Thomas Griffin, and John Ira Ellis Byrd. The ruins of the Vicks home or rather the site on which it stood may still be seen about five miles southwest of Fayette in Jefferson county. Preaching services for the Conference were at Spring Hill Church, some two miles away.

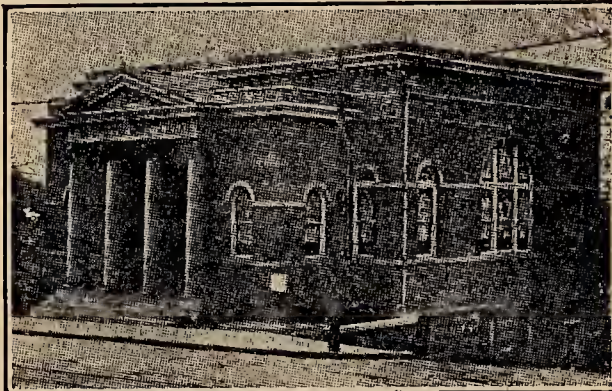
The next twenty years was a time of development and expansion. By 1832 the work had so extended its borders that there were now six districts in three states, with seven pastoral charges in Louisiana, twenty in Mississippi, and sixteen in Alabama, with sixty-four preachers receiving appointments. The territory in Alabama, with some small portions along the Mississippi border, was accordingly set off into a separate Annual Conference, which has just completed, at its annual session in 1932, 100 years of honorable and useful history.

The most significant event within this period was the establishment of Elizabeth Academy at Washington, Miss., in 1818. The school was named in honor of Mrs. Elizabeth Roach, who gave the land on which it stood, was chartered by the state to give degrees to women, the first in the United States, and possibly in the world! Its first president was Chilion F. Stiles, followed by some half-dozen worthy members of the Mississippi Conference, chief among them being John C. Burrus and Benjamin M. Drake. Many eminent ladies were educated there, among them the daughters of Newit Vick, the mother of T. L. Mellen, the mother of Col. W. L. Nugent, the wife of B. M. Drake, the wife of Bishop H. H. Kavanaugh, and a host of others. About 1845 the school closed its honorable career.

The period from the formation of the Alabama Conference in 1832 until the organization of the

Southern Methodist Church in 1845 was a time of expansion and development. In 1835 a mission was established in Texas and Henry Stephenson was placed in charge, Methodist preaching having been more or less frequent in that state for several years preceding, and a Methodist church having been organized some two years before. Four years later (1839) a Texas Mission District was formed with Littleton Fowler as presiding elder, and Abel Stevens, S. A. Williams, Robert Alexander, I. G. Strickland, Jesse Hoard, and J. P. Sneed in charge of the five pastoral charges in Texas. The following year the General Conference established the Texas Conference and the work in that state passed from under the supervision of the mother Conference.

Another educational venture took place during this period as a result of the celebrations of the 100th anniversary of Methodism, namely, the establishment of Centenary College in Rankin county, Mississippi, some eight miles east of Brandon at a place called Brandon Springs. The institution began its first session in 1841 with Thomas C. Thornton as the first president. At the meeting of the Annual Conference the following year there were 180 students at the institution. President Thornton was succeeded by David O. Shattuck as head of the school in 1844; the following year the entire establishment was moved to Jackson, La., and combined with the College of Louisiana at that place. After more than 60 years of honorable history at Jackson the school was removed to Shreveport, where it has become one of the outstanding colleges of Methodism.



GIBSON MEMORIAL METHODIST CHURCH
Vicksburg, Mississippi

The close of these dozen years in the life of the Mississippi Conference saw many changes. In 1844 the Church was divided over the question of slavery and subsidiary questions, but the division affected the conferences in the deep South much less than those on the border. The first General Conference of the new church set off the Louisiana territory into a separate Conference, with the exception of those parishes immediately south of the Mississippi east and west line, which group of parishes remained in the Mississippi Conference until 1894. These were all years of expansion and much progress was being made in northern and western Louisiana and eastern and central Mississippi.

The period from the formation of the Louisiana Conference in 1846 until the organization of the North Mississippi Conference in 1870, was filled with tragedy with the Civil War in the center of that tragic era. The first ten years of that time were bright with promise. The agitation that had divided the Church in 1844 no longer disturbed the workers, a more or less complete recovery from the financial panic of the thirties gave the Church larger resources, and the drawing in of the Conference boundaries made more intensive work possible, so that it is not surprising to know that many new fields were opened and many strong churches established and buildings erected, some of which are still in use today.

Two significant events took place in the Mississippi Conference in the decade preceding the Civil War. The first of these is described in a single sentence at the close of the appointments made at Canton in December, 1853: "James W. Lambuth separated for the mission to China." The Lambuth family had been connected with the Mississippi Conference since 1821 when John R. Lambuth, father of the missionary, had been admitted on trial. Nearly forty years of faithful service on the part of J. W. Lambuth in the Orient and the many years of faithful and effective service of his great son, Bishop Walter R. Lambuth, together make the Lambuth name among the most sacred in our Conference.

The other outstanding contribution of Methodism to the kingdom of God was the establishment of Whitworth College at Brookhaven. This institution, named for a local Methodist preacher, and presided over during its three-quarters of a century by ten Methodist preachers and one Methodist layman, has been a tower of strength to the cause of Christian education in this state. Its presidents have been the following ministers: J. P. Lee, E. L. Crosby, G. F. Thompson, Harvey F. Johnson, John W. Chambers, A. F. Watkins, I. W. Cooper, Henry G. Hawkins, and G. F. Winfield. Hon. L. T. Fitzhugh, the other president of the school, was a layman and leading educator. Bishop W. B. Murrah was at one time vice-president of the school, also M. L. Burton, while Prof. Robert Scott Ricketts gave part of his long and useful life to Whitworth College.

Two other institutions of higher learning for Mississippi Methodists were established before the Civil War: Port Gibson College and Sharon College, both of which continued for many years and made no small contribution to Mississippi Methodism.

The Civil War wrought havoc with the church everywhere in the South, perhaps less in Mississippi than in the border states. Members of Methodist churches by the thousands were in the Confederate armies and many ministers left their charges to serve as chaplains and in some instances in the regular ranks. Hundreds of members and more than one minister fell in battle. Others severed their connection with the Church and ministry during the war and many of them did not resume their obligations after it was over.

The General Conference of 1870 authorized the formation of the North Mississippi Conference and this took from the mother Conference all that territory north of the southern boundary of the counties of Washington, Holmes, Attala, Winston, and Noxubee. As a partial compensation the row of counties along the Alabama line in Mississippi were added to the latter Conference, giving it the same boundaries as at present, except that Mississippi Conference kept the Florida parishes in Louisiana until 1894.

In the same year that the North Mississippi Conference was formed the colored members of the Southern Methodist Church were organized into the Colored Methodist Church, but they have maintained their contacts with the mother church since that time and the relation between the two has been very cordial. From the establishment of the first Methodist church at Washington, in 1799, with its two faithful colored members, until the organization of the Colored Methodist Church in 1870 the colored people had been a considerable part of the Methodist Church in Mississippi. Many slaves and freed men were local preachers and effectively presented the gospel to members of their own race.

Recovery from the devastation of war and the horrors of reconstruction was slow in the Mississippi Conference but steady. Two new districts came into being in 1870, in a large measure from the territory taken from the Alabama Conference, and in these districts, Meridian and Seashore, both of which had large white populations, much progress was made during the next 30 years and since.

It was in these post-war days that there was laid the foundation of a gathering that has become famous all along the Gulf Coast, the Seashore Campmeeting, near Biloxi. It was established soon after the Civil War, largely through the efforts of W. H. Foster, of Louisiana. Campmeetings had always been popular in Mississippi, so much so that there are few communities where one has not at some time been held. The New Orleans District of the Louisiana Conference took the lead in the matter, followed by the Mobile District, and finally by the Seashore District of the Mississippi Conference. Campmeetings have been held regularly each year for more than 20 years a school for pastors, particularly undergraduates, has been held there. The property is held jointly by the three Conferences.

In the last decade of the 19th century Millsaps College was established at Jackson, opening its doors in September, 1892, with Dr. W. B. Murrah, afterward bishop, as its first president. This position he held until his elevation to the episcopacy in 1910, since which time D. C. Hull, a local preacher, A. F. Watkins, a member of the Mississippi Conference, and D. M. Key, Methodist layman, have presided over the institution. Other schools established by the Methodist Church in the bounds of the Mississippi Conference have passed away and Millsaps remains with Whitworth as the only institutions of the Church in the Conference.

In 1886 Charles B. Galloway was elected bishop, the only native born Mississippian to be elevated to that office. He was born at Kosciusko, then within the bounds of the Mississippi Conference, but now in the North Mississippi Conference, but much of his early life was spent at Canton where he joined the church and was licensed to preach. Previous to his election to the episcopacy he served pastorates at Sharon, Black Hawk, South Warren, Porth Gibson, Yazoo City, Jackson, Vicksburg, and Brookhaven. He was editor of the New Orleans Christian Advocate for the four years preceding his election. As a bishop he made his home in Jackson until his death in 1900. Nobody challenges the fact that he was Mississippi's greatest contribution to Methodism.

Since 1900 three men have been elected to the episcopacy who were vitally related to Methodism in the Mississippi Conference. The first of these was Bishop Walter R. Lambuth, whose father was a member of this Conference from 1853 until his death in 1892 and whose grandfather was a member as early as 1821. Bishop Lambuth was never a member of the Mississippi Conference and never presided over any sessions of that body, but the name of Lambuth is sacred to Mississippi Methodists and many of that honored name sleep in Mississippi soil.

Bishop William B. Murrah, whose election to the episcopacy took him from a long and successful term of service as president of Millsaps College, was never a member of this Conference, but for many years he resided within its borders, 6 years at Whitworth, 18 at Millsaps, and several as a bishop. At his death, in 1925, funeral services were conducted in the chapel of Millsaps College and he was laid to rest in the city where he lived and labored.

The third member of the trio was Bishop Horace M. Dubose, who came to that office in 1918 and who will retire at the approaching General Conference. He was born in Alabama, like Bishop Murrah, but his childhood and youth were spent in Mississippi and in his young manhood he became a member of the Mississippi Conference and that body even yet claims him as their own. He was received on trial into that brotherhood at Jackson, in 1877, and there he will lay down his arms as an active bishop.

It would be very difficult to name all the ministers of worth and value through all the history of the Mississippi Conference, in addition to these noble men named above. Certain names ought to be mentioned, not because they were more heroic or worthy, but because of the importance of their contribution to the cause. Following Tobias Gibson came a long list of itinerants who carried forward the task for which he gave his life, men like William Winans, John G. Jones, William H. Watkins, Benjamin M. Drake, John Lane, David O. Shattuck, Henry J. Harris, Preston Cooper, Charles K. Marshall, Charles G. Andrews, Warren C. Black, Thomas L. Mellen, and men of more recent times like Alexander F. Watkins, Inman W. Cooper, and Robert Selby.

There have been in all 160 presiding elders serving the territory embraced in the Mississippi Conference. The work has been included altogether in 52 districts at various times of which the following are the names of those within its present territory: Mississippi, Washington, Bayou Pierre, Yazoo, Natchez, Fayette, Sharon, Monticello, Pearl River, Brandon, Paulding, Biloxi, Handsboro, Woodville, Summit, Mount Carmel, Williamsburg, Enterprise, Forest, Newton, and Port Gibson, the territory included in each of these now being a part of one of the 6 districts now in the Mississippi Conference. Of the present districts Vicksburg is the oldest, having completed 100 years of history at the last Annual Conference. There was a Jackson District irregularly for a few years before the Civil War and continuously since 1866. Meridian and Seashore Districts have had a continuous history since 1870 and Hattiesburg since 1908. Brookhaven dates back to 1860.

No history of Methodism would be complete without some account of worthy local preachers, laymen and laywomen in this Conference. Local preachers have included such worthy souls as Randal Gibson, James Griffing, Newit Vick, John J. Robertson, Dr. Henry Tooley, John Ford, Dr. B. W. Minter, Judge Henry Mounser, George C. Armstrong, Irvin Miller, and a host of others of whom the world was not worthy. Laymen of great spiritual value have been men like William Foster, John Griffing, Col. John L. Irvin, Beverly R. Grayson, John W. Bryan, William James, Nathaniel Jeffries, Daniel Guice, John M. Whitney, John McRea, Quinnea Lewis, Edward McGehee, R. W. Millsaps, Robert S. Ricketts, W. H. N. Magruder, L. N. Dantzer, Sr., W. L. Nugent, W. M. Thornton, E. S. Drake, with the Lamptons, Enochs, and many others, entirely too numerous to mention.

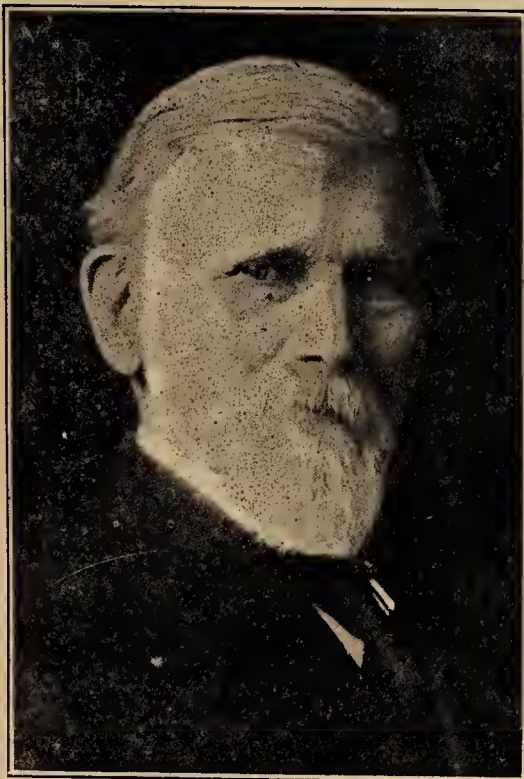
Certain elect ladies have stood out in the his-

tory of Mississippi Methodism, among them Mrs. Elizabeth Roach, who gave the property for the school that bore her name; Mrs. Amanda Armstrong, Mrs. Caroline Mathilda Thayer of Elizabeth Academy, Mrs. Eunice Higgins Lewis, Mrs. Sarah E. Howe, Miss Mary McClellan, afterwards Mrs. J. W. Lambuth, Mrs. Martha Winans, Mrs. B. M. Drake, and so many others, who encompass us about as so great a cloud of witnesses! Let us, therefore, run with patience the race that is set before us.

Rev. H. G. Hawkins, Presiding Elder of the Vicksburg District, and Rev. J. B. Cain, Pastor of Yazoo City, Historians of Mississippi Conference Methodism, will take the delegates of the 1934 General Conference and our readers on a trip to

HISTORIC METHODIST SITES

Methodism in Jackson, which is now in its 98th year, began with the pastorate of Rev. Thomas Ford, son of the Rev. John Ford, at whose home in Marion county the 1814 session of the Mississippi Conference was held. The present Gallo-



MAJOR MILLSAPS
Founder of Millsaps College

way Memorial Church was known as First Church until 1817. Among its early pastors were: C. K. Marshall, J. J. Wheat, C. C. Andrews, C. B. Galloway, W. H. Watkins, W. C. Black, H. M. DuBose, W. B. Lewis, A. F. Watkins, W. H. La Prade. Charles Betts Galloway at the age of 23 began a quadrennium here, 1873-77, and at Conference here, 1877, had as his guest H. M. DuBose, who was being admitted on trial. Bishop W. B. Murrah, during his presidency of Millsaps College, was a communicant here, as have been Major Millsaps and other prominent laymen. This church is worthy of special mention, both on account of its past history, and its present importance. Notice opposite, the Galloway home, with the stone lantern posts brought by Bishop Galloway from the Orient. In the north part of the city is Millsaps College; and out in their resting places may be visited graves of Bishop Galloway, Bishop Murrah, and Major Millsaps.

Twelve miles east of Jackson, Brandon and the Brandon Church, with interesting history.

Original Site of Centenary—Eight miles east of Brandon and probably two miles north of Highway 80 at a point four miles west of Pelahatchie. Centenary College was established at this place in 1841, and continued there until 1845. Thomas C. Thornton was the first president and was succeeded in the last year by David O. Shattuck, who had held the Professorship of Law from the beginning. The college was moved in 1845 to Jackson, La., and in 1907 to Shreveport. Presi-

dent Thornton is buried at Sharon, Miss., and Judge Shattuck at Sonoma, Calif.

Old Lambuth Home—Twelve miles north of Jackson, and then east 4 miles. House near, but not always visible from the highway. Now the home of Roy Hart. Here J. W. Lambuth was born, and dedicated to mission work in China the day he was born, and a bale of cotton pledged to help send him, by his father, Rev. John R. Lambuth, who in 1827 had built the first Methodist church in Mobile. Hither came Mary Isabella McClellan, from New York, to be governess; and at the Conference held in Canton, 1853, Bishop Capers presiding, during a missionary meeting she gave \$5, and also placed in the plate a note, "I give myself." She, as a bride, and J. W. Lambuth, as the young husband, were soon on the long ocean voyage around the Cape of Good Hope, destined for China, where their son, Walter, who became the great missionary Bishop of the Methodist Episcopal Church, South, was born. Walter was the first superintendent of our mission in Japan, the founder of our mission in the Congo, the inspiration of many missionary activities. The progenitor of this line of three heroes of the Cross, making it a line of four generations, was Rev. William Lambuth, who is mentioned as the preacher in charge of Cumberland in 1800, when Asbury "rode to Nashville, long heard of, but never seen by him before;" and a congregation of a thousand listened to sermons by him, McKendree, and Whatcoat, all at one sitting. Robert W. Lambuth, a brother of J. W., was a popular and efficient member of the Mississippi Conference, serving at Natchez and elsewhere, but died at the age of 33.

Lambuth Monument—Two miles on east—in front of Pearl River Church. The funds for this modest shaft, which cost about \$100, was raised in great part by a committee elected by a quarterly conference of the Madison circuit, during the pastorate of H. G. Hawkins, and came chiefly from friends on the circuit, though the last \$30 or \$35 resulted from a subscription list circulated at the 1899 session of the North Mississippi Conference in Greenwood. The inscription in part is as follows: "James Wm. Lambuth, born March 2, 1830. Appointed by Mississippi Conference to China, 1853. Died April 28, 1892. Chinese Christians begged his body for burial in the soil of China. But the Japanese had heard him say that he desired to sleep in their land. So he rests by the City of Kobe." One face of the shaft is blank; and the names of Mrs. J. W. Lambuth and Bishop Walter Lambuth should be engraved there. When Walter died in Japan they buried him by his mother in China. In the cemetery to the rear of the church are the graves of Rev. John Russell Lambuth and Rev. Robt. W. Lambuth, both of whom, as also J. W. Lambuth, lived and died members of the Mississippi Conference.

Canton Church—Twenty-two miles north of Jackson. First Methodist preaching in vicinity, 1828. First definite records appear in 1829, with J. I. E. Byrd and John Cotton pastors on the Madison circuit. The town of Canton was laid out and first sale of lots occurred in 1833; and the first sermon in the new village was by a Methodist preacher, Isaac Wells. In 1836 church organized with 8 members. Up to 1839 preaching was in court house, which was a log building about 20 feet square. C. K. Marshall conducted meeting in 1843, which built up Methodism; and in 1848 church was built. Became station in 1860. C. B. Galloway entered the ministry from the Canton church.

Driving west from Jackson, at Clinton, 12 miles, pass on left Mississippi College, Baptist Boys' School. (See Natchez trace marker on edge of Highway on campus.) On right Hillman College. Fourteen miles, arrive at Edwards, and:

Edwards Cemetery. William Roberts came from Georgia to Jefferson County, Miss., with his family and slaves, but stayed only a short time, and cut his way in 1827 to a new location, settling at or near where the Edwards Cemetery is now. In 1828 a log church was built in the center of what is now the cemetery. In 1842 William Roberts was killed while on a bear hunt. In 1849 the log church was torn down, and a frame church built on the same spot, with a balcony for slaves. One daughter of William Roberts married James J. Dromgoole, a great-grandson of Edward Dromgoole, who was reared in Sligo, Ireland, educated for the priesthood, but went to hear John Wesley preach, and became a Methodist. As it would be dangerous for him to preach in Ireland, Wesley advised him to come to America, and gave him a letter of introduction to Asbury. His name appears on the Conference list of 1774. He was a gifted speaker, traveled 12 years as an itinerant, after that was a very influential local preacher, prospered, raised a large family, and on one occasion entertained a Conference in his home. One son became a congressman; a grandson was a

member of the faculty that organized La Grange College. March 4, 1934, Mrs. Lula Dromgoole Davis, life-long member of the Edwards Church, great-great-granddaughter of Edward Dromgoole, was buried from the church.

Edwards is in the Vicksburg District.

The territory of the present Vicksburg District of the Mississippi Conference, especially that part from Vicksburg south, is replete with spots suggestive of the beginnings of Methodism in Mississippi, and indeed of all the Southwest. We might call it, "The Vicksburg-Port Gibson-Fayette-Washington-Natchez-Kingston-Woodville-Centerville Section."

When Tobias Gibson, first itinerant of the Natchez Country," at the town of Washington, Miss., listed in 1799 eight names of those who came forward in answer to his gospel invitation, he thus organized the first Methodist congregation of the Southwest. When in 1813 the ten itinerants met at the home of Newitt Vick near the present town of Fayette, and, according to authority of the General Conference of 1812, timidly proceeded to elect a president, and otherwise do the work of an Annual Conference, we have the birth date of the Mississippi Conference, which became a "Mother-Conference;" for out of it has come a group of Conferences: North Mississippi, Alabama, North Alabama, Louisiana, Texas. The work in Texas was at first a district of the Mississippi Conference.

At Vicksburg we note three worthy sites.

1. The grave of Charles K. Marshall in the City Cemetery. Born in Durham, Maine, August 29, 1811, admitted on trial into the Mississippi Conference at age of 19, and stationed at once at Natchez, at that time the leading town of the Conference. He was a genius and as a temperance advocate his fame became national. He was called upon for conspicuous service in great conventions appointed to consider commerce, navigation, immigration, railroad development, sanitation, prison reform, etc. He passed through 13 epidemics of yellow fever, and was untiring in his ministries. During the War Between the States he organized the hospital and supply system which became a benediction to the Army of Virginia. He was the author of an Astronomy, was an able theologian, and accurately acquainted with the hymnology of the Christian Church.

In 1836 he was married to Miss Amanda Vick, daughter of Rev. Newitt Vick, founder of Vicksburg. He died January 14, 1891.

2. The Grave of Newitt Vick, out in the Landing Field 8 miles northeast, enclosed along with others of his family within a consecrated wall. He was the first local preacher in the territory of the original Mississippi Conference. He arrived from Virginia in 1805, and settled first a wonderful tract near Spring Hill, about 5 miles southwest of the present town of Fayette. He preached with effect at Greenville, early seat of Jefferson county, and was a strong support to the early itinerants. The first Mississippi Conference, especially the business part, was held in his home, and entertainment given. He moved to the northern part of Warren county in 1814, and was the first minister to preach the gospel there. For years he was almost solely depended upon for marrying the young, and burying the dead. He settled six or seven miles northeast of where Vicksburg now stands, in what was called the Open Woods; but he foresaw that just below the Walnut Hills there was to be an entrepot for products, destined to grow into a commercial city. Accordingly he purchased from Anthony Glass the land upon which much of Vicksburg now stands. Soon after he laid off streets near the river, and sold lots to persons who built commercial houses on them. After his death the place was very appropriately named for him. He and his wife were victims of the same yellow fever scourge in 1819.

3. The Grave of Tobias Gibson, earliest itinerant of the Southwest, 4 miles south of Vicksburg, on the wooded portion of some pasture land owned by Mercer Hawkins. This ought to be the revered spot for Methodists in all the Southwest. It is not inaccessible; but not frequented, the situation being several hundred yards off the old Warrenton Road, which is not now a principal highway. For 25 years the identity of the grave was lost, but finally made sure by the recollection of an old slave; and the monument that marks the spot was erected by relatives in 1857, 53 years after his decease, Dr. C. K. Marshall conducting services on the occasion of its erection. The date of birth is November 10, 1771, instead of 1776, as

given in the inscription. In 1792 he joined the South Carolina Conference; and at the session of that Conference which met at Charleston, January 1, 1799, he was appointed by Bishop Asbury to the "Natchez Mission." During the eight preceding years of his ministry he had served some leading appointments in his Conference, one being the city of Charleston. "He was every way qualified by nature and grace, education and practical experience for the important trust committed to his hands." He had relatives who lived in the "Natchez Country;" but his one object in view in coming to this outpost of civilization was to "do the work of an evangelist;" and during the five years of his labors here he laid the foundations of all the glorious 130 years of our history which have followed, and left a hallowed name. The partly told story of his horseback trip to near Nashville, where he sold his horse, and embarked in a canoe for his lone trip down the Cumberland, Ohio, and Mississippi rivers, his changing en-route to a house-boat, his arrival at his far-south destination, his preaching during the first year at all the settlements from the Walnut Hills where Vicksburg was later built, on down to Laurel Hill, in Louisiana, his formation of the first society that year at Washington, his further organizations formed in the various settlements, his failing



GRAVE OF TOBIAS GIBSON

health which caused him to take the long lone horseback ride in the fall of 1802, to attend the session of the Western Conference, Sumner county, Tenn., to ask for help, his return with Moses Floyd as the recruit and second itinerant appointed to the Southwest, the temporary return of health the following summer, but the blasting of these hopes by the return of winter, his dignified meeting with his betrothed to break the engagement when he knew that he could not live on his second trip to Western Conference in Kentucky, October, 1803, his last sermon, his repairing at last to the home of his brother, Stephen Gibson, at Warrenton, to die, all reads like a romance.

Going south from Vicksburg on Highway 61, either at Hankinson, about 20 miles, or just before reaching Willows, 27 miles, turning east 5 miles we reach Rocky Springs.

1. Two miles before arriving at Rocky Springs in a secluded spot just a few yards north of the road is Dow's Spring. Here Lorenzo Dow camped on one of his preaching tours in the Natchez Country, and engraved his name on a beech tree that stood by the spring. Several years ago the tree was cut down.

2. At Rocky Springs is an interesting brick church erected in 1837, in fair condition, and if given proper attention, destined to stand more than another century. Rocky Springs, for many decades the name of a circuit, is now part of the Hermanville charge.

3. Just a few yards from the church is the fallen down home of "Tommie Owens;" and about a quarter of a mile farther west, under cedars, is his grave, marked by a modest marble, enclosed by strong metal fencing that shows no sign of deterioration. Thomas Owens was a famous and unique character, who at the time of his death, July 1, 1868, had been a member of the Mississippi Conference 55 years, having been admitted on trial at its first session, held 1813.

Returning to Highway 61, and resuming the journey south, we arrive at the historic town, Port Gibson, named for Samuel Gibson, its first settler, thought by some to have been a relative of Tobias Gibson. It is the seat of Claiborne county, one of the first three counties organized in the Mississippi Territory. Lorenzo and Peggy Dow lived two or three years near Port Gibson; and Dow's Mill site can be identified. The story is an interesting one. Blennerhassett for several years lived 4 miles southeast in a plantation home which he named "La Cache."

1. The present Methodist Church here was preceded by one on the same lot, for which the corner stone was laid September 30, 1826, by the Masonic Grand Lodge of Mississippi, Jno. A. Quitman, Grand Master, and representatives present from lodges in ten states. John C. Burruss preached an "eloquent sermon" on the occasion. Among the earliest pastors here, after Port Gibson became a station, were: B. M. Drake (1831), some of whose descendants are leading, loyal Methodists of the town today; Robert Alexander (1835), who later became a great leader in Texas Methodism; Elijah Steele (1837), who four years later, while standing at his appointment from the Mississippi Conference as pastor of Poydras Street Church, New Orleans, ended his short but glorious career, a victim of yellow fever. A substantial marble tomb in Cypress Grove cemetery marks his grave in the great Southern emporium. Charles Betts Galloway was the Port Gibson pastor in 1871.

2. Two blocks from the church is the College block, where from 1839 to 1928 was conducted a school for girls, all of this time, except the first two or three years, under the patronage and ownership of the Mississippi Conference. The parents of Irwin Russell, Mississippi's greatest poet, and a pioneer in Negro dialect poetry, were married here (first room on the left, as you enter). Recently the city of Port Gibson has purchased the property, and it is being repaired, and is to be used as the Irwin Russell Memorial Library, and for other purposes. Two blocks east in the Roman Catholic cemetery is the grave of Resin Bowie, for whom is named the "Bowie knife."

3. In the Port Gibson Cemetery is the grave of Samuel Gibson, in the northwest, marked by a sandstone slab. Also here lies the body of Rev. John G. Jones, who was admitted on trial into the Mississippi Conference at its session in Tuscaloosa, Ala., 1824, and sustained an unbroken relation until his death 64 years later. He is the author of "History of Methodism in Mississippi," in two volumes, which has a value beyond its literary excellence, and beyond the thrilling account of the "simple great ones gone for ever and ever by," because it contains the only account that is furnished, or can now be furnished, of the rise and progress of Methodism in the Southwest. Close by lies his son, J. A. B. Jones, who was a member of the Mississippi Conference from 1852 until his death in 1910.

Driving south we pass Chamberlain-Hunt Academy and Natchez Trace Marker on right. Ten miles below we reach Lorman, and

Cane Ridge Cemetery—One-half mile from Lorman on the old road to Harrison, the site of the historic Cane Ridge Church, home church of the Watkins family. William H. Hawkins is buried there, also his brother Calvin C. Watkins. A. F. Watkins and H. B. Watkins were both members there before they entered the ministry. John G. Jones and others of the Jones family came from this community.

Driving on south 10 miles, we reach Fayette, present seat of Jefferson county, one of the first three counties organized in the Mississippi Territory. Bishop H. M. DuBose was once pastor here. Near here we note three important sites:

Fayette Parsonage—Built in 1897 on the oldest parsonage property in the Conference, bought for a church in 1827 and converted into a parsonage in 1835, the first in Mississippi. The original parsonage stood about halfway between the present (1897) parsonage and the home of Dr. J. E. Briggs. The valuable pecan tree, probably planted by hand of some itinerant of a century ago, is worth noticing.

Spring Hill Site—Four miles southeast of Fayette, church organized there about 1802, the home church of Newitt Vick for several years, a camp-meeting there through most of its history, the preaching services of the Annual Conference of 1813 in this church, its membership in early days composed of Baldridges, Owens, Vicks, Robertsons, and Johnsons. Ira B. Robertson probably a member here in childhood. The church abandoned in the late '70s. Nothing there now except the ruins of an ancient cistern. Little Tommy Owen a member there before he entered the ministry.

Site of Newitt Vick's Home—About 4 miles southwest of Fayette on a cross road. Newitt Vick had entered the land from the United States government in 1798, and apparently came there to live in 1802. It was here that the first Annual Conference was held in Mississippi, Samuel Sellers, president; William Winans, secretary, and the following members: Miles Harper, Richmond Nolley, Lewis Hobbs, John S. Ford, John Phipps, John Shrock, Thomas Griffin, and John I. E. Byrd. Vick left this home about 1814 for Warren county. The organization of the Conference had been authorized by the General Conference of 1812; but no bishop could be present on account of the Indian Wars; but the ten young members efficiently, though timidly, set about the work, remaining in session for a week. Eleven rules for government of the body were adopted; a dignified and informing joint address to the bishops and the Tennessee Conference was prepared; all matters deserving were given careful attention; and by request of President Sellers, "Secretary Winans" read out the stations, which were arranged in two districts—"Mississippi" and "Louisiana." Winans was appointed to "New Orleans Mission," and \$30 was appropriated for his expenses.

Driving west, and passing a few miles out of Fayette, a D. A. R. monument, marking the intersection of the highway and Natchez Trace, calling attention to Greenville, early seat of Jefferson county, and to Springfield, in view from the highway, place of the marriage of Andrew Jackson to Rachel Robard, 15 miles out we reach Church Hill, site of oldest episcopal organization in the state, and then turn in at the white gateway for:

Drake Cemetery—On the Mt. Ararat plantation, 4 miles south of Church Hill, 1 mile west of Highway 61, so named by Capt. Magruder, retired sea-captain, who came to rest there. Captain Magruder buried there, also his son-in-law, B. M. Drake, member of the 1844 General Conference, the latter's son, J. Perry Drake, and other members of the family. The plantation is now owned by W. Magruder Drake, a grandson of B. M. Drake, who resides there, with his two sisters. In the cemetery note the marble tablet recovered from Union Chapel.

Not distant is:

Site of Union Chapel—Fourteen miles from Natchez at intersection of Highway 61 and Natchez Trace, in the work of these two, founded in 1826 as a union project between the Methodists and Episcopalians by the joint efforts of Mrs. E. A. Magruder, B. M. Drake's mother-in-law, and Mrs. Eliza Dunbar. The church was rebuilt, after being burned in 1854, but was abandoned after the Civil War. Seargent S. Prentiss belonged to the debating society there, soon after coming to Mississippi as a teacher in the Dunbar family. Bishop James Steptoe Johnson of the Episcopal Church was converted there under the preaching of B. M. Drake. United States Senator George R. Chamberlain, better known as Chamberlain of Oregon, was born just across the road.

Arriving at Washington, 6 miles north of Natchez, we are in a section teeming with history, for Washington was the Territorial Capital. Proceeding at once to the campus of Jefferson Military College, as soon as we pass under the oaks at the entrance, we step a few paces to the right, and we find a few brickbats that mark a remarkable site:

1. The Birthplace of the State of Mississippi. It is proposed to erect here a monument or marker of some kind, with an inscription about as follows, which tells the story: "This lot, 70x100, was deeded to the Methodist Episcopal Church by Lorenzo Dow, a Methodist preacher, and his wife, Peggy, November 20, 1811. A church building was erected hereon in 1812, in which the first Methodist congregation in the southwest, which was organized in a school building about one quarter of a mile southwest of this point, with 8 members, in 1799, by Rev. Tobias Gibson, worshipped until moving in 1827 into the brick church now standing by Highway 61. The Mississippi Annual Conference met in this church, November 17, 1819, and December 7, 1821. In this church the Constitutional Convention which organized the Mississippi Territory into a state was held, July 7-August 15, 1817, with 47 delegates, repre-

senting 14 counties, as follows: Adams, Amite, Claiborne, Franklin, Greene, Hancock, Jackson, Jefferson, Lawrence, Marion, Pike, Warren, Wayne, and Wilkinson. \$100 paid for the use of the church. Under the large oaks just west Aaron Burr had his preliminary trial of Treason against the United States, February 3, 1807. Andrew Jackson and his soldiers, returning from New Orleans, camped here in April, 1815; and a banquet was given in their honor. Jefferson Davis was a pupil here."

2. Going out of the village of Washington for a half mile on Highway 22, we arrive at the site and ruins of Elizabeth Academy. A marker by the road has the following inscribed: "Site of Elizabeth Female College, First Woman's College in America Chartered to Confer Degrees on Women, on February 17, 1819. Named in Honor of Elizabeth Roach, through whose Generosity the College was made Possible. Audubon was on the Faculty. Erected by the Mississippi Daughters of the American Revolution, 1925." For completion of the course of study young ladies received the degree of Master of Science. Many worthy ladies of that early day were educated there, such as: Mrs. John Lane, Mrs. C. K. Marshall, Mrs. H. H. Kavanaugh, Mrs. B. M. Drake. The school continued for 27 years, and had during this time 8 presidents.

Pursuing the route we reach:

First Campground in Mississippi—Two miles east of the village of Washington on Highway 22, at the crossing of Clear Creek, just across the creek from the bridge; established on November



THE CHURCH AT WASHINGTON, MISS.

12, 1804, by Lorenzo Dow, Learner Blackman, and Nathan Barnes, and held some time later. It was at this meeting that Dow announced that he had the latest news from hell and would announce it from the stand.

Returning to Washington, and thence 6 miles brings us to Natchez. Here, within the city and its environs during the "good old times," chiefly from 1830 to 1860, scores of stately mansions were built, many of which are still standing, and by their architectural, scenic, and historic interest, attract visitors from far and near, especially during the annual April Garden Pilgrimage. For our purpose we mention:

1. Site of Cokesbury Chapel—A brick church erected in 1807, on a lot which "extended from east to west through the square bounded by Main, Franklin and Locust Streets," mainly through the instrumentality of Learner Blackman, first presiding elder in fact of Mississippi, seconded by Newitt Vick, William Foster, and others. Though Lorenzo Dow had given his opinion that not three Christians could be found in Natchez, this was one of the very first Methodist churches erected in the territory. A second building was erected about 1823, and it is said that in this a reception was held here in honor of Lafayette. Jenny Lind sang here, it is also claimed. This was succeeded by

2. Jefferson Street Church, present Methodist Church of the city. The basement began to be used as early as 1872; but the first sermon in the auditorium was preached by Bishop Wightman during the session of an Annual Conference held in 1876. As early as 1823 the Mississippi Conference met with this congregation. Many of the outstanding names of Methodism in the Southwest are connected with this congregation, as

pastors, or in some way. In 1831 H. B. Bascom preached and lectured several times in Natchez. In 1836 the world-renowned John Newland Maffitt conducted for several weeks a series of services which resulted in a revival which greatly stirred the whole city, reaching all denominations. For a year or two he edited in Natchez a paper, called "The Christian Herald." In the men's classroom is a picture gallery of many of the pastors, and a list of all from Tobias Gibson to the present.

3. Graves—Moses Floyd, who was sent down in the fall of 1802, in response to Tobias Gibson's appeal for help, after his health began to fail, and thus became the second itinerant of the Southwest, died of yellow fever in 1814, and was buried in what was then a cemetery back of the Roman Catholic Cathedral. The identity of the exact spot was lost, but some years ago, when the place was converted into a park, the remains of a number of the unidentified were assembled and reburied under a funeral slab there. Miles Harper, who baptized and received into the church Bishop Robert Paine, is buried in the Natchez Cemetery; as also, T. M. Fly, who became a victim of the terrible yellow fever epidemic of 1855, in the midst of a very useful ministry. These graves should be identified. A marble slab in the city of the dead marks the grave of James Carson, a local preacher, born in Ireland in 1776, received into the church under the ministry of John Wesley. He resided in Natchez from 1818 until his death in 1860.

William Foster's Home—Seven miles from Natchez, one-half mile from Pine Ridge Presbyterian Church, still standing, Annual Conference of 1816 held here by Bishop Roberts, first bishop to preside in Mississippi, Sunday preaching services at the Presbyterian Church, William and Rachael Foster members of our First Church at Washington.

Fifteen miles south of Natchez we reach picturesque and historic

Kingston Church—A half mile west of the highway—Organized by Tobias Gibson with seven members, successor to the Congregational church formed by Rev. Samuel Swayze in 1772, the first Protestant church in Mississippi. Three churches have housed this congregation, the first built on a spot of ground donated by Lorenzo Dow, who secured it by selling his watch, the first spot of ground in the state for a Protestant house of worship. The second was built about 1820 and the third in 1856. Bishop Enoch M. Marvin conducted a revival there before he was made bishop (1865).

Forty miles south of Natchez one arrives at Woodville, another point of much interest. One of the first railroads of the world was built from Woodville to Bayou Sara, now owned by the Illinois Central. The present Post Office is possibly the oldest railroad building in the world; the second floor occupied by the Illinois Central section foreman. The grave of Jefferson Davis' mother is at the home of Mr. Henry Johnson two miles northeast. For our purpose we call attention to

1. Methodist Church—Erected in 1824. Bishops Roberts, Soule, and Paine presided over Annual Conferences held here. E. M. Marvin was pastor for some months. Other Bishops who have preached in the church are: McKendree, Capers, Kavanaugh, Galloway. Among the pastors have been such "sons of thunder" as: William Winans, Elijah Steele, C. K. Marshall, L. Pearce, William H. Watkins, J. L. Forsythe, W. B. Hines, J. J. Wheat, W. G. Millsaps. In 1924 a Centennial Celebration was held for several days; and one of the speakers was Bishop Ainsworth.

2. Bowling Green—Three miles east, the plantation home of Edward McGehee. The present residence succeeded an original one which was burned to the ground by a Negro regiment during the Civil War. Only the piano was saved. Some columns of the original mansion remain. McGehee was considered by some the leading layman of his day. He was offered by Zachary Taylor the trusteeship of the United States. He was the founder of the Woodville-Bayou Sara railroad, builder of one of the first cotton factories (if not the first) in the South. On several occasions McKendree spent weeks at his home. When he reeled from his saddle coming down to hold the 1818 Conference at Ford's, and had to hold the session from his cot, after his months of recuperation, McGehee fitted him out with a Jersey wagon and supplies for his trip back to Tennessee. It was at Bowling Green that McKendree was entertained on his last visit to Mississippi, not long before he died. Edward McGehee's grandson resides there now. Among the monuments in the cemetery north of the home is one that marks the grave of Micajah, a son of Edward McGehee, who was one of the survivors of the Fourth Fremont Expedition to California.

3. Bethel Church—A brick building, not now in use, 8 or 9 miles southeast of Woodville. This house was successor to a respectable frame structure, which had succeeded a log church, which

must have been among the earliest houses of worship in the state, for J. D. Newsom wrote that when he was pastor of Wilkinson circuit in 1853 a lady whose grandchildren at the time were playing around the room told him that she had attended services in the log church when she was too young to know what it was about. When H. B. Hines was presiding elder of the district the year E. M. Marvin was pastor at Woodville, he made his home at Bethel. For seven or eight decades Bethel was also the seat of a camp-meeting.

From Woodville, taking Highway 24 east we arrive in 16 miles at Centerville.

1. Site of Midway Church—On the line of Amite and Wilkinson counties, built in 1811 under the ministry of Matthew Bowman, a local preacher who had just moved from Tennessee and settled in that part of Amite county, named "Midway," because of its location between the older settlements in Wilkinson county to the west and the newer settlements on the Amite River to the east. "The church at Midway grew up to be one of the first importance in all the region." Winans settled his family near Midway. Bishop Roberts preached to a large crowd here a few days following the Annual Conference over which he presided at Foster's near Pine Ridge. It was here that Bishop McKendree attended his first Annual Conference in Mississippi, November 7, 1817, in conjunction with a camp-meeting. Also the Mississippi Conference of 1820 met here, presided over by Ashley Hewitt.

2. Grave of William Winans, in front of home of William Dickson, grandson of Winans, one mile north. Born in Pennsylvania, 1788, died 1857. His early youth had the rugged discipline of labor necessary for supporting family of his widowed mother. They moved to Ohio when he was about sixteen. At nineteen he was an exhorter for a year. At twenty he is the junior preacher on the Limestone circuit. At twenty-one he is the preacher on the Vincennes circuit, which included all the settlements on the Wabash and White rivers to the Ohio river from the Indiana line. While on that circuit occurred the historic interview between Tecumseh, Shawnee Chief, and General (afterwards President) Harrison, at which the courage and coolness of Winans, the young circuit rider, probably saved bloodshed. He answered the call for transfers to the Mississippi country, and in 1811 he began his labors in this region. Jones says: "Except the beloved Tobias Gibson, Mr. Winans was the first minister that ever came to Mississippi and remained here without a break until death." And he achieved undoubtedly the greatest name in Mississippi Methodism, unless it be that of Galloway in the veneration that followed. He was secretary of the first session of the Mississippi Conference, and of eight other early sessions. He presided over two sessions. At the General Conference of 1824 he won his reputation as a debater, when the presiding elder question was up. At the General Conference of 1844, although known as an abolitionist, he was the first speaker on the Southern side. Bishop Paine said that in a debate his arguments were demonstrations. The Winans Correspondence and other papers which have been put by his grandson into the custody of the Mississippi Conference Historical Society form its most valued treasure.

Before leaving this part of the state we mention **Hopewell**, between Woodville and Stephenson, with a history of about 100 years, and site of **Sam Jones Campground**, 2 miles north of Gloster, and

Mount Carmel Church Site—A mile or more east of Hamburg, its successor in organization, part of the old Mt. Carmel building in the Hamburg Church, organized by John G. Jones in 1834 in the home of Daniel Guice, its leading member for many years. John G. Guice, member at Mt. Carmel, was recording steward for 45 years. Nothing left except a few bricks and a cemetery.

Passing over into the counties east, we come to **Brookhaven Church** in Lincoln county and **Whitworth College**, both of which have written and are still making history.

Adams Campground—At the little village of Auburn in southeast corner of Lincoln county, an early Methodist settlement, the place for the holding of the Annual Conference of 1815, also the place of holding the first District Conference in Mississippi, in October, 1822.

Kavanaugh College Site—Ten miles east of McComb at the village of Holmesville, former county seat of Pike county. Kavanaugh College established by H. W. Featherstun in 1884 and continued until 1890. H. W. Featherstun its first and only president. Dr. J. M. Weems received his D.D. degree there. The church at Holmesville is more than 100 years old, and the present building was erected in 1854 and was dedicated

on the first Sunday in June, 1857, by Dr. Holland N. McTyeire. The diamond jubilee of the dedication was held in June, 1932.

China Grove Church—A few miles north of Tylertown, property deeded in 1836, present grand old building begun in 1854, finished 1861, out of pure heart pine, hewn, sawed, planed by hand. Rev. Needham Raiford, a local preacher living near, did most of the work with his slaves, the house not costing more than \$100 in actual money. His grave is in the "City of the Dead" hard by. It was here that "Uncle Quinne" and "Aunt Patty," progenitors of the well-known Lewis family, had their membership. There is a slave gallery; and a Negro cemetery lying by the white people's cemetery; and they still bury their dead here. Before the Civil War mighty revivals were held in this church. When the call for white sinners was over the call would be made by the grand old preachers for the colored mourners. The Lord's Supper was served in the same way. China Grove is the "mother" church of all the Methodist churches, both colored and white in all that section.

John Ford's Home—On Pearl river in Marion county, south of Columbia, built about 1809, three stories high, still standing. John Ford, born in Marion, S. C., member of the South Carolina Legislature in 1805, came to Mississippi in 1806, lived in Jefferson county one year (1808) and was one of the organizers of the famous old Beech Hill Church, the home church of the Ross families, J. G. Jones' father-in-law, and John L. Irwin, Vick's son-in-law, then moved to Marion county to which he gave the name. Lumber hand sawed, nails made in blacksmith shop, bricks made on the place. Two Annual Conferences were held there, 1814 (?) and 1818, the second session of



BOWLING GREEN

the Mississippi legislature held there also in 1817. John Ford had four sons who were Methodist preachers, he himself was a local preacher, and two daughters who married preachers.

Shiloh Campground—An active camp-meeting site some seven miles south of Pelahatchie in Rankin county, begun in 1832, and continued with some interruptions until the present time. The church was organized in 1826, and has had only two church buildings, the one erected two years after that time, in 1828, and the present building erected in 1853. Three tabernacles have been built, the first one soon after camp-meetings begun, the second in 1881 and the third about a dozen years ago.

Montrose School—Established before the Civil War by the Rev. J. N. Waddell, later head of the State University, became officially the property of the Forest District of the Mississippi Conference about 1900, continued as such under the presidency of W. W. Moore, C. M. Chapman, W. A. Betts, B. P. Brooks, T. J. O'Neil, Rolfe Hunt, and George T. Neill. Sold to the county of Jasper in recent years for a public school.

Salem Campground—Oldest campground in Mississippi, established in 1824 on Cedar Creek in Jackson county, mostly by local preachers, continuous history since that time with few exceptions eighteen miles north of Moss Point and the same distance south of Lucedale.

John McRea's Home Site—On Chickashay River in Wayne county, the place of the Annual Conference of 1822, over which William Winans presided and of which Daniel DeVinne was secretary. Exact spot not known.

There could be interesting stories concerning such churches as Enterprise in Clarke county, Central (Meridian) and Yazoo City, originally called "Manchester," where Richard Abbey is buried, who in his day had been the author of more books than any other man in American Methodism. Also we have not mentioned any sites within the territory of the present North Mississippi Conference, such as Columbus, and Aberdeen where the illustrious Bishop Robert Paine lies buried.

NOTABLE DELEGATES FROM MISSISSIPPI TO FORMER GENERAL CONFERENCES

By Rev. J. B. Cain

Mississippi has never had the privilege before 1934 of entertaining the General Conference of the Church, but Mississippi has always had a notable delegation in that body, able both to reflect honor on the home Conference and take part in the deliberations of the general body. Mention will be made in this article mainly of those who represented the Mississippi Conference in early days.

The first representative of the Mississippi Conference in the General Conference was Samuel Sellers, who was also the first president of the Mississippi Conference, presiding over the first three sessions of that body. He was elected apparently by the Tennessee Conference to attend the session of the General Conference that met at Baltimore in 1816. The Mississippi Conference had been formally organized at Spring Hill three years before that time, but the mother Conference, the Tennessee, and in fact many of the preachers in the Mississippi Territory still considered themselves a part of the Tennessee Conference. He was serving at the time of his election as presiding elder of the Mississippi District, which included at that time all of the territory in Mississippi, Louisiana, and Alabama. Mr. Sellers had come to Mississippi as early as 1810 and had served pastorates before and also after his presiding eldership, retiring from the active ministry in 1818 and dying a few years later.

Of the delegates to which the Mississippi Conference was entitled in the General Conference of 1820, which also met at Baltimore, only two attended, Thomas Griffin and John Lane. Mr. Griffin was a Virginian who was a member of the Mississippi Conference from 1812 until 1832 and during the twenty years served the leading appointments of the Conference, including the Mississippi, Alabama, Bayou Pierre, and Yazoo Districts. Mr. Lane was also a Virginian who had been a member of the Mississippi Conference for four years. He married Miss Sarah Vick, daughter of Newitt Vick, and after the death of the latter in 1819 laid out the town of Vicksburg and named it for his father-in-law. Previous to his death in 1855 he served the leading appointments of the Conference and was for eleven years presiding elder of the Vicksburg District.

The Mississippi Conference had three delegates present at the General Conference which met again at Baltimore in 1824: Alexander Sale, William Winans, and Daniel DeVinne. Mr. Sale was a member of the Mississippi Conference only two years (1823-24), both of which were spent as presiding elder of the Cahawba District, after which he transferred to the Tennessee Conference. Mr. DeVinne had been a member of the Mississippi Conference for five years and at the time of his election was pastor of the Claiborne circuit. He did not return to Mississippi after the General Conference, but was pastor the following year in New York City and was during the remainder of his life a member of the New York Conference. William Winans was a native of Pennsylvania and had been in Mississippi since 1810. He sat in every General Conference from 1824 until his death in 1857, nine General Conferences in addition to the Louisville Convention in 1845. This seems to be a record in the Mississippi Conference.

Delegates to the General Conference meeting in Pittsburg in 1828 were six in number: William Winans, John C. Burrus, Robert L. Kennon, Thomas Griffin, Benjamin M. Drake, and Barnabas Pipkin. Messrs. Winans and Griffin had been members of former General Conferences. John C. Burrus was a Virginian and at this time was president of Elizabeth Academy and pastor at Port Gibson. He had been a member of the Mississippi Conference for six years before this time. Dr. Franklin N. Parker of Emory University and Dr. Fitzgerald Parker of the General Board of Christian Education are his grandsons. Dr. Robert L. Kennon was a native of North Carolina and had been a member of the Mississippi Conference since 1825. He was elected as a member of the General Conference again in 1832 but did not attend, his place being taken by Joseph McDowell. At the formation of the Alabama Conference in 1832 he became a member of that body and represented the Alabama Conference in the General Conference of 1836. B. M. Drake was a native of North Carolina and had been a member of the Mississippi Conference since 1822. He was elected a delegate to every General Conference until his death in 1860, in-

cluding the Louisville Convention in 1845. He did not attend the General Conference of 1832, but was present at eight General Conferences, only one less than William Winans. Mr. Drake was only twenty-seven years of age at this time, probably the youngest delegate Mississippi has ever had in the General Conference. Barnabas Pipkin was also a native of North Carolina and had been a member of the Mississippi Conference for ten years. He was a member of the South Carolina and Mississippi Conferences for sixty years (1818-1878). This was his only General Conference.

At the General Conference of 1832 in Philadelphia the Mississippi Conference again had six delegates, one of whom, Joseph McDowell, was an alternate, taking either the place of R. L. Kennon or B. M. Drake, neither of whom was present. Of the other five William Winans and Thomas Griffin had been members before. Ebenezer Hearn and Robert L. Walker, as well as Robert L. Kennon, were serving their last year in the Mississippi Conference, all three having an appointment in Alabama territory and becoming charter members of that body at its formation in the autumn of 1832. The sixth member, W. M. Curtis, remained a member of the Mississippi Conference until his death in 1862.

When the General Conference of 1836 met at Cincinnati the representation from each Annual Conference had been reduced, so that Mississippi had only three delegates, all of whom were present: William Winans, John Lane, and B. M. Drake. In 1840 only two delegates were present at Baltimore from Mississippi, the ever-faithful combination of Winans and Drake. The other principal delegate was John M. Holland, a transfer two years before from the Tennessee Conference, which body he had represented in the General Conference of 1828. For some reason he did not attend in 1840, nor did either of the alternates, John Lane, Littleton Fowler, or Green M. Rogers, take his place.

In 1844 the Mississippi Conference was entitled to four delegates to the General Conference of that year in New York City and elected William Winans, B. M. Drake, John Lane, and Green M. Rogers as principal delegates, with Samuel W. Speer, Lewell Campbell, and Benjamin Jones as alternates. This was a notable conference, being the one at which the Methodist Episcopal Church, organized at the Christmas Conference in Baltimore in 1784, was divided into two bodies, the Methodist Episcopal Church and the Methodist Episcopal Church, South. The four delegates from the Mississippi Conference were present throughout this General Conference. Mr. Rogers was the only new member in the delegation.

The Convention which organized the Southern Methodist Church met at Louisville, Kentucky, on May 1, 1845. Lewell Campbell was the only member from Mississippi present on the first day, but on the second day John G. Jones, Green M. Rogers, Benjamin M. Drake, Samuel W. Speer, and William H. Watkins were present, and on the third day William Winans was noted as present. Mr. Watkins was an alternate in place of John Lane, principal delegate. David O. Shattuck was elected as a delegate to the Convention but did not attend and no one took his place. Messrs. Jones and Watkins were native Mississippians, the first to sit in the general deliberative body of the church. It is interesting to note that no native son had ever represented Mississippi in the General Conference until after the division of the Church in 1844.

The delegates to the first General Conference of the Methodist Episcopal Church, South, which met at Petersburg, Virginia, in May, 1846, were Green M. Rogers, Lewell Campbell, William Winans, B. M. Drake, John G. Jones, A. T. M. Fly, and John Lane. Mr. Fly was the only new member. This was a notable company, worthy of the trust and confidence reposed in them by their brethren.

Time would fail to tell of a noble company of those who have represented the Mississippi Conference since that time, of Levi Pearce, of Harvey F. Johnson, Benjamin Jones, William E. M. Linfield, Charles G. Andrews, Thomas L. Mellen, Charles B. Galloway, Warren C. Black, W. L. C. Hunnicutt, Alexander F. Watkins, H. Walter Featherstun, Inman W. Cooper, Thomas W. Adams, Joshua M. Morse, John R. Jones, Robert Selby, and others, all of whom have ascended to the Father, with a smaller group, at the head of which stands Bishop Horace Mellard DuBose, who still lives to bless the world and to serve until their summonses come. Nor must we forget the noble laymen, who since 1870 have taken their places in the councils of the Church, men like W. L. Nugent, S. B. Watts, T. A. Holloman, George Harvey, Reuben Webster Millsaps, J. S. Sexton, W. M. Thornton, W. A. Gunning, Edward Mayes, Howard McGehee, A. G. Norrell, and others yet alive who have worthily represented Mississippi.

METHODISM IN NORTH MISSISSIPPI

By Rev. W. R. Lott

ORGANIZATION AND GROWTH: The North Mississippi Conference, organized from territory taken from the Memphis, the Alabama, and the Mississippi Conference, met in its first session at Water Valley, Miss., November 30, 1870, Bishop Doggett presiding. At the late session of the Conference in 1933, at Water Valley, an historical service was held reviewing incidents of that first Conference. Rev. John Barcroft was elected secretary of the first Conference and served efficiently in this capacity for the remaining twenty years of his life. The Conference embraces the northern half of the State, stretching from the red hills of the center through the rolling prairies on the east and the fertile alluvial soil of the great Mississippi Delta on the west. Yet its population is for the most part rural and its industrial interest agricultural. It has no large cities, no slums, no special "problems" unless it be the preservation of the country church. Having unusually homogeneous population, with no foreign congregation of any faith or order within its bounds, it has not the extreme difference in rank of appointment found in some Conferences. The population of Mississippi has remained practically the same over a period of years due to the fact



REV. J. J. BROOKS, who, with Rev. S. W. Miller, Frisco, Texas, are the only surviving Clerical members of North Mississippi's Organizing Conference, 1870.

many people have moved to the west and north. This accounts for the small membership of the Conference, 70,640, although practically each year since its organization 63 years ago with 21,815, a large number have been received on profession of faith.

EVANGELIST INTERESTS: The true spirit of Methodism has ever burned on the altars of the churches and homes of North Mississippi Methodism. During the summer months there are still to be heard the voices of evangelistic preachers in all the town and rural churches. The revival spirit continues to glow at times in all the churches. Nearly all the pastors are pastor-evangelists, trained in the school of experience. Rev. W. M. McIntosh has been a leader in evangelism in North Mississippi for over 50 years.

EDUCATIONAL INTERESTS: The Conference has always taken an active interest in education. It has conducted Grenada College, Grenada, Miss., a college for young women for many years, and now that all the colleges in Mississippi are in one system, the Millsaps System, its educational interests have intensified. It owns jointly with the Mississippi Conference the Orphans' Home located at Jackson, Miss., and caring for more than 250 children. It had a leading part in the founding of Vanderbilt University and gave to it its Chancellor, Landon C. Garland. Bishop W. B. Murrah, long time president of Millsaps College, gave much to the interest of Christian education while an active member of the Conference and held its interest close to his heart as long as he

lived. Dr. J. R. Countiss, for 25 years, from 1909, has been the president of Grenada College. His touch with the young womanhood of North Mississippi has maintained a type of Christian training which is appreciated by the membership throughout the territory. Dr. R. H. Ruff, President of Central College, Fayette, Mo., began his ministry in North Mississippi Conference. So did Dr. C. A. Bowen, Secretary of the Editorial Department of the Board of Christian Education. Bishop C. B. Galloway, once a member of this Conference, sounded a clarion call in the interest of education. Many others living and dead have given their time and talents to Christian education.

HIGH AVERAGE AMONG ITS PREACHERS: North Mississippi Methodism has ever maintained a high average among its preachers. Two names from its roll appear on the list of Bishops—Charles B. Galloway, having been admitted into full connection at the first session of the Conference, though immediately transferring to the Mississippi Conference; and W. B. Murrah, having been admitted in 1874, his connection with the Conference being continued till election to the episcopacy in 1910. A number have transferred to other Conferences and have achieved distinction—T. W. Lewis, gifted preacher and pastor, to the Memphis Conference; W. L. Duren, scholar, historian, and author, to the Louisiana Conference; R. A. Clark, versatile leader, to the Memphis Conference; H. S. Spragins, to leading churches in Memphis, Montgomery, and other cities; L. L. Broyles, progressive, vigorous leader in the Florida Conference; T. M. Brownlee, to the leading churches in Louisiana; O. W. Bradley, orator, to Louisiana and Texas Conferences. Many others have gone out to fill places of influence in the larger churches and fields of service. There are many who have remained on its roll through the years who may be mentioned: In the earlier days there stood out as leading preachers such men as J. H. Brooks, a gifted preacher who delighted in history; J. J. Wheat, probably the greatest orator the Conference ever had, professor of Greek at the University of Mississippi; W. T. J. Sullivan, D.D., long-time presiding elder and educator, a scholar and a saint (his son Dr. J. M. Sullivan teacher at Millsaps College now); W. P. Barton, pastor and presiding elder; Gilderoy Porter, a gifted writer and story teller; S. M. Thames, a strong preacher and executive; Amos Kendall, a strong preacher and administrator; T. C. Weir, devout and sweet-spirited; J. W. Honnoll, "educated in a corn field," but became a college president and master of a style fit for any pulpit; J. W. Boswell, D.D., editor and author and defender of the faith; J. S. Oakley, an Englishman from the nobility and for 10 years the painstaking and accurate secretary of the Conference; T. Y. Ramsey, a leader in his day; R. A. Meek, a versatile editor and gifted preacher and administrator; T. A. S. Adams, poet preacher; S. A. Steel, renowned as an orator and writer; J. W. Price, sweet-spirited and true; W. S. Lagrone, dynamic; B. P. Jaco, a great preacher.

Among those who have carried on in more recent years in places of leadership are: W. W. Woollard, long-time presiding elder, student and administrator; R. A. Tucker, loyal and lovable to all; V. C. Curtis, evangelistic pastor and trusted presiding elder; J. H. Felts, L. M. Lipscomb, W. N. Duncan, J. W. Ward, L. P. Wasson, A. T. McIlwain, T. H. Dorsey, gifted preachers; N. G. Augustus, student and educator.

PIONEERS OF THE DELTA: The history of the Methodist Church in North Mississippi reads like a real romance. Methodist preachers followed the men who cleared the land and established preaching places on the high places and called the settlers to hear the gospel. Such men as Walter M. Campbell, J. J. Brooks, J. W. Raper, L. A. McKeown, W. S. Shipman, S. L. Pope, W. S. Lagrone, John Ritey, J. M. Wyatt, C. P. Moss, W. J. O'Bryant, J. J. Garner, and others, just as faithful and true, will go down in Methodist history as men who pushed into the depths of the woods and cane breaks and built churches for the people. Now that section is like a garden, but it is due to heroes of faith like the men whose names are recorded here.

GROUPS OF PREACHERS: This Conference has had on its rolls several families who have given a number of ministers to the church: The Lipscomb family, George Lipscomb and T. H. Lipscomb, both scholars and gifted men; Randolph family, J. B. Randolph, careful administrator, J. A. Randolph, long-time chaplain in the army; Brown family, R. O. Brown, S. A. Brown, and A. Y. Brown; Tucker family, H. R. Tucker, Earl Tucker, and R. A. Tucker; Lewis family, E. S. Lewis and T. W. Lewis, then J. T. Lewis and H. P. Lewis; Cunningham family, J. E. Cunningham, Hal Cunningham, then another group by the same name, E. H. Cunningham and W. J. Cunningham.

ham; Gregory family, T. E. Gregory and G. C. Gregory; the Galcerans: W. C. Galceran and W. C. Galceran, Jr.; the Ashmores: S. E. Ashmore and S. P. Ashmore; the Oakes: T. L. Oakes and C. L. Oakes; the Wassons: L. P. Wasson, D. R. Wasson, J. C. Wasson, and R. E. Wasson, and Miss Julia Wasson, missionary to China; Nebletts: R. A. Neblett and R. P. Neblett; the Savages: O. L. Savage, Sr., and O. L. Savage, Jr.; the Johnsons: Eugene Johnson and Melville Johnson; the Bakers: G. A. Baker and W. B. Baker; the Mitchells: John Mitchell, Walter Mitchell and Paine Mitchell. Other families who have more than one son who served Methodism in North Mississippi are the Broyles, Spragins, Carlisle, Clark, Beasley, Bradley, Burns, Floyds, Jones, Lawhons, and Rapers. Few men have transferred into North Mississippi, hence practically all her preachers are native sons.

HEROES FOR CHILDREN AND YOUNG PEOPLE: The work of Methodism in North Mississippi cannot be recorded fully without mention of such heroes in service as R. H. B. Gladney, long-time Sunday school secretary of the Conference. He saw the work grow under his hands from a few scattering Sunday schools to a vast network of live, active schools. J. H. Holder gave many years to establish the work among young people, as did R. P. Neblett. Now at Grenada College each summer hundreds of Sunday school workers and young people gather for instruction under the leadership of such vigorous young men as R. G. Lord, Melville Johnson, J. E. Stephens, W. L. Pearson, W. C. Newman, S. H. Caffey, C. A. Parks, W. L. Robinson, and many others.

MISSIONARY SERVANTS: The call to go into the white fields have been heeded by a number of men and women in North Mississippi. Through the active Missionary Societies and Young People's organizations the call has been ever before the people. Rev. and Mrs. J. L. Jerdine, Korea; Miss Lillian Knobles, China; Misses Katherine and Julia Lake Stephens, Japan; Miss Priscilla Walker, Mexico; Miss Myrtle Pollard, Mexico; home field, Misses Ruby Berkley and Mabel Clark. R. T. Henry is in China; Rev. and Mrs. R. G. Moore, served in China; Miss Linnie Barcroft, in Mexico; Dr. W. B. Lewis and Mrs. Lewis, in Africa; Miss Julia Wasson, in China; and others living and dead, of whom the world has not been worthy.

FAITHFUL LAYMEN: Not only has North Mississippi Methodism been blessed with the type of pastors and preachers serving in her churches, but many gifted and godly laymen and women have labored and are still laboring to bring in the kingdom. Such men as Dr. C. B. Bake, Amory; R. M. Weaver, Corinth; P. T. Caillicott, Sardis; J. B. Streater, Black Hawk;

H. Boswell, Coffeeville; D. H. Hall, New Albany; B. P. Brooks, Belzoni; Herbert Holmes, Senatobia; J. H. Sherard, Sherard; J. G. Houston, New Albany; and hundreds of others have taken an active part in planning and executing the work of Methodism in North Mississippi. Space would afford to call the roll of such faithful women who have been ever ready to work in the vineyard, but such names as Mrs. B. M. Howorth, West Point; Mrs. R. E. Wilburn, Lexington; Mrs. A. W. Stokes, Grenada; Mrs. T. M. Clark, Tupelo, come before the mind immediately.

ROMANCE OF CHURCH BUILDING: The record of church building in North Mississippi both in the hill section and in the delta read like an interesting story. Such modern buildings as you will find at Clarksdale, Merigold, Cleveland, Hollandale, Shaw, Greenville, Leland, Indianola, Belzoni, and Greenwood reveal that the Delta section has erected buildings to fitly represent the spirit of the present day. Coming into the hill section from the beautiful church at Tchula, we find excellent buildings at Lexington, Durant, Kosciusko, Louisville, Ackerman, Macon, West Point, Columbus, Aberdeen, Amory, Tupelo, Okolona, Pontotoc, New Albany, Noxapater, Baldwin, Booneville, Corinth, Smithville, Ripley, Water Valley, Grenada, Winona, Charleston and numbers of other smaller churches which are adequate for their needs. Certainly Methodism is well churched for the next generation. Her sons and daughters have seen to it that they will not "Dwell in ceiled houses while the house of God lies in waste."

FACING THE FUTURE: Methodism in North Mississippi is facing the future with confidence. It is true that time has taken many true and tried men and women from the task, but God has raised up strong, vigorous younger men and women to take the torch and carry it on to success. The problems which face the church now are as perplexing as the ones faced by our fathers in pioneer days. The tasks of evangelism, education, missions, social life and the ever present situations of worldliness and sin, are enough to test the strongest faith. Believing that the Gospel is yet the "Power of God unto salvation to everyone that believes," we can go forth to proclaim it with confidence.

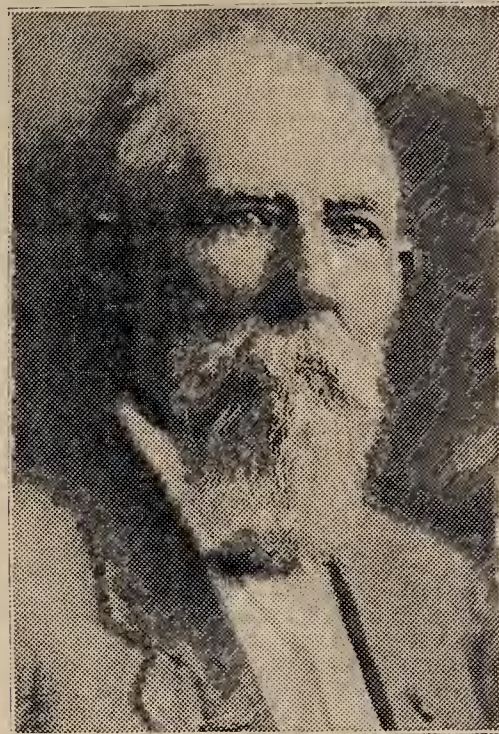
EARLY METHODIST HISTORY IN LOUISIANA

By Rev. R. H. Harper, D.D.

Over Louisiana and parts of it have waved six flags—three of the Old World and three of the New. During the first 100 years the province was under the domination of the French and the Spanish and only the Roman Catholic religion could be practiced. Not until Louisiana was bought from the French in 1803 could the Methodist circuit rider venture into Louisiana. The celebrated Lorenzo Dow was undoubtedly the first Methodist preacher who set foot on Louisiana soil. Toward the close of 1804 he crossed the river at Natchez in search of Spanish horses to be used on his trip to Georgia. He recorded in his Journal that he visited several settlements in Louisiana and held religious meetings. Unfortunately he did not give the names of the places he visited. In the following year a regular itinerant and member of the Western Conference, Learner Blackman, while serving the original circuit in the Southwest—Natchez—visited points in Louisiana.

The first preacher appointed to Louisiana was Elisha W. Bowman. The minutes give his appointment as "Opalouzas," but Bishop McTyeire says that he was sent as a missionary to Louisiana, "with instructions to begin at New Orleans." Thomas Lasley wrote that Bowman was appointed to New Orleans and not Opelousas. Certainly he went to New Orleans, riding about a thousand miles from the seat of the Conference in Kentucky, and reaching the city in December, 1805. Governor Claiborne and the Mayor promised him the capitol, the old Cabildo, in which to hold a service, but for three Sundays he found the doors locked, and preached to a few "stragglers" in the open. The Western Conference, according to Bishop McTyeire, had raised \$100 for Mr. Bowman's outfit and expenses. Mr. Bowman found that this money was going fast and he knew not what to do. His presiding elder, Mr. Blackman, was several hundred miles away, and there was no one to advise him. He resolved to go to the Opelousas country because he had heard there were some American people living in that section. He rode up the east side of the Mis-

issippi to a point opposite Donaldsonville. Crossing over he rode down Bayou Lafourche for some distance, then turned west into a great swamp. Securing two large canoes, building a platform across them for his horse, and hiring two Spaniards to row, he crossed "four lakes and a large bay," landing near the mouth of the "River O'Tash," as he called it, giving a rather Irish twist



GEN. F. A. HOWELL, Durant, Miss., Lay Delegate to North Mississippi's Organizing Conference in 1870.

to the name of the beautiful Teche. Riding on, he eventually reached the Opelousas country. He ranged that year from Vermillion Bay to the Catahoula or vicinity settlements west of Natchez. He established a church in Opelousas, or vicinity, prior to August, 1806, for Mr. Blackman writes that he visited Mr. Bowman in August and administered the sacrament to the little society which had been formed.

It appears, therefore, that Opelousas was the cradle of Methodism in Louisiana. The first church was organized there, the sacrament was first administered there, it was the head of the first circuit in Louisiana, and the Louisiana Conference was organized there in January, 1847. And Opelousas and the Opelousas country have always been predominantly Roman Catholic!

Learner Blackman was the first Methodist preacher who visited the Ouachita country—in 1806. In 1807 Thomas Lasley was appointed to the Opelousas circuit. Crossing the Mississippi about a mile below the mouth of Red River, he rode for many miles, chiefly through a great swamp, to the "Azorial Island." He was kindly received at the home of a Mr. Baker, where he held service. He writes that he then set out for the Chicot settlement, but he does not later use the name, "Chicot," in connection with his journey and we cannot be certain as to what places he visited. He then rode toward Alexandria, spending on the way a night in the woods. Alexandria was founded about 1719 and, nearly a 100 years later, Mr. Lasley found the country around it thickly populated by French and Spanish. He held services at Mr. Griffin's on Bayou Rapides, where he later formed a "class." Riding on to Catahoula settlements, he preached at the homes of Mr. Wiggins and Mr. Bowie. Their homes were near the site of Harrisonburg. He says that Mr. Bowie's son was the inventor of the knife called the "Bowie knife." He later formed "classes" in these homes. He returned to the Azorial Island and formed a class in the home of Mr. Baker. By the close, then, of 1807, congregations had been formed at Opelousas, Azorial Island, Bayou Rapides, and the homes of Mr. Bowie and Mr. Wiggins. Learner Blackman and Elisha Bowman had visited Mr. Baker's in 1806 and held a two-day meeting. Blackman called the settlement "Avoyelles." It was perhaps in the neighborhood of the present town of Marks-ville.

The celebrated James Axley, according to the minutes, was appointed to the Opelousas circuit in 1808. He was the builder of the first Methodist church in Louisiana, and the first Protestant church. It was made of logs which Mr. Axley felled in the forest. He split the shingles for the roof and made the pulpit and the pews. The only



J. B. STREATER, Black Hawk, Miss., Lay Delegate to North Mississippi's Organizing Conference in 1870, and 65 years a Sunday School Superintendent.

J. G. McGowan, Water Valley; L. G. Fant, Holly Springs; J. G. Leftwich and W. G. Sykes, Aberdeen; N. G. Guerry, Artesia; F. A. Critz, B. L. Smith, and S. B. White, West Point; J. R. Bingham, Carrollton; J. F. Wilburn, Lexington; R. E. Wilburn, Lexington; Dr. T. L. Wilburn, Kilmi-chael; J. J. Beck, Drew; Dabney Lipscomb, Columbus—and in more recent years such men as H.

aid received from the community was the loan of a yoke of oxen to haul the logs to the site and the help of the men of the neighborhood in putting the logs in place. Friends in Mississippi sent him money to buy clothing, but he used the money to buy flooring boards for the church. The site of this first Protestant church in Louisiana has not been located.

Due to the fact that the Spaniards remained in control of the country around Baton Rouge for 7 years after the Louisiana Purchase, the Methodists were tardy in establishing work in the Florida Parishes. Nevertheless one of the oldest churches in Louisiana was built in this section—14 miles east of Baton Rouge. It was built by Capt. J. Chambers, who had won his title under General Francis Marion. He emigrated to Louisiana and settled near the Amite River in 1811, and soon afterward built a Methodist church. These facts are found in the obituary of his daughter, Mrs. Katie Newsom, which appeared in the "New Orleans Christian Advocate" in 1885. She was the mother of Rev. J. D. Newsom, of Mississippi, and the grandmother of Rev. A. W. Turner of the Louisiana Conference. "Old Gilead," a few miles east of Clinton, La., was founded at an early date by Rev. J. B. Higginbotham, a famous old pioneer preacher of the Felicianas. Clinton, itself, so it is claimed, was named in honor of Rev. Thomas Clinton, a native of Philadelphia, and a great preacher of the early days.

Following Bowman's failure to gain a footing in New Orleans in December, 1805, the Methodists accomplished nothing there for several years, though Jacob Young, presiding elder of the Natchez District, wrote that he visited the city in 1807. The next man, after Bowman, to be appointed to New Orleans was Miles Harper, but it seems that he made little headway. Lewis Hobbs served in New Orleans in 1813, and formed a small congregation. At the close of the year he spent the winter with friends in Mississippi, and then rode to his home in Georgia, where he died of tuberculosis, in September, 1814. William Winans served in New Orleans in 1814, teaching a school during the week and preaching on Sunday. This was probably the first Protestant school in Louisiana. The permanent establishment of Methodism in New Orleans dates from the year 1825. Rev. Benjamin M. Drake in that year succeeded in building a church on Gravier Street, between Carondelet and Baronne, only a few steps from the entrance of the present Union Indemnity Building. The building of this first church was made possible by the generosity of Judge Edward McGehee, of Woodville, Miss. He also made large contributions toward the building of later churches, notably "Old Carondelet." The congregation of this original church on Gravier Street has had an uninterrupted existence of more than 100 years. The houses of worship, in their order, have been Gravier Street, Poydras Street, Old Carondelet, and First Methodist Church, on St. Charles Avenue, a block above Lee Circle—the present home of the congregation. The corporate name of this church is still "McGehee Church."

The year 1825 is also notable for the founding by the State of the College of Louisiana at Jackson. After many vicissitudes, the property was sold to the Mississippi Conference in June, 1845. The Centenary College which had been founded at Brandon Springs, Miss., was moved to Jackson, La., and the Methodist institution there was afterward known as Centenary College of Louisiana. This school drew its patronage from both Mississippi and Louisiana until the Mississippi Conference decided to establish a college at Jackson, Miss. In the early years of the present century agitation was begun for the removal of Centenary College to a better location, and the school was eventually moved to Shreveport, La. Mansfield College was also established prior to the Civil War. After a long and honorable history in training the young women of Louisiana, it closed its doors only a few years since. The Methodists of the State also maintained other schools for a time during the early days. There was a college at Homer and another school at Pleasant Hill. The Pleasant Hill property, at the late session of the Louisiana Conference, was ordered conveyed to the State, to be used as a park.

The origin of Methodism in Louisiana may be traced through Mississippi to the South Carolina Conference. Soon after the Spaniards withdrew from the Natchez country and the Americans took possession of the Mississippi Territory, Bishop Asbury determined to send a missionary to that "far-off moral waste." Tobias Gibson was selected. After riding 600 miles to the Cumberland, he made the greatest canoe voyage in Methodist history and arrived at Natchez during the last days of March, 1799. The work he began in Natchez and vicinity was attached to the Western Conference, and the first itinerants in Louisiana

were members of that Conference, which embraced all the territory from the mountains to the sunset. For one year the work in Louisiana was under the new Tennessee Conference. During the quadrennium, 1836-40, the Alexandria District, which reached from Harrisonburg to the Gulf of Mexico, and the Monroe District, which included a few charges in the vicinity of Monroe and points in Claiborne, were parts of the Arkansas Conference. During this period the Arkansas Conference left Louisiana in twain from the State line to the Gulf. With that exception, all the territory in Louisiana was under the Mississippi Conference from 1813 to 1846. In the latter year the preachers in Louisiana were set off to themselves, and in January, 1847, they met in their first Conference in the old town of Opelousas, with Bishop Joshua Soule presiding. The appointments made at that first session of the Louisiana Conference were distributed among 5 districts. They were (in the order given in the minutes) New Orleans, Opelousas, Alexandria, Monroe, and Vidalia. There were nearly 50 pastoral charges, including a number of missions to colored people.

It is thus seen that the Methodists had made great progress in less than a half-century against tremendous difficulties. Bishop McTyeire was right when he wrote that "Attakapas, Rapides,



THE MONUMENT OF RICHMOND NOLLEY

and Ouachita," the names of the original circuits, figured on the Conference map for a quarter of a century and represent more heroism in itinerant history than any other section of the Church. The lower section of the State was predominantly Roman Catholic when the circuit rider came, and it was a hard task, and it has remained a hard task, for Protestantism to make much headway in Southern Louisiana. In other sections, when the United States came into possession of the State, the settlements were few and far between. Travel was very difficult. The annals of the early itinerants are replete with incidents of toil and danger in crossing the swamps and fording or swimming the rivers that had neither bridges nor ferries.

Only glimpses have been given in this article of those hard-riding men whose circuits were often 500 miles around, and of the beginnings of Methodism in different sections of the State of Louisiana. Available space would not admit more. It may now interest the reader and serve as a basis of comparison between the first year of the Louisiana Conference and future years, especially the present, to have before him the list of appointments in 1847, which are given below. Where numerals follow the name of the preacher, they indicate the number of members reported in 1846. Where two groups of numerals appear, the first indicates white members and the second colored members. In cases where one group of numerals appear, it indicates white members, unless preceded by a C.

APPOINTMENTS FOR 1847

New Orleans District

Presiding elder—Squire W. D. Chase.
Poydras Street—Joseph Cross, 250.
Lafayette and colored mission—Lewis A. Reed, C350.

Carrollton—to be supplied, 25, 40.
Steele Chapel—Richard Deering.
Triton Walk—William Hinds.
Soule Chapel—Stephen J. Davies.
Bethel—Reynolds Trippit, 475.
Moreau Street and French Mission—Charles P. Clarke.
Duvergeburg and Gretna—Cyprian Gridley.
Wesley Chapel, colored—to be supplied.
German mission, 2nd municipality—to be supplied.
German mission, 3rd municipality—Charles Bremer.
German mission, Carrollton and Lafayette—to be supplied.

Opelousas District

Presiding elder—John Powell.
Opelousas—Gad S. Gilbert, 45, 78.
Franklin—to be supplied, 132, 113.
Lafourche—Philo M. Goodwyn, T. J. Lacy, 36, 33.
Houma and Bayou Black—Charles J. Hallberg.
Plaquemine—Henry B. Price, 45, 28.
Baton Rouge—William H. Crenshaw, 102, 30.
Atchafalaya—John M. Titcomb, 35.
Chicot—Robert H. Reed, 113, 78.
Preston's plantation—William R. Gober, C180.
New Town (New Iberia)—Wilson W. Jenkins.
Opelousas colored mission—David Kinnear.

Alexandria District

Presiding elder—William F. Brown.
Alexandria—J. W. Harmon, 40, 50.
Alexandria colored mission—to be supplied.
Natchitoches—John N. Hamill, Zach. Thompson, 395, 91.
Red River—Richard M. Crowson, 180, 111.
Caddo—R. J. Harp, Henry B. Page, 384.
Minden—Wm. Stephenson, Alex. E. Goodwin, 183, 29.
Mansfield—Daniel S. Watkins.
Calcasieu—Robert R. Gill.
Haw Creek—Uriah Whatley, 200, 30.

Monroe District

Presiding elder—Richmond Randle.
Monroe and colored mission—Thomas C. Tindler, 203, 220.
Farmerville—F. P. Nixon.
Wachita—John J. Weems, 216, 27.
Darbone—J. B. Eddins, 150.
Beouf Prairie—Thomas C. Lewis.
Columbia—Edward F. Thwing.
Trinity—Moses Davis.

Vidalia District

Presiding elder—William H. Turnley.
Vidalia—William C. Chamberlin, 19, 145.
Tensas and colored mission—P. H. Dffenwirth, Byron Benson, 97, 63.
Richmond—C. C. Preston, 70.
Lake Providence—Henry Avery, 152, 21.
Madison colored mission—Jesse A. Guice, C120.
Vidalia colored mission—to be supplied.
President Centenary College—D. O. Shattuck.

The membership figures were reported to the Conference in January, 1847. The total membership of whites was 4,715; that of negroes was 3,329. There were 57 local preachers.

INSCRIPTION ON NOLLEY'S MONUMENT PICTURED IN THE CENTER OF THIS PAGE

SACRED
to the memory of
RICHMOND NOLLEY
an itinerant
METHODIST PREACHER
who
in the path of duty
Died near this place
Dec. 12, A.D., 1814.

This monument was erected by his brothers, A. D. 1879, as a memorial of his heroism, his fidelity, his purity and his labor for the Lord.

The monument was erected at neither the place where Nolley died nor at the grave, but by the side of the road near the place where he died.

On account of its being mutilated by being a target for people with pistols and guns, signs of which are prominent now, it was moved to its present location in "Nolley Memorial Cemetery," by some of our Methodist people, that it might be preserved and protected.

Jena, La.

A. S. J. NEILL.

We Have Reason to Be Proud of

OUR COLLEGES

MILLSAPS COLLEGE

From small beginnings back in the '80s, when Methodists in Mississippi saw the need for a college in the state, through years of growth by patient endeavor of administration, faculty, and friends, Millsaps College at Jackson, Miss., has steadily moved forward until she now holds a leading place among the colleges of the South, recognized by educators throughout the nation as "doing honest, thorough, and effective work" with the ideals of sound scholarship always in view.

It was in 1888 that both the Mississippi and North Mississippi Conferences passed resolutions stating the need for a college "at some central and accessible point in Mississippi." In response to the appeal of the Rev. Dr. J. J. Wheat, speaking at the joint meeting of commissioners appointed by the Conferences, Major R. W. Millsaps, a member of the commission, proposed to give \$50,000 to endow the institution, provided the Methodists in Mississippi would equal this sum. This was the beginning of the college, for it was not long before the results from a financial campaign, together with the donations of Major Millsaps, allowed the college to open its doors.

Members of the Board of Trustees at the opening of the school were: Bishop Charles B. Galloway, president; Rev. W. C. Black, D.D., Rev. T. L. Mellen, Rev. A. F. Watkins, Rev. R. M. Standifer, Major R. W. Millsaps, Col; W. L. Nugent, Dr. Luther Sexton, M. M. Evans, Rev. S. M. Thames, Rev. T. J. Newell, Rev. C. G. Andrews, D.D., G. D. Shands, Capt. D. L. Sweatman, J. B. Streater, John Trice, Rev. J. J. Wheat, D.D. When the college opened its doors for the reception of students in 1892, the Rev. W. B. Murrah, later bishop in the church, was president of the college; there were three professors.

Two other colleges were maintained by the Methodists in the state, Whitworth and Grenada. Two years ago the Conferences combined these two schools for girls with Millsaps College in the Millsaps System of Colleges, with Dr. D. M. Key as president of the group. Under the present arrangement Whitworth and Grenada are junior colleges, and Millsaps the senior member of the group.

The growth of the colleges, both in membership and in equipment, has been steady. Only four men graduated in the first senior class at Millsaps, and in recent years there have been more than 75 receiving the degree from the institution. The endowment has been growing, but in recent years it has not kept pace with the needs of the school.

The Sullivan-Harrell Science Hall and the Carnegie-Millsaps Library are the two newest buildings on the campus, serving as the heart of the intellectual life of the students, the former providing laboratories for the courses in science, the latter source material for the college courses. Both are well equipped for their purposes, and are constantly in use by the students.

The dormitories, Galloway and Burton Halls, and Founder's Hall—freshman dormitory—received a thorough refinishing and decorating last summer, providing improved housing facilities for the students. The administration building, which the Board of Trustees has proposed to name Murrah Hall in honor of the first president of the college, the late Bishop Murrah, also received considerable work during the summer, and just now the chapel and auditorium has been refinished in blending tones of brown and cream. In addition to these buildings mentioned the college has the old science hall, now in use for student activities such as the band, the Y. M. C. A., and the weekly newspaper published by the students. Dormitory facilities for the co-eds have been secured by renting an apartment house directly across the street from the college campus.

In view of the equipment, the standards of the courses and the training of the faculty, Millsaps is a member of the Southern Association of Colleges and Secondary Schools, and her credits are received at any other school in the country because of her being on the approved list of the American Association of Colleges, being the only school in Mississippi to enjoy this distinction.

Her standards of scholarship enable her to receive such commendations as that of Dean Gordon Laing, of the University of Chicago, who, speaking for the American Association of Colleges and Universities, said: "Your alumni carry away a soundness of judgment, a liberality of attitude and a wealth of idealism that will raise



DR. D. M. KEY
President Millsaps College

the standard of intelligence in the community in which they belong."

Members of the faculty, belonging as they do to a small college staff, have the opportunity of close contact with the students, and the students thus receive the benefit of personal leadership in their studies.

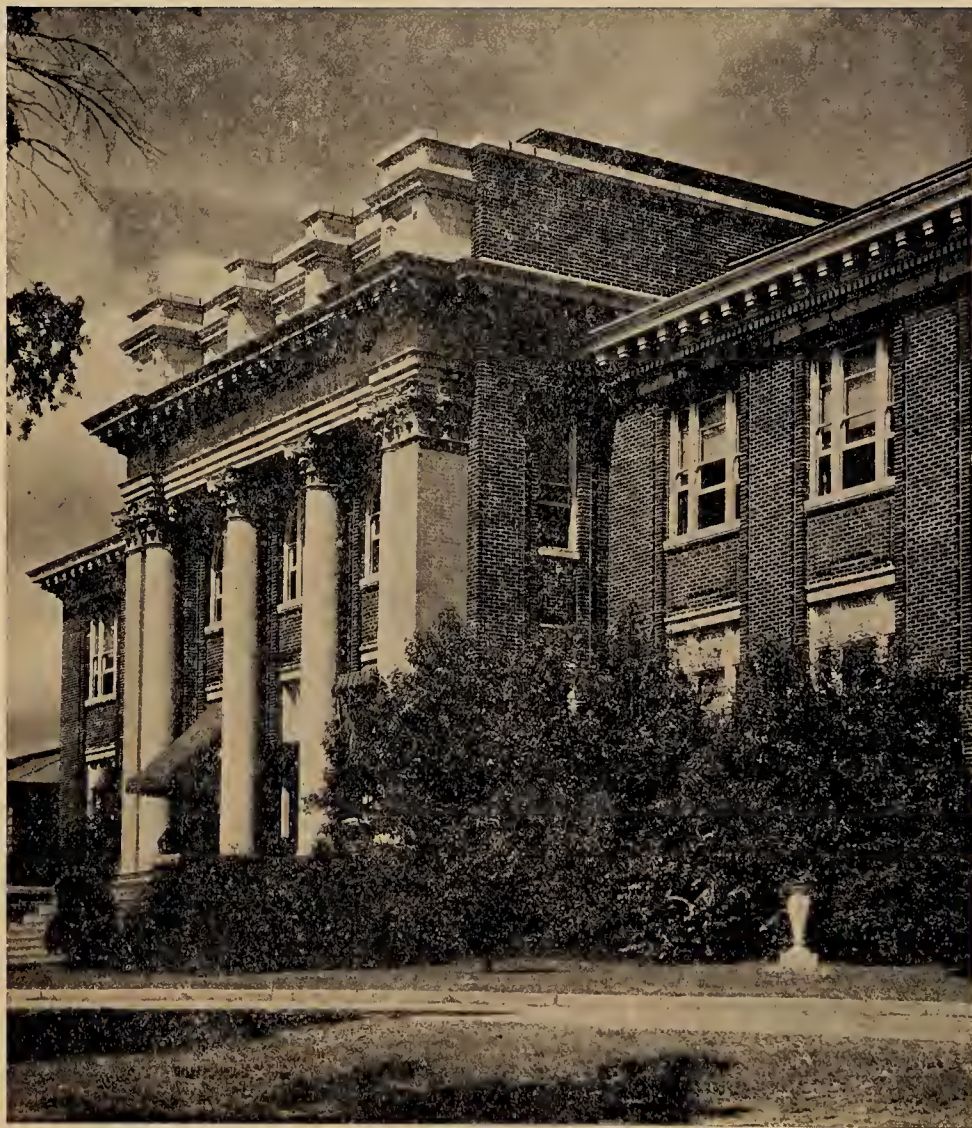
Quoting from the Millsaps Bulletin released recently: "Millsaps has been fortunate enough to get and retain a group of truly creative teachers, who are more than scholars, more than instructors. They are inspiring friends and counsellors, sharing with their students the advantage of living and learning in these stirring days." The faculty serves as advisors to the students.

Among the best known members of the faculty are Dr. J. M. Sullivan, head of the departments of chemistry and geology; G. L. Harrell, head of the departments of physics and astronomy and registrar of the college; and J. Reese Lin, head of the departments of philosophy and history. The length of service of these three men on the Millsaps faculty totals 75 years, years that have been growing points in the history of the school, years that have contributed much to the usefulness of the college. The three deans are also widely known: Dr. B. E. Mitchell, dean of the college; Dr. A. P. Hamilton, dean of the freshmen; and Mrs. Mary B. Stone, dean of women.

Many of the alumni of Millsaps have taken places of leadership in the state and throughout the South. George B. Power and A. Boyd Campbell, the latter treasurer of the college, have important places in the CWA work in Mississippi. Teachers, preachers, business men, home-makers, all these are numbered among the men and women who have gone out from Millsaps college since its founding in 1892.

With the scaled tuition plan now in operation at the college, costs to the higher type student are greatly reduced. The student with an average of A in his college work for the preceding year, or for the two preceding years of his high school work if he is a freshman, pays only \$75 in tuition, and the regular fees required of all students. This plan has aroused considerable interest throughout the country, and the college finds it working to the advantage of the student, and carrying out the spirit of the founder, who promised that if he prospered he would some day endow a college so that no Mississippi boy would have to go out of the state in order to secure a Christian education.

Millsaps, with all it stands for, is the result.



MAIN BUILDING, MILLSAPS COLLEGE

"A CENTURY OF PROGRESS IN THE HIGHER EDUCATION OF WOMEN"

The story of the higher education of women in the Methodist history of Mississippi is one of the most thrilling in the whole record of higher education. In 1817, the year Mississippi was admitted as a state, a Methodist woman by the name of Elizabeth Greenfield Roach, who lived at Washington, the territorial and first state capital of Mississippi, erected buildings on a suitable tract of land near Washington, and in 1818 gave it to the Mississippi Annual Conference of the Methodist Episcopal Church. Elizabeth Academy became the "mother of colleges." Though called an academy, it gave work of collegiate grade.

Bishop Charles Betts Galloway, in an article written for the Publications of the Mississippi Historical Society, said: "I believe that Mississippi can justly lay claim to the honor of having established the first chartered institution for the higher education of young women in the South, if not in the United States. Though called an Academy, it did full collegiate work, had a high standard of scholarship, and conferred degrees. The institution was located at Washington, 6 miles east of Natchez. Washington had been the brilliant and busy little Territorial capital, and was then the center of social and political influence."

It is quite clear, though not absolutely authenticated, that John J. Audubon, our American naturalist, was a member of the faculty of Elizabeth Academy for a time, beginning in 1822. This fact may account for the faculty having selected the degree, Domina Scientiarum, to be conferred by Elizabeth Academy in 1826. It is quite certain that this Mistress of Science degree, conferred by this institution, was the first college degree ever to be conferred upon a woman. The charter granted in February 1819, the first given to any institution of learning after Mississippi was admitted as a state, gave the trustees full authority to determine the curriculum. The school was doubtless called an academy because but few people thought that a woman could take a college education and very few would have sent their daughters to a college at that time.

Washington remained the capital for only 4 years and then the town began to go down. By 1846 the school was closed and a disastrous fire destroyed the plant. A few years later when the town of Brookhaven was laid out on the property of a local Methodist preacher, Rev. Milton J. Whitworth, he set aside two blocks of land right in the heart of the town where he proposed to build a woman's college. With the assistance of friends the first building was erected in 1857, and in the fall of 1858 Whitworth College was opened. In a few years it was deeded to the Mississippi Annual Conference. It thus became successor, as



DR. GEO. F. WINFIELD,
Associate President, Whitworth College

the Conference college for women, to Elizabeth Academy.

Last year Whitworth celebrated its Diamond Jubilee. Mrs. Janie Drake Cooper, granddaughter of Dr. B. M. Drake, one of the outstanding

presidents of Elizabeth Academy, wrote a pageant for the celebration. Mrs. Cooper was connected with Whitworth College for 23 years. She was first head of the English department, then dean of the college, and then wife of the late Dr. I. W. Cooper. She was, therefore, the most logical person to write the pageant, and it was written in very beautiful English. The title of it was "A Century of Progress in the Higher Education of Women." It told the story of Elizabeth Academy, Whitworth College, and the founding of Mississippi State College for Women, the first tax-supported college for women in the history of the world. M. S. C. W. is this year celebrating the 50th anniversary of its founding. Ann Coleman Peyton, first honor graduate of Whitworth College in 1871, became a member of the faculty at Whitworth and the founder of M. S. C. W. She was a member of the first faculty of M. S. C. W.

Mississippi holds an enviable place in the higher education of women. It has today more distinctive colleges for women than any other state in the Union—ten in number. It is fitting that the heart of the South should be the home of this type of leadership in the field of Christian education.

GRENADA COLLEGE

The city of Grenada, chartered in 1836, soon became a center of higher education for women, and in the forties the Methodists were operating Bascom Seminary, with the Baptists giving them wholesale competition in Yalobusha Female Col-

MILLSAPS TO CELEBRATE

A Millsaps celebration will be held Thursday, May 3, in Jackson, Miss. This celebration is in form of a banquet, which will be on the Roof Garden of the Robert E. Lee Hotel. Alumni, former students and friends of the college are urged to attend. This date is during the General Conference, and it is hoped that not only delegates to the Conference will arrange their plans to be present, but that others who expect to come to the Conference meetings during its sessions will plan to come at that time so that they may enjoy this program, too.

In 1851 the former moved into their handsome new four-story brick dormitory costing \$50,000, called "the best college building in the southwest," and destined to be known as the "Main" building of Grenada College in the 20th century. Both schools were closed during the war days of the sixties, the Baptist building being used as a hospital by the Confederate soldiers. Reconstruction days were rigid enough as a school of experience, but not conducive to scholastic institutions, and college halls stood vacant. The frame building of Bascom Seminary was dismantled and its timbers used for the erection of residences. The Baptist property passed into private hands, under mortgage, though desultory attempts were made to continue the school, apparently in each case by the Methodists. In 1875, Bishop Paine held the North Mississippi Conference and appointed Dr. D. D. Moore president of "Grenada Female College." His administration and the school seem to have closed with the tragic yellow fever epidemic of 1878. However, in 1879, Dr. T. C. Weir was appointed president, but was back in the pastorate the following year.

In 1882, the pastor of the Grenada Methodist Church secured the use of the property and opened the "Grenada District High School." The next year he was appointed to give his entire time to the school, and the North Mississippi Conference bought the plant. In 1884, it was chartered as "Grenada Collegiate Institute," and Mr. Newell was continued as its president till 1894, being followed by Dr. J. W. Malone, 1894-98. Rev. W. M. McIntosh was president from 1898 to 1902. He was followed by Mr. W. L. Clifton, 1902-10. From 1910 to 1932, Rev. J. R. Countiss was president. During this period a large addition was made to the campus, the administrative building costing \$150,000, the gymnasium, the "Y Hut" and other buildings were erected. The attendance doubled, the high school

department was abolished and the college was placed on the approved list of the Association of Colleges and Secondary Schools of the Southern States. Its graduates were accorded license to teach without examination, and many of them



MISS STELLA GALLOWAY, President of Phi Theta Kappa, National Junior College Scholarship Society. Student of Whitworth College. Grandniece of Bishop Galloway.

proved their standing, without failure or exception, in graduate study in leading universities. This progress was made possible by liberal contributions from the North Mississippi Conference. However, in 1932, these contributions were only one-sixth of what they had been in 1929, and it became impossible for the school to continue as an accredited four-year college. After a careful survey of the entire situation, a commission, consisting of both ministers and laymen from both the Methodist Conferences in the State, decided that it was best to operate the plant as a junior college under the Millsaps System, with Dr. D. M. Key of Millsaps as president and Dr. Countiss as dean. This plan calls for a smaller number in the faculty and enables the institution to be run at less cost to the Church and to the individual student. In February, 1934, Dr. Countiss resigned as dean, effective at the close of the current session.

The Board of Trustees immediately set to work to secure a competent man to take the deanship and it has been very fortunate, indeed, in persuading Rev. W. C. Newman, who was in the midst of a most delightful and prosperous pastorate at Macon, Miss., to accept the position. He has had ten years of experience in the pastorate, and has proven himself to be a capable and popular leader of young people. It is expected that the college will take on new life under his administration. He will bring his family to Grenada at once and take up the work of planning for the coming session, going into the field in an active campaign for students.

SOUTHERN METHODIST UNIVERSITY DALLAS, TEXAS

Southern Methodist University opened its doors for the registration of students in 1915. In the intervening nineteen years of its growth it has developed from a small school with one building on its campus to one of the major educational institutions of the Southwest, with an enrollment of 2,500 students. It has secured recognition from the leading standardizing educational agencies of the United States, including the Association of American Universities, the Southern Association of Colleges and Secondary Schools and the American Association of University Women. It has widened its scope of instruction to embrace ten different schools within the University, each affiliated with its respective standardizing association.

Southern Methodist University now comprises: The College of Arts and Sciences, the Graduate School, the School of Theology, the School of Music, the School of Engineering, the School of

Law, the School of Education, The Arnold School of Government, the Dallas School of Commerce, and the School of University Extension.

The university offers all together more than 1,000 courses, more than any one person could take during his lifetime. The College of Arts and Sciences, with the Schools of Government, Education, and Commerce, offers 543 of these courses, the Graduate School 203, the School of Theology 100, the School of Music 58, the School of Engineering 135, and the School of Law 24.

From the first lone building that housed both classrooms and administrative offices the university has constructed fourteen buildings, seven of which serve for instruction and offices. The remaining seven are the three dormitories, the gymnasium, the basket-ball pavilion, the Ownby Stadium, and McFarlin Memorial Auditorium. All classrooms are well furnished, and the laboratories are supplied with the most modern type of equipment. The library contains 85,000 volumes, a remarkably complete file of magazines, and the Shettles collection of rare Americans.

During the present economic duress, Southern Methodist University, without lowering its academic standards, has lowered the price of its tuition and fees to such an extent that many students who would otherwise have been unemployed have been able to continue their education. A student employment agency secures part time positions for more than one-third of the student body, enabling them to pay part or the whole of their expenses while attending the university. In addition to these aids, the university grants scholarships each year to more than 250 students.

CENTENARY COLLEGE IN A CENTURY OF PROGRESS

A. M. Shaw, Jr., Department of English

It is, of course, obvious that in the brief space of a few paragraphs I cannot touch upon many important facts in the history of Centenary, and that I cannot give credit to even a small proportion of the many individuals who have given unselfish service to it. However, ample justice has been done to both events and individuals—insofar as such justice is possible—in an extensive history of Centenary College published in 1931, the author of which is Dr. William Hamilton Nelson, a distinguished alumnus of the college. The title of the volume is, "A Burning Torch and a Flaming Fire;" and I commend it to those who desire a full account of Centenary's achievements.

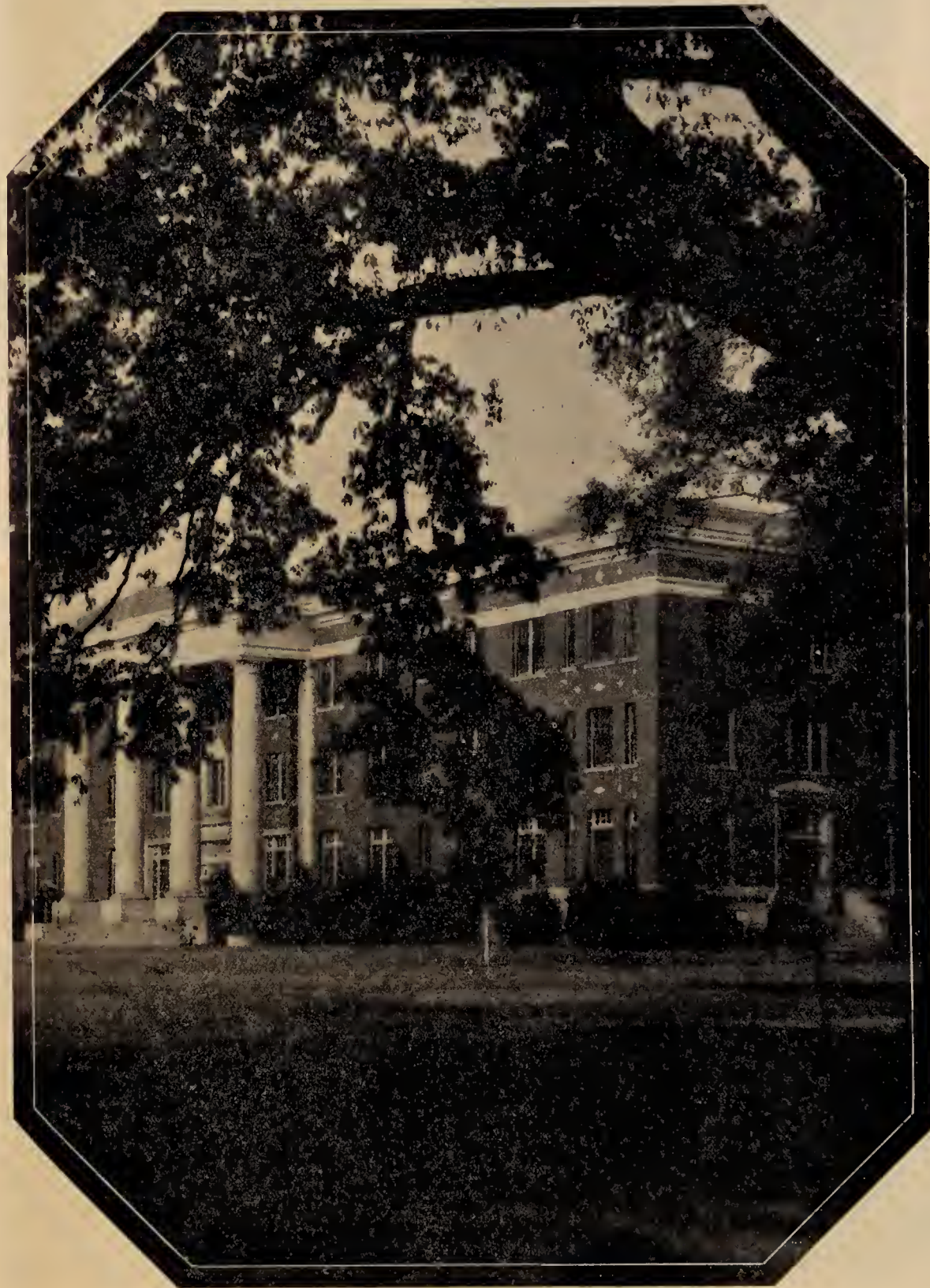
Centenary College is an endowed college of liberal arts, operated by the Methodist Episcopal Church, South, and is the oldest college belonging to this denomination. Founded in the early years of Louisiana's statehood, it was not only the cradle of higher education in this state, but was to survive as the oldest living college in that great territory acquired by the Louisiana Purchase. At the time of its founding, only two states west of the Mississippi River had been admitted to the Union, and a portion of one of these states, Louis-

iana, lay beyond the east margin of the stream. Jackson, La., a little village which was first known as Bear's Corners—for a very good reason, and afterwards called Buncombe—for a reason perhaps not so obvious, taking this appellation from a settlement in North Carolina. A few years later, when Andrew Jackson, on his return journey after the Battle of New Orleans, camped with his army on a creek near the settlement, the village recognized the compliment by adopting the General's name. This community, located a few miles from east bank of the Mississippi River, lay outside of that large portion of the state inhabited by the French, and was for many years a center of Anglo-Saxon education and culture.

Centenary College was founded in 1825, at



REV. W. C. NEWMAN
Dean of Grenada College.



GRENADA COLLEGE

iana, lay beyond the east margin of the stream. Jackson, La., a little village which was first known as Bear's Corners—for a very good reason, and afterwards called Buncombe—for a reason perhaps not so obvious, taking this appellation from a settlement in North Carolina. A few years later, when Andrew Jackson, on his return journey after the Battle of New Orleans, camped with his army on a creek near the settlement, the village recognized the compliment by adopting the General's name. This community, located a few miles from east bank of the Mississippi River, lay outside of that large portion of the state inhabited by the French, and was for many years a center of Anglo-Saxon education and culture.

The college at Jackson was established by the state, the charter being granted by the legislature in February, 1825. On May 2 of that year, the trustees met to make plans for the beginning. Some idea of the importance of the men who made up the 28 members of the board is to be gained from the fact that 3 of them served as governors of the state during the next ten years. (They were Pierre Derbigny, Armand Beauvais, and A. B. Roman.) It is worthy of note also that the salaries of the president and the faculty were set at a figure which was excellent for that time; that the courthouse was the building which first housed the college; and that a liberal provision was made for the children of indigent parents.

For 20 years, this college, which was then called the College of Louisiana, made its contribution as a state institution, serving the needs of a territory that was really too sparsely inhabited to support a college, and graduating a total of 24 students who received either the Bachelor of Arts or Bachelor of Science degree. Some idea of the wild life of that day and the sporting interests of the college students may be gained from a ruling of the board of trustees in 1843, "that no person living on college property be permitted to keep on or about his premises more than one dog, and even that shall be confined to the yard or premises." Of the four presidents who served during these 20 years, three were preachers, and one a graduate of West Point.

By 1845, the state had decided that it could not afford a college at Jackson. At the same time the Methodist leaders of the Mississippi Conference, who had celebrated the 100th anniversary of Methodism in 1839 by establishing a college in Mississippi, decided that this college in order to survive must be moved to Jackson, La. Therefore, the state abandoned the field of higher education in Jackson, turning over its campus and buildings to Centenary College, the name of which was soon changed to Centenary College of Louisiana, by which name it has been called since that time.

The board of trustees of the new institution elected Judge D. O. Shattuck as president of the college, and this fine lawyer, motivated no doubt by a consistent fidelity to democratic ideals as exemplified in the Federal constitution, put into effect a novel plan of college government, in which the board of trustees constituted the senatorial branch of the legislature, and representatives of the student body made up the lower

house. The faculty, with the right of veto, was invested with the executive functions, and their veto power was subject to the same limitations as that of the President of the United States. As evidence that this plan of government functioned for a time, it is recorded that in 1849 the lower house passed a resolution "that the law requiring an attendance at chapel and church services, exhibitions, and recitations be binding on every member of the faculty and tutors of Centenary College," and the president was required to report the absentees at the annual meeting of the trustees.

In 1848, President Shattuck resigned, and Judge A. B. Longstreet, one of the most distinguished and versatile citizens of Georgia, was elected president. Judge Longstreet, who was not only a lawyer, but a Methodist minister and a writer of distinction, was unable to find any great merit in democratic government insofar as a college was concerned, and after a few months at Centenary, he resigned and accepted the presidency of the newly-established University of Mississippi.

Commencement Day was a crowning feature of that time to greater degree perhaps than it is today, for oratory in the fifties was as important as football is today, and commencement occasions very generally resembled oratorical tournaments. Years after Dr. H. H. Rivers was president of Centenary, he described the graduation day of 1850 or 1851, upon which occasion, both Governor Walker of Louisiana and Governor Foote of Mississippi were seated upon the platform, the latter delivering the address to the literary societies. On the platform also were some of the great leaders of Louisiana Methodism, among them Dr. Winans, Dr. B. M. Drake, the first of the many members of that family whose lives were intimately bound up with that of Centenary; and Dr. John C. Keener, afterwards bishop, and a sort of good angel for Centenary during half a century.

On Commencement Day in 1852 we again find the two governors on the college platform, Governor Foote once more speaking to the literary societies, and receiving from Centenary the LL.D. degree. Also on this occasion, the honorary degree of Master of Arts was conferred upon the Hon. Chas. A. Gayarre, one of the grandest citizens and most eminent state historians that any state has produced. Mr. Gayarre in responding to this honor said, "No longer shall it be said that all seminaries of learning in Louisiana are doomed to premature decay, like those plants whose growth is attempted to be forced in soil uncongenial to their nature. The success of this institution, which may now be said to have stood the test of time, is a victorious answer to the sneers of detractors."

We must pass over many interesting events of the fifties, but we pause to mention a report by the committee on education of the Mississippi Annual Conference of the Methodist Church in 1854, wherein it was stated that among other advantages Centenary was located only twelve miles from the Mississippi river, which made it easy of access to students in Mississippi and Texas.

In 1857 there was erected in the center of the college campus at Jackson a building which, in immensity of proportions and classic quality of architecture, compared favorably with the finest college buildings anywhere in America. This fine structure, with its spacious rooms and beautiful auditorium seating 2,000 persons, was to suffer much abuse from the ravages of war which followed close upon its completion; but it still stands upon the deserted campus at Jackson, even in its neglected and abandoned state, giving more than a hint of its former magnificence.

The opening of the Civil War put a dramatic

end to this period of Centenary's existence. When the faculty assembled in October, 1861, they found that their students had gone to fight in the Confederate Army. In the record book, containing the minutes of their meetings, the secretary wrote upon a page which was clean save for four brief lines, an inscription, which reveals in simple but dramatic language a touching fragment of that tragic time. Written diagonally



ARTS BUILDING, CENTENARY COLLEGE

across the page, the inscription reads, "Students have all gone to war. College suspended, and God help the right!" As a lesson in tolerance, I commend to everyone these lines, the expression of a Christian gentleman in those embittered years.



DR. PIERCE CLINE
President Centenary College

Of the Centenary students who went to war, many were killed in battle, nearly every member of the senior class giving his life for the Southern cause.

Since time does not admit of fuller treatment I must sketch briefly the events in the life of Centenary from this point forward. Centenary's buildings suffered much during the war. The fine central structure was used for a time as a Confederate hospital, and after Jackson was occupied by the Federal troops in 1863, soldiers were quartered there, which occupation resulted in much damage to the furnishings and the fine library, as well as to the building itself.

In the fall of 1866, the college was re-opened, and during the trying years of reconstruction in the South, it struggled painfully but valiantly to make its contribution to the leadership of this territory. There followed years of rising prosperity and effectiveness, with Bishop Keener, Centenary's consecrated friend for forty years, driving over the country in his buggy, soliciting funds for the college, and thanking God in a public address that neither baseball nor football was played at Centenary. There is a bit of irony—as Dr. Nelson has pointed out—in the fact that his great-grandson, Christian Keener Cagle, playing for West Point, became one of America's greatest football heroes.

During the closing years of the 19th century, Centenary continued to furnish a large proportion of the state's educated leadership; but other colleges were being established near at hand in towns that were larger and easier of access, and it became apparent that Jackson, La., a fine center of culture for nearly a century, but still a village when the century ended, did not possess the advantages for a college location which a changed civilization demanded. Therefore, after several years of indecision and discussion, the college was moved to Shreveport, opening its first term here in the fall of 1908.

Since its removal to Shreveport, Centenary College has made progress which bears favorable comparison with other development in this progressive city. During the early years in the new location Dr. R. H. Wynn, of the Louisiana Conference, gave it, as president, the full power of his gifted and consecrated energies. From 1920 until 1932, President George S. Sexton, now president emeritus, was a dynamic force in the life of the college, capturing the enthusiasm of Shreveport and the surrounding territory for Centenary's good, and bringing national recognition to many departments of the institution's life. With Dr. Sexton's resignation in the summer of 1932, Dr. W. Angie Smith, pastor of the First Methodist Church in Shreveport, served as acting president for the greater portion of one year, rendering valued and effective service during this brief time. Early in June of last year, Prof. Pierce Cline, who for thirteen years had served as head of the history department, became the president of the college. To what extent the administration, the trustees, the faculty, and the student body expect to be faithful to Centenary's traditions of 109 years may be gained from a quotation from President Cline's address at the opening of this college term, when he said: "Centenary College looks upon her past without apology. She looks to the future without a fear. The sacrifices that have sustained her will continue to be made and will continue to sustain. Our watchword is, 'Forward!'"



OLD CENTENARY COLLEGE, JACKSON, LA.

EMORY UNIVERSITY

ATLANTA, GEORGIA

Emory College was chartered in 1836 as the extension of a preparatory school which had been founded in 1834 by the North Georgia Conference of the Methodist Episcopal Church. The College was named for Bishop John Emory, one of the most scholarly and progressive spirits in the denomination, who in 1835 had been thrown from his carriage and killed near his home in Baltimore, Maryland. The first class entered the college in the fall of 1838, and since that date the institution has been continuously in operation.

In 1914, the college was selected by the Methodist Episcopal Church, South, as the nucleus for its principal seat of learning east of the Mississippi, and on January 25, 1915, Emory University was chartered with the understanding that the institution was to be moved from Oxford, Ga., to a new campus in Atlanta, Ga.

At the inception of the University, the Atlanta Medical College, founded in 1854, was absorbed by Emory as its School of Medicine, and the Candler School of Theology was created. The first classes were held on the new campus in the fall of 1916, at which time the School of Law was established. The College of Arts and Sciences was moved from Oxford to Atlanta in 1919, and in the same year the Graduate School, the School of Business Administration, and the Summer School were organized. The university now has eleven divisions, including Emory Junior Colleges at Valdosta and Oxford, Ga. The annual enrollment is close to 2,000.

The benefactions of the late Mr. Asa Griggs Candler, Sr., and others have enabled the university to grow rapidly in recent years. Today, Emory has resources of more than ten million dollars, one-half in buildings and one-half in endowment.

The university's 235-acre campus, located in the suburbs of Atlanta, is a site of rare natural beauty which is being developed along distinctive lines. There are seventeen buildings of Georgia marble and concrete, all of which have been erected during the last nineteen years. Classroom, laboratory, and library facilities are new and modern.

Emory is on the approved list of the Association of American Universities, the highest accrediting agency in America. It is a member of the Association of American Colleges and the Association of Colleges and Secondary Schools of the Southern States. The School of Medicine and the School of Law have received the highest recognition in their respective fields. A chapter of Phi Beta Kappa, national scholastic fraternity, gives additional evidence of the University's standing. As a result of the high quality of work done at Emory, its degrees are known and accepted throughout the world. Emory graduates have made notable records in research and teach-

ing at other leading universities of this country and Europe.

"Athletics for all," is Emory's policy. The University has an extensive program designed to give the entire student body the healthful benefits of participation in athletics, without the disadvantages found in intercollegiate sports. An experienced athletic director assists the student in selecting the forms of athletic activity for which he is best suited.

All of Emory's athletic events take place on the campus. The various schools and classes of the University have teams in football, basketball, baseball, swimming, golf, and other sports. There is keen and exciting competition for the campus championship. Letters are awarded at the close of the season to the men who have shown the greatest proficiency and the finest sportsmanship. The wearing of "E" is a coveted honor.

Every student who is physically fit has an opportunity to participate in athletics. Emory emphasizes sports in which the student can continue to take part after graduation.

Emory's ideal is one of all-round manhood, and every possible means is provided to enable the student to attain this goal.

The care with which Emory selects its students, and the high standards of scholarship and conduct which it strives to maintain, tend to bring together on the campus a group of students who in character and ability are far above the average. The term "Emory man" is traditionally known as the mark of a gentleman, and faculty and students pride themselves upon keeping it so.

Student life at Emory is wholesome and democratic. The Y. M. C. A. and other campus organizations provide a wide range of social activities. There are fifteen national fraternities. A student's success, however, does not depend upon membership in any organization. Many of Emory's most representative students are not fraternity men.

Working one's way is the rule rather than the exception at Emory. At least one-third of the student body are paying either all or a large part of their expenses. The University operates a bureau to assist students in obtaining jobs.

The University has a faculty of 257 men. In the College of Arts and Sciences, and the School of Business Administration, there are 55 full-time instructors, 25 of whom hold the Ph.D. degree. Many of Emory's teachers are nationally known authorities in their fields. Textbooks by Emory men are in wide use.

Emory, in its ninety-eight years of existence, has sent out more than twelve thousand alumni, including hundreds of distinguished men in all walks of life. The loyalty and devotion of these alumni to their Alma Mater is one of the best evidences of what Emory's ideals have meant to them.

DUKE UNIVERSITY

Unique In Its History

The development of Duke University is one of the most interesting educational processes this country has witnessed in recent years. Its long history marked by a steady growth and an ever-increasing scope of service, the institution which



DR. HARVEY COX
President Emory University

had its beginning in 1835 as a small school in Randolph County found its era of greatest possibilities dawning in December, 1924, with the establishment of the Duke Endowment by the late James B. Duke. This indenture not only made Duke University possible but permitted the continuance of Trinity College as the undergraduate school serving as the heart of the enlarged institution.

A brief sketch of the institution's history indicates the strength of the foundation on which the university was placed. In 1835 a local school was established in the northwestern portion of Randolph County, North Carolina. In 1840 this school was enlarged and named Union Institute; in 1841 it was incorporated by an enactment of the legislature of North Carolina.

In the year of 1842 Braxton Craven, noted in the educational annals of the state, became head of the school. Its growth and development caused the trustees to plan to put it in direct relation to the educational needs of the public schools of the state. Application was made to the legislature for a new charter, and on January 28, 1851, Union Institute Academy was incorporated as Normal College. On July 28, 1853, the institution awarded two degrees to the first students completing requirements.

Trustees of the college, in 1856, authorized President Craven to propose to the North Carolina Conference of the Methodist Episcopal Church, South, that the institution be placed under the ownership and control of that body. On February 16, 1859, the charter was amended and the name of the institution changed to Trinity College by enactment of the State Legislature.

It was in September, 1892, that the college opened its first session in the new plant located at Durham, N. C., consisting of three buildings and seven residences. The interest of Washington Duke in the growing institution had already made many things possible and was destined to mean even more in the future through his sons, Benjamin N. Duke and James B. Duke. For 35 years Benjamin N. Duke was a tower of strength to the college, giving liberally to assure its development along all lines. The late Dr. John Franklin Crowell was president when Trinity College was moved to Durham. He was succeeded by the late Bishop John C. Kilgo in 1894. Dr. William Preston Few, the present head, became president in 1910.

The years in Durham until 1924 were growing, serviceable years. Expansion was made along both physical and academic lines, and in December, 1924, when James B. Duke placed securities, valued at \$40,000,000, in a trust fund to be administered for educational and charitable purposes, Trinity College possessed sufficient strength and promise to share in this magnificent gift. It was provided that Duke University should receive annually for its corporate purposes 32 percent of its income of the trust fund remaining after 20 percent had been first set



AEROPLANE VIEW OF EMORY UNIVERSITY CAMPUS

aside to increase the amount of the trust from \$40,000,000 to \$80,000,000. By action of the trustees of Trinity College the name was changed to Duke University.

On his death on October 10, 1925, James B. Duke bequeathed to the Duke Endowment for the use of Duke University \$7,000,000 to be used for buildings on lands recently acquired to the southwest of the old campus; \$4,000,000 to be used in building and equipping a medical school and hospital; \$6,000,000 to be added to the endowment of the university; and 10 percent of his residuary estate, to be added to the productive funds of the university.

Provided with greatly increased financial resources, the university during the past seven years has been able to do much toward the development of the institution that James B. Duke had in mind when his munificent benefaction was made. Progress has been made in all phases of the university's work, and the future is being faced with hope and confidence.

Building a Great Plant

Duke University is located on two campuses: the Woman's College campus, with 108 acres of ground, attractively developed in accordance with a complete plan of landscape architecture, was formerly the campus of Trinity College. About a mile and a half away is the new Duke University campus consisting of approximately 5,100 acres in two tracts.

The plant of the Woman's College campus has been almost completely reconstructed since the creation of Duke University in preparation for its use for the Woman's College. Practically all of the old buildings have been torn away and new ones erected, the architecture on the east campus being of the Georgian type.

On the west campus, the architecture is Tudor Gothic, carried out to date in thirty-one buildings, constructed of stone brought from the University's own quarries near Hillsboro, about 16 miles away. Another building, the new nurses' home, which is to be three stories in height and have a capacity of 225 beds, has been started and will be completed by August, 1934. The stone used in the construction of the buildings is one of the oldest formations known to geologists, dating back to the Cambrian Age. It is in six or eight distinctly colored tints and already presents to the campus an atmosphere of antiquity.

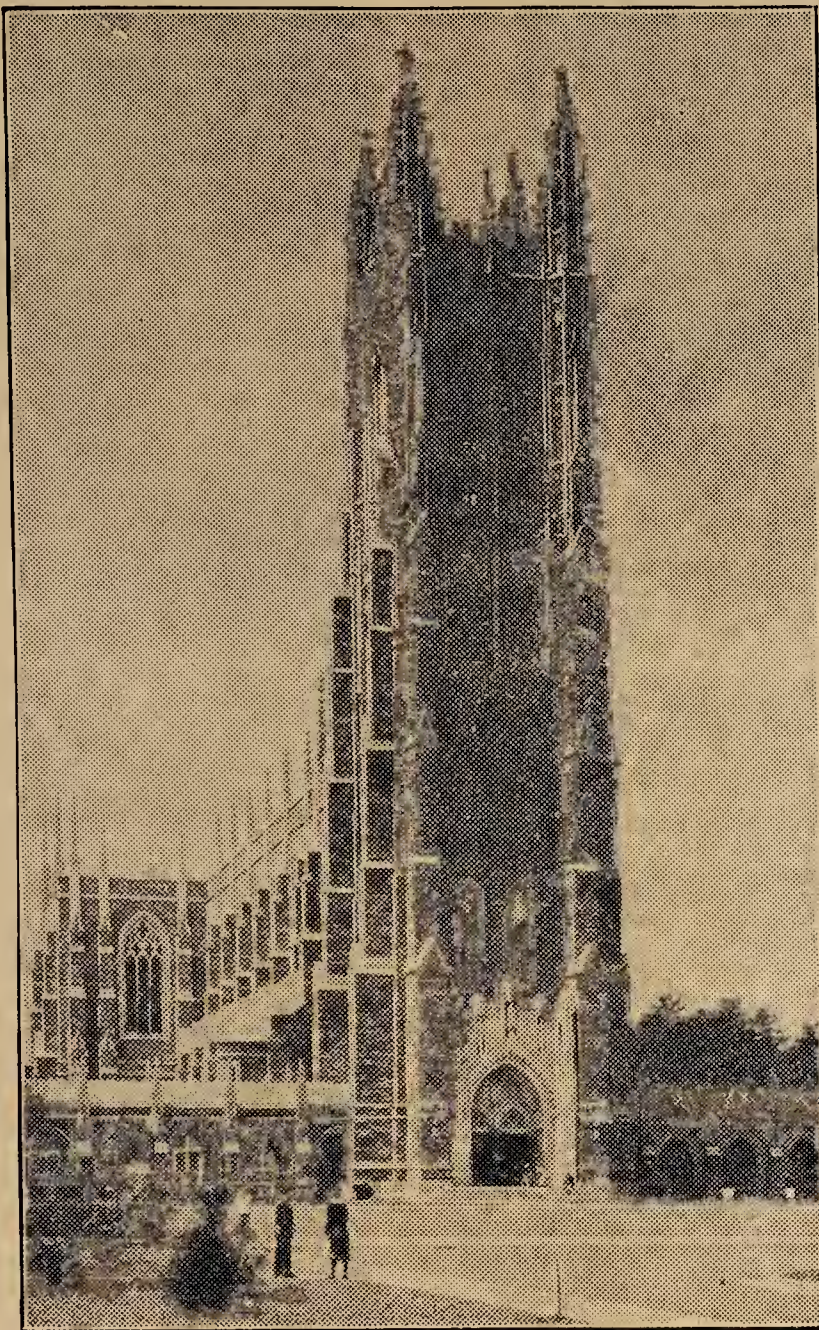
Horace Trumbauer, of Philadelphia, is the architect for the Duke buildings on the two campuses, which have been visited by representatives of colleges and universities and by others from every state in the Union and from countries overseas. Recently some representatives from an English university came to Durham for the express purpose of inspecting the Duke buildings. The construction work has been directed by the building organization of Duke University, headed by A. C. Lee, vice-president and chief engineer of Duke Construction Company. His had been a rich experience in building things in a big way, and commencing the immense task at Duke, it was nothing new to him to gather hundreds of men, skilled and unskilled, and to look after the handling of many carloads of material and machinery.

Architecturally, and in the aspect of construction as well, the new Duke plant is a recognized masterpiece. The Tudor Gothic structures are truly remarkable and are a never-ending source of amazement to visitors who inspect the campus.

There is continuity of motif, yet there is no monotony; every building is different and appeals to the artistic sense, both from a distance and at close range. The Indiana limestone trimmings and carvings and the composition tile roof of a time-mellowed appearance blend remarkably well with the stone.

was opened for the admission of patients on July 21, 1930, and was the first of the west campus structures to be formally placed into use.

The other buildings on the two campuses, aggregating nearly 50, are built with similar care for service and convenience and altogether constitute a great educational plant.



DUKE UNIVERSITY CHAPEL

The various buildings are correlated in a most effective way, this making for convenience to all departments and to students and instructors. This same correlation is provided for even in the future projected buildings. In the planning of every building, a period of fifty to one hundred years ahead has been taken into consideration. The compactness of the plant is frequently commented upon, this making it possible for access to the various buildings with a minimum of inconvenience through excessive walking. The distance from the medical school and hospital building at one end of the campus to the Crowell dormitory tower at the other is only 1,200 feet.

The crowning architectural achievement of the whole plant is the new chapel with its tower 210 feet high, which was completed, both interior and exterior, in June, 1932. The Duke Memorial Chapel, erected as a memorial to the members of the Duke family whose benefactions have meant so much for educational and charitable causes in North Carolina and the South, is one of the main features of the building. In the main auditorium there is a magnificent organ, and in the tower a carillon of 50 bells, the gift of Messrs G. G. Allen and W. R. Perkins, of New York, close associates of the late James B. Duke.

Largest of the University buildings, the Hospital occupies a site at the northern end of the main quadrangle. It is six stories high and has eight acres of floor space. It was erected from a special fund of \$10,000,000 bequeathed in 1925 to Duke University by James B. Duke. Of this sum, \$4,000,000 was used for the erection and equipment of the building, leaving a permanent endowment of \$6,000,000 to assist in the maintenance and operation of the building. The hospital

SCHOOL OF RELIGION OF DUKE UNIVERSITY'S ORGANIZATION

Three Members of Faculty to Attend General Conference in Jackson, Miss., as Delegates; Work Reviewed

Three members of the Duke University faculty and administration will attend the General Conference of the Methodist Episcopal Church, South, in Jackson, Miss. They are President W. P. Few, Dr. R. L. Flowers, secretary and treasurer, and Dr. Frank S. Hickman, of the School of Religion faculty and the university preacher.

A number of Duke alumni, particularly graduates of the School of Religion, will attend the Conference sessions. Graduates of the school have served in various church capacities throughout the South. The Duke School of Religion has been in existence seven years. It has graduated a total of 116 students with the degree of Bachelor of Divinity.

Of these, eighty-six are now ministers in the Methodist Episcopal Church, South; two are teachers of religious subjects; three are local preachers of the Methodist Church; two are directors of religious education; ten are ministers in other denominations; three are missionaries in the Orient; seven are continuing their theological education; and one is the wife of a pastor.

The significant fact in this list is not in the varied activities which are listed, but the fact that this accounts for the entire 116 graduates. If one may count being the wife of a minister as a career or religious consecration, not a single



DR. W. P. FEW,
President Duke University

graduate of the school has turned aside from religious work as his or her vocation.

Of students who have been enrolled in the School of Religion, not all of whom have received their degrees, there are at present 39 serving charges in the North Carolina Conference and 43 in Western North Carolina Conference. In addition, there are 71 students of the school who are serving charges in thirty-six other Conferences of the Southern Methodist Episcopal Church stretching from Maryland to Texas and Oklahoma.

In other words, although the school has been in existence only seven years, it has trained 153 men who are serving as active ministers in the Southern Methodist Church. There are now 124 students in the Duke School of Religion, four of them women, coming from many colleges and universities.

DUKE UNIVERSITY NEWS SERVICE,
A. A. Wilkinson, Director.

OPPORTUNITIES OFFERED AT SCARRITT COLLEGE

Scarritt College for Christian workers has recently enlarged its educational program, and is now offering training for four types of students: (1) Those who are primarily interested in Christian home-making and non-professional community service; (2) Christian social workers in both urban and rural situations; (3) Those who wish to prepare for some phase of religious education or teaching; and, (4) Missionary workers abroad. Its work is recognized by George Peabody College for Teachers, Vanderbilt University, and other outstanding institutions of learning, and by the Tennessee State Department of Education.

During the past decade Scarritt has come to occupy a much larger place in the thought of the Church than was formerly the case. While it still receives its support from the missionary women and is related most intimately to the Woman's Missionary work, it is all the time becoming more favorably known by other groups in the Church. Among the educational institutions of the Church it has taken its place as one of the most significant not only in its present contribution, but also in its future possibilities. And while there is very much yet to be done in making the Church at large acquainted with Scarritt College, it is quite true that there are now large numbers in the Church, particularly among the young people, to whom the institution has become favorably known.

And a fact that is most encouraging is the appreciation of the institution beyond the borders of our Church and even in other countries. Mention may be made of the increased number of students in attendance from other denominations. Significant, too, is the growing interest of religious and educational leaders throughout the country in the work that Scarritt College is doing.

It is steadily becoming inter-denominational and international in its contribution. Illustrative of this fact is a letter recently received from Dr. Oswin Bull, a colonial officer of the Basutoland Government in South Africa—himself a distin-

tion. I refer to the increasing emphasis that is being placed upon the necessity of the Christian Church practicing the missionary message that it seeks to propagate. Now that the world is a whispering gallery and our neighbors around



SCARRITT COLLEGE

guished Englishman and graduate of Cambridge University—regarding the possibility of sending his daughter to Scarritt. To the same effect is a statement by Mr. M. C. Parekh, a distinguished Christian Hindu—biographer of Mahatma Gandhi—that Scarritt is the one college to which he would like to send his four daughters for their education.

Another fact not so obvious but equally significant is the growing realization that missionary service today must be defined in broader terms than was formerly the case. Without any disparagement of the Church as the greatest of all institutions, there is an increasing recognition of service in connection with other institutions as also fundamentally Christian and directly contributory to the Kingdom of God. There are, therefore, an increasing number of young men and women who are seeking opportunities for Christian service through other channels than the Church, and are anxious for the best preparation for such service. If the Church can assist such young people in getting a training that is not only vocationally sound but vitally Christian, it will greatly enlarge its contribution to the coming of God's Kingdom.

It is important to note a further change in missionary thinking that must be given serious at-

the world are intimately acquainted with blots that mar our Christian record, the message is coming to us insistently: "If you wish us to take seriously the gospel of Christ which you send to us, you must practice it among yourselves." An increasingly important part of the missionary task, therefore, is the Christianization of the Church. Its missionary character must be tested not merely by the amount of money raised or the number of missionaries sent out, but also by the degree to which it practices, through intelligent fellowship with Christ, the gospel of God's Kingdom, the degree to which its members live as sons of God and brothers of their fellowmen.

The above facts, taken together, present to Scarritt College a most inspiring challenge; they summon us to a larger task. In them, as it seems we can hear the voice of God bidding us, go forward. Plans, therefore, have been formulated for the development of a department of social work that will fully meet the requirements of professional social workers. Other important developments await additional financial resources.

PAINE COLLEGE

Dr. E. C. Peters, President

Paine College, Augusta, Ga., represents the major effort of the Methodist Episcopal Church, South, in its work for colored people. This institution came into being as the result of an appeal from Bishop Lucius H. Holsey of the Colored Methodist Episcopal Church to the General Conference of the Methodist Episcopal Church, South, at its meeting in Nashville, Tenn., in 1882. This was just a little more than a decade after the establishment of the Colored Methodist Episcopal Church.

This appeal on the part of Bishop Holsey had two objects. In the first place, he was anxious that our own church help this young church which it had organized so recently in the training of a more adequate leadership for the Colored Methodist Episcopal Church. In the second place, he realized that it would mean an opportunity for inter-racial co-operation which without such an institution would be lacking in the South. This latter purpose is often overlooked by friends of Negro education.

Bishop Holsey's appeal did not fall on deaf ears. Such men as Bishop Holland McTyre, Bishop Atticus G. Haygood, Bishop Robert Paine (at that time the Senior Bishop of the Church), and a large number of other leaders realized the significance of the appeal. The General Conference took action appointing a commission of three men to co-operate with a similar commission of three men of the Colored Methodist Episcopal Church to function in making plans for the organization of an institution. This joint committee met at St. John's Church in Augusta, Ga., on November 1, 1882, and decided among other things to establish an institution for the training of teachers and preachers of the colored race.



BELHAVEN COLLEGE, JACKSON

Of the original group of men meeting on that day only one, Bishop Warren A. Candler, remains.

The commission secured the services of Dr. Morgan Calloway, vice-president of Emory College, and Dr. George Williams Walker of the South Carolina Conference to take charge of this work. These two gentlemen opened a school for Negroes in rented quarters on Broad Street in October, 1883. Dr. Calloway was compelled to return to Emory College early in the fall of 1884 and Dr. Walker continued his work as president of the institution for more than twenty-six years, or, until his death in 1911.

In addition to the men mentioned above, many other leaders of Southern Methodism have been connected with or directly interested in the work of Paine College. One of these, who during his lifetime gave unstintingly of his interest and help, was the silver-tongued orator of Mississippi, Bishop Charles B. Galloway. Another gentleman from Mississippi (for whom the school was named) very enthusiastic about the establishment of this institution was Bishop Robert Paine. Unfortunately, he died before the school came into existence. Bishop W. W. Duncan, of Spartanburg, S. C., was for more than twenty-five years a member of the board of trustees, serving as chairman for the most of this time.

Two-Fold Purpose of Institution

From the very beginning two ideals have characterized the work of this institution. The first of these has been the close attention of the objectives underlying the organization of the school, namely, the training for leadership among the colored people. This has been an intensive rather than an extensive type of work in which concentration of effort upon a relatively small number of students has been the guiding principle. The plan has more than justified itself in the development of a large number of capable men and women who today are exercising great influence in the lives of colored people throughout America.

The other purpose has been the emphasis upon the inter-racial character of the institution. Southern born white people and Negroes from the first have worked together in complete harmony. Not only have they talked about the idea of inter-racial co-operation but also, through deep consecration and devoted effort, they have demonstrated in their lives the concrete realities underlying this ideal.

Present Status

As stated in the beginning of this article, Paine College represents the major effort of our church in its work for colored people. It is a high grade four-year college seeking to give to the young people who enroll the finest training possible. Its work has been accredited by the Association of Colleges and Secondary Schools of the Southern States and it has membership in the Association of American Colleges. Paine College has enrolled this year 250 students. The faculty is composed about equally of Southern white and colored people.

HISTORY'S GREATEST HOME MISSION ENTERPRISE

By R. B. Eleazer

The importation of pagan African slaves into the midst of American Christianity offered the greatest home mission opportunity in history.

Slave traders, indeed, often defended their traffic on that ground, and the early Spanish rulers insisted that all slaves shipped to America must first be "Christianized" by religious instruction. It is safe to assume, of course, that interest in the Africans' spiritual welfare was a very small factor in the slave trade, and that these benevolent decrees were of little or no avail.

Fortunately, however, on their arrival in America many of the poor Africans fell into the hands



BISHOP ISAAC LANE, Colored Methodist Church, Recently celebrated his One Hundredth Birthday.

of humane Christian masters who felt a real sense of responsibility for their religious welfare. As early as 1623, four years after the first slaves were landed, we read of the baptism of three Negroes, the property of Captain William Tucker. In the sale of two Negro children in 1645, one of the recorded conditions of the transfer was that they should be reared "in the fear of God and the knowledge of Christ." "Thus from the very beginning of the Negro's life in America," says Weatherford, "religion was an elemental part of his training."

There were, of course, some masters who were not interested in religion and others who feared any form of education for their slaves; but luckily there were enough who were genuinely interested to bring about the rapid and general diffusion among the slaves of at least a measure of Christian knowledge and faith.

* * *

Strangely enough, the first organized missionary effort in behalf of American Negroes was not a home mission enterprise, but foreign. This began with the organization in London, in 1701, of the Society for the Propagation of the Gospel

in Foreign Parts, with the express purpose of conducting missionary work in America among white people, Indians, and Negroes. Some of the most distinguished British churchmen gave the work their earnest support, able preachers were sent over as missionaries, the interest of the Established Church on this side was enlisted in some degree, and converts were made in many sections. In 1743 the society established in Charleston and maintained for twenty years a special school for the training of Negro missionary workers.

* * *

The Methodist movement in America, which began in 1737, with the visit of John Wesley, early extended its evangelistic efforts to Negroes as well as to whites. Describing a Methodist revival about 1770, a writer says that "hundreds of Negroes were in the audience with tears streaming down their faces." In 1797 the Methodist Church reported 12,215 Negro members, constituting one-fourth of its total membership. During the next half century Methodist work among Negroes assumed astonishing proportions, so that in 1860 it was employing 335 white missionaries and entailing an expense of \$125,000 a year. At that time the Negro membership numbered 207,000, which a little later was set off in the Colored Methodist Church.

The Presbyterians, Quakers and others also did their share. The minutes of the Presbyterian General Assembly of 1825 mentions with high commendation "the religious instruction of the unhappy slaves and free people of color," and say, "No more honored name can be conferred on a minister of Jesus Christ than that of apostle to American slaves; and on service can be more pleasing to God or more useful to our country."

* * *

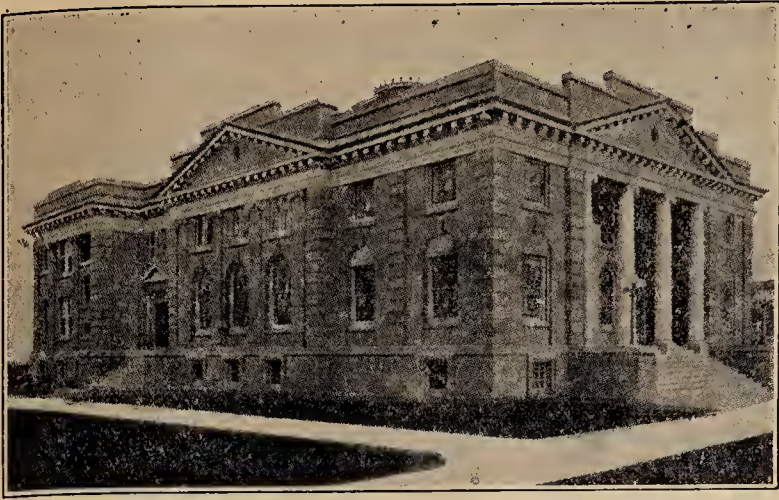
During the great Baptist revival of 1785-1790 large numbers of Negroes were converted and affiliated with that denomination. So rapid was the movement that by 1793 the denomination had 18,000 Negro members, or about one-fourth its total membership. Twenty years later the number reached 40,000, and by 1841 the Baptists, though later in the field than some other denominations, had more Negro members, more places of Negro worship, and more ordained Negro preachers than any other. By 1860 there were 400,000 colored Baptists in the South, more by far than belonged to any other denominational group. This led the Baptists have steadily maintained, the last census showing a total membership of 3,250,000 in the several Negro Baptist denominations.

* * *

This hurried glimpse of Negro home mission history reveals very clearly the fact that a genuine Christian interest in Negroes, far from being something new and foreign to the spirit of the old South, is in complete harmony with its finest traditions and practices. The master erecting a church for his slaves, or oftener yet providing space for them in his own; the mistress teaching her servants to read the Bible and pray; Stonewall Jackson teaching a Negro Sunday school class in the aristocratic First Church, of Lexington, Va.—these pictures are typical of the best of the old South, and come down to us of the present day as examples of "pure religion and undefiled." It is a pity, approaching tragedy for both races, that in the meantime they have drifted so far apart, and that the inter-racial contacts of today are so much closer and more numerous at the level of the bootlegger than at that of Christian fellowship and helpfulness.



PLANTATION SCENE FROM "MARCHING ON," PAGEANT OF PAINE COLLEGE



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We Take Pleasure In Presenting

OUR ORPHANAGES

THE LOUISIANA METHODIST ORPHANAGE

By Dr. Robert W. Vaughan, Superintendent

The Louisiana Methodist Orphanage came into existence as the result of the prayers, consecration and labors of Rev. C. C. Wier, the beloved pastor of the Methodist Church at Franklin, La. In the beginning of the present century Brother Wier began to talk about an Orphanage and the need of such an institution among his most intimate friends. He decried the fact that the Methodist Church in Louisiana had no such institution. He saw the great Catholic Church maintaining several such institutions; the Baptist Church operating one such institution in Louisiana; the Presbyterian Church co-operating with the Mississippi Presbyterians in maintaining an orphanage. He knew several feeble efforts were being made by non-denominational interests to operate homes for homeless children, but withal he knew there were hundreds of homeless children in the state unprovided for, growing up in ignorance amidst conditions of utter vice and sinfulness, or else perishing from neglect and dying in want. He deplored the fact that his own beloved church, the great Methodist Church in Louisiana, was making no effort to care for these homeless, helpless children and his heart bled. He cried out to God. He talked to his friends in the ministry and pled with friends out in the world and urged and agitated until a few sympathizers began to see the situation as he did, and finally on Saturday, December 20, 1902, during the session of the Annual Conference in the city of Alexandria, La., with our sainted Bishop Joseph S. Key presiding, the following resolution, introduced by Rev. C. C. Wier, was passed:

'Resolved, that it is the sense of the Louisiana Conference that we as a body establish an Orphanage to be maintained and operated under our supervision.

"Resolved, that we request Bishop Key to appoint an Orphans' Home Board that shall be empowered to receive donations and to locate a site for the domicile of said Orphanage."

(Signed) J. D. Harper, W. H. Hatfield, G. D. Purcell, H. O. White, J. W. Moore, L. L. Roberts, R. W. Vaughan, J. T. Sawyer, J. L. P. Sheppard, N. F. Hoffpauir, T. J. Upton, H. W. Rickey, J. M. Johnson, George Jackson, and J. P. Haney.

At the close of the following Conference year, Brother Wier reported "\$4,601.60 raised in cash and subscriptions, the greater part being subscriptions." Brother Wier was authorized to "invest \$2,500 in a cottage property to be used as a temporary home for orphans, the same to be sold and re-invested when enough money for a permanent home had been secured." Brother Wier was re-appointed Agent at the Conference for 1905. During the Conference for 1906 the report of the board showed the following: A total of \$5,543 of uncollected subscriptions and \$548.00 in cash. A temporary home was built in Bunkie at a cost of \$3,250, "which can be converted into cash when the board is ready to erect a permanent home." "A few orphans are already being cared for." It was also stated that a site composed of 40 acres of land had been ten-

dered the board by the citizens of Ruston, and had been accepted. This site was valued at \$2,000 and located inside the corporate limits of the city. At the close of the Conference session Brother Wier was appointed "Agent and Manager" for the Orphanage.

During the year of 1907 articles of incorporation and a charter were drafted and the "incorporation perfected February 19, 1907. A committee on plans was appointed and plans submitted and accepted for the main building of the Orphanage. Rev. C. C. Wier was re-appointed Financial Agent for the Orphanage.

At the close of the year 1908, the report shows "the building of the home about half completed." \$11,266.30 was spent on its erection and because of financial stress the work was stopped. The Board, however, borrowed \$12,000 with which to complete the building and the hope was expressed that they would "be in the building by the 1st of May." Rev. C. C. Wier offered his resignation as Financial Agent during the Conference which was held at Leesville.

The following year, 1909, the building was completed, and the matron with thirteen children

our work. Unencumbered with indebtedness of any kind, always able to meet promptly the obligations that have confronted us, ever emerging



FRED J. McDONNELL,
Superintendent of Mississippi Methodist Home

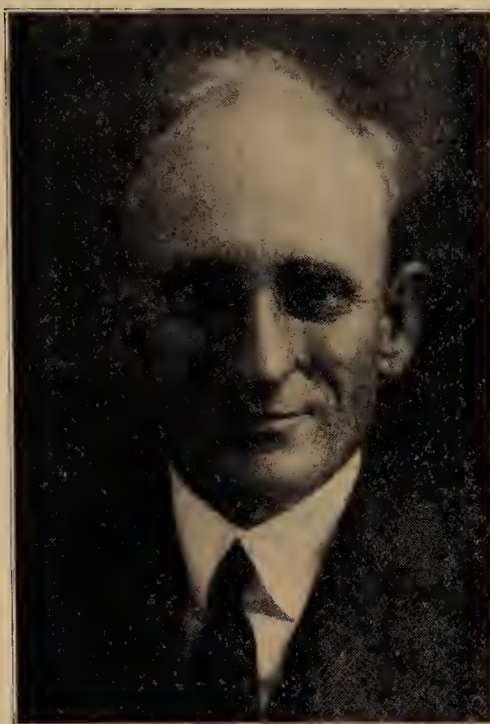
from every crisis with unstained honor and integrity, our Orphanage has a credit in every business section that is unquestioned.

Nearly seven hundred children have been cared for during the years it has been in existence. These children have been provided for in the most critical and needy times of their lives. Forty have received splendid college education, and some are successful and efficient teachers in our public schools. Others have gone forth to establish homes of their own, and still others, 175, are now under the care of this institution, being prepared and fitted for life.

From time to time land has been purchased until the Orphanage now owns 235 acres of splendid land. Vegetables and truck of all kinds are grown for the use of the inmates and workers of the Home. There is a splendid herd of dairy cattle that supply the institution with sufficient milk and butter. Most of the meats used are raised and butchered at the Home, and fresh supplies are constantly at hand. The children are taught by actual experience the practical things of life, both on the farm, in the home circle and in the daily experiences that come.

A school, taught by splendid Christian teachers with experience, is maintained, and the children are taught through the sixth grade in their own school. In addition to the regular public curriculum, the children have a forty minute period of Bible study each day, taught by experienced teachers. After finishing the sixth grade in their own school the children are sent to the city high school and after finishing high school they attend the Louisiana Polytechnic Institute where they secure regular college degrees. Thus the children of the Orphanage are given splendid educational opportunities and go out from the Orphanage fully equipped to make their way in life.

For over twenty years no public collection has been taken for the Orphanage. No representatives, no agents or solicitors are ever sent out to collect money. The work of the Orphanage is maintained wholly by collections taken on Easter Sunday, in Church and Sunday school, and on Harvest Day, the second Sunday in October of each year. These are voluntary offerings coming from the people of our church in Louisiana and no other effort is made to secure money for the Orphanage and for years the work has been maintained in this way. For over 20 years the Orphanage has been unencumbered with indebtedness. While the work has been faced with many critical financial problems, at no time during the past 20 years has our Orphanage been compelled



DR. ROBT. W. VAUGHAN,
Superintendent of Louisiana Methodist Orphanage

moved into the Orphanage, April 20. From that time forward the Orphanage has made steady and unbroken progress. From this small beginning, and growing out of the years of toil, heartaches, and sacrifice of its founder, that noble Christian character, Rev. C. C. Wier, our present splendid institution, easily worth quarter of a million dollars, stands as a monument to him and his work.

For a number of years God has greatly blessed



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Former Pastors Now Living: T. W. Lewis, L. M. Broyles, W. W. Woollard, W. L. Duren, S. L. Pope, J. H. Felts, E. S. Lewis, J. W. Ward.

Recent Pastors (Deceased): T. H. Lipscomb (1920-22), R. A. Tucker (1924-28).

Officials: T. E. Lott, chairman of the Board; T. W. Lewis, Jr., secretary; J. W. Jones, treasurer; D. C. Badger, superintendent of Sunday school; Mrs. T. W. Lewis, Jr., president of the Woman's Missionary Society.

The Pastor and Members of this church extend cordial greetings to the Bishops and Members of the Twenty-Second Quadrennial General Conference of our beloved Southern Methodism, soon to convene in Jackson, our Capital city.



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of the

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to borrow money or to go in debt for its operating expenses. Even through this terrible depression while the work has been greatly curtailed no indebtedness of any kind has been incurred.

The future is full of hope and promise for the work. Its importance and need is generally recognized. The work being done is appreciated throughout the state. The foundations are laid for a great and permanent institution, and its location unexcelled. It is hoped that new buildings will be added from time to time, and the ever increasing expenses will be adequately met. The demands grow from year to year and the time is hopefully anticipated when there will be ample facilities for caring for every needy child that calls to the great Methodist Church for a home and a chance.

THE MISSISSIPPI METHODIST HOME

By Fred J. McDonald, Superintendent

In the nature of things the maintenance of an orphanage involves many factors besides the items of immediate livelihood. The matter of building to house, shelter and train a large number of children is one of momentous daily importance. The building set aside for the Methodist Home necessarily entailed such inevitable items as mortgages, interest, fuel, light, drugs, and innumerable necessities that constantly crowd themselves upon one's attention. These must receive that attention in proportion to their relative importance. But as each department is equally important it means the adoption of doubly intensive efforts and further appeals to our host of friends.

It is good to remember that 154 children represent part of the basis of a future civilization. They, in their own way, will be responsible for posterity. These 154 children may contain a great Christian leader of the future. Others may become great industrial forefigures. Some may develop into great teachers of the Word. Their present welfare and training may effect the happiness of untold thousands who will come after we belong to the dim and forgotten past.

Multiplied scores of children in our state are without father, mother or friend able to care for them. Many scores of others had better be without parents than be brought up in their present environment. Our Home is for the rescue of all such as legitimately come within its doors. It is a Home with food, clothing, flowers, games, educational advantages and spiritual training. In my judgment the character of our institution is such as to place it in the foreground and among those that take precedence in our social and religious relationship. There are four reasons for this opinion. First, the children are in effect and for the most part deprived of parenthood. Second, they are without the blessings of an individual home. Third, their training is en masse and greater care must be observed. Fourth, upon this daily training depends the kind of Christian men and women they will be. Our institution must therefore be a mother, home, a teacher and a channel of salvation.

Let us make a determined, ceaseless effort to counteract any evil that may befall these wards of ours by heaping the altar of service high with

our gifts. The good people of God are capable of obliterating from the books kept by man every sign of indebtedness that threatens the welfare of these future citizens of God's kingdom.

Our friends have remembered the Home in many self-sacrificing ways. In spite of the times and the many hardships endured in worldwide directions, our Home has not suffered for food-stuffs, clothing, school facilities and an everyday maintenance. The same Divine Power in whom we trust has providentially ministered to our necessities.



MISSISSIPPI METHODIST HOME

Cash receipts	523,045.10
Free work	135,203.14

In addition to the patients admitted, about a like number received treatment in the out-door clinic.

HATTIESBURG METHODIST HOSPITAL

At the session of the Mississippi Annual Conference held in December, 1919, a resolution was offered that the Bishop be requested to appoint eight laymen and eight ministers to locate, erect or buy, and equip buildings for a hospital, with power to act as soon as in their judgment the interests of the Conference would be promoted. The commission was continued by the Conference of 1920 for the purpose of completing its unfinished work. On November 18, 1920, this committee purchased from the King's Daughters their thirty-five bed hospital located at the end of Bay Street, Hattiesburg, Miss. The purchase of adjoining property gave a magnificent site covering four acres of ground conveniently located. In 1921 the Annual Conference authorized the Board of Trustees to issue bonds to the extent of \$150,000 for building and equipping a new hospital. After a survey by the board, it was decided that this amount would be inadequate to meet the needs. At the Annual Session of the Conference in 1925, the Board of Trustees were authorized to issue and sell \$225,000 in bonds for building and equipping a seventy-five bed hospital and nurses' home. The Building Committee proceeded at once to the task, beginning construction in June, 1926, and completing ready for occupancy in March, 1927.

The building is fireproof, modern and well designed for the welfare and care of the patient at the minimum effort and cost. The various departments are adequately furnished with modern equipment and under competent supervision. The staff is composed of a group of the most efficient and successful physicians and surgeons in this section, as successful results testify.

The hospital maintains one of the best training schools for nurses in the state and has an average student body of twenty-four.

Mr. W. S. F. Tatum, a leading laymen of Hattiesburg, Miss., made a conditional endowment to the institution of \$100,000.00

The following is a brief summary of the work done for the twelve-year period ending October 31, 1933:

Patients admitted	14,196
Hospital days	106,995
Gross earnings	\$658,238.24

SOME INTERESTING HISTORY OF WHY AND HOW THE MEMORIAL MERCY HOME WAS FOUNDED

Excerpts taken from a report made by Mrs. W. V. Crouch (president) 1893, seven years after the work was begun in 1886.

"I have been requested by the Board of Managers to give a brief outline of the origin and progress of the work in the last seven years. We have had so many inquiries in regard to our work that we are anxious that all should be thoroughly informed. Right in our midst are those who are totally ignorant of the existence of such a charity as the Memorial Home for Young Women.

"A missionary from one of the Protestant churches in this city in visiting the Charity Hospital was appealed to by a young girl to procure her a home—she came from the country betrayed, then deserted by the man she loved best. Her friends and kins-people had turned her out a stranger in a strange land. This missionary thought there would be no trouble in finding a home in this vast Christian community; she had but to make it known that there existed a need and it would be supplied.

"Mrs. S. B. Steers, whose heart was crushed and broken by the terrible blow in the loss of a son and daughter just on the threshold of promising lives—snatched away in a moment—joins the ranks of martyrs who, over the dead loved ones, raised monuments more lasting than marble. This great bereavement gave to sorrowing humanity Josephine Butler and Mr. Charles Crittenton, Matilda B. Carse, and so many others that it would be impossible in this space to enumerate them all. At the request of Mrs. Steers and Mrs. Andrew Stewart, a notice was given and a meeting held in the lecture room of the First Presbyterian Church on Monday, October 18, 1886. A second call was given, and a meeting was held in the lecture room of the



The Mississippi Home Farm House

The Biedenharn brothers of Vicksburg are to be commended for the splendid contribution they made to the Home when they erected this building to the memory of their mother, Mrs. Louisa W. Biedenharn.

It will certainly be a consolation to them in their declining years to visit the Orphanage and see a large group of happy boys in the home which they have provided. Long years after these good men have passed to their reward the building which they have erected on the Methodist Orphanage farm will continue to furnish shelter to scores of boys who would otherwise be homeless and without a chance in life.

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Prytania Street Presbyterian Church, October 28; in the basement of Trinity Episcopal, November 9; in Carondelet Street Methodist, November 16, and in Coliseum Place Baptist Church, the last, November 18. November 22, at Grunewald Hall, the women entered into permanent organization, and a Board of Directors was elected from the four denominations above alluded to. The officers were: Mrs. Andrew Stewart, president; Mrs. S. B. Steers and Mrs. Kate Shaw, vice-presidents; Mrs. B. D. Wood, treasurer; and Mrs. Walter V. Crouch, secretary.

"A house, No. 90 Pleasant Street, was rented and a general appeal was made to the public. The work was carried on in this domicile until Mrs. Steers gave the building, located at 348 Tulane Avenue. Words are too meager to describe the comfort and consolation this work gave to this childless woman. None but the all-seeing eye of God knows the sleepless nights she spent devising ways and means of support for these unhappy outcasts. Deeply has she been wounded by friends when she poured out her heart to them to find only condemnation for the work. Aye, poor, frail humanity that sits in judgment; The Master who said: 'He that is without sin among you let him cast the first stone.' Her wish was to endow the Home. The allwise Ruler of the universe called her home. To endow the Home is the work of someone else.

"About a month ago, a postal was received at the Home containing three questions, and as they embody the usual style of inquiry, I shall take them up ad seriatim.

"First—If the Home is unsectarian?

"Memorial Home for Young Women, located at 348 Tulane Avenue, is unsectarian; that is, it receives any young woman, no matter whether she is a Jewess or a Gentile, Roman Catholic or Protestant; no questions are ever asked her except: 'Do you wish to lead a better life?'

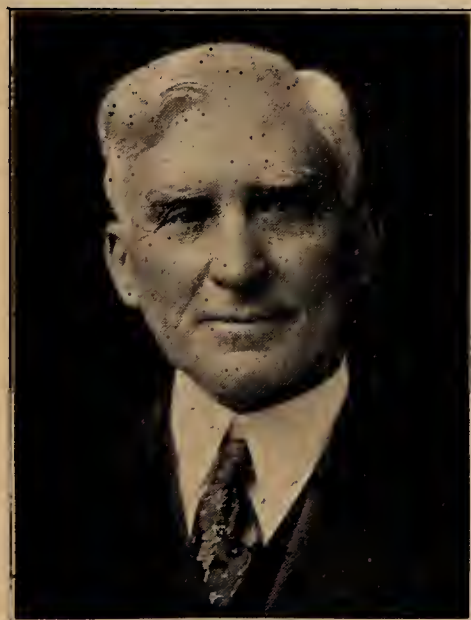
"Second—What are its objects and purposes?

"The purpose and objects of this society shall be strictly charitable and to provide and manage a home, where shelter, aid, assistance and relief can be rendered to such unfortunate young women as may have been led astray, as well as their offspring in certain cases; and to rescue, reclaim and relieve such girls and young women as are in danger of being led astray and into evil paths.

"Third—From what denomination does it derive its support?

"The Home derives its moral support from the Baptist, Presbyterian, Methodist and Episcopalian Churches; its pecuniary support from a few (less than 100) regular monthly subscribers and any kind-hearted persons that may voluntarily contribute."

And thus through the years the work went on until time, conditions and changing circumstances made it necessary for the board of women to find another way for its support. Some of the leading ladies on the board at that time were Mrs. August



REV. J. H. SHUMAKER

Founder and General Secretary of the Methodist Benevolent Association, worked his way through the University of Mississippi and was admitted to the North Mississippi Conference in 1884 and served circuit and station charges for over twenty years. He organized the Methodist Benevolent Association in 1903, and has since served the itinerant ministry of the Methodist Episcopal Church, South, in a very efficient way.



MEMORIAL MERCY HOME

tus Craft, president; Mrs. C. T. Patterson, secretary, and Madames J. W. Tobin, Edward Wisner, W. G. Rebentisch, and W. B. Riley. They, through Rev. J. L. Sutton, then pastor of the Louisiana Avenue Methodist Church, offered the institution

FRATERNAL DELEGATES

DR. J. BRUCE,
United Church of Canada.

DR. EDWARD McCLELLAN,
Methodist Church of England and Ireland.

DR. MERTON S. RICE,
Methodist Episcopal Church

MERTON S. RICE

Dr. Merton S. Rice, Fraternal Delegate from the Methodist Episcopal Church

"Dr. Rice was born on September 5, 1872, at Ottawa, Kansas, in the parsonage of a Methodist Church. His father, the Rev. C. R. Rice, was one of the very first preachers in the state. He graduated from high school at Independence, Kansas, and later from Baker University, Baldwin, Kansas, from which he holds a B.S. and an M.S. and an LL.D. degree. The degree of D.D. was conferred upon him by Upper Iowa University, Fayette, Ia., and Litt. D. degree by Albion College, Albion, Mich. Dr. Rice studied law in the University of Michigan for a time but subsequently heeded a call to the ministry and entered South Kansas Conference, and has been a member of Upper Iowa, Northern Minnesota, and Detroit Conferences. He is now pastor of Metropolitan Methodist Episcopal Church, Detroit, having been there since 1913. Dr. Rice is the author of 'Dust and Destiny,' 'The Expected Church,' 'To Know Him,' 'William Alfred Quayle,' 'The Skylark of Methodism,' 'A Discontented Optimist,' and 'Diagnosing Today.'

to the Church. The Louisiana Annual Conference in its Annual Session, December 1918, appointed Revs. J. G. Snelling, W. E. Thomas, J. L. Sutton, C. French, Edward Alvis, and E. W. McGlasson as a Board of Managers to receive the property from the Woman's Board. It was then domiciled in one large frame building on Washington Avenue. During the time that Rev. W. E. Thomas was superintendent another frame building adjoining it was given by Mr. Frank B. Williams, at that time a wealthy lumberman of New Orleans. Repairs and additions have been made—thus rendering the physical accommodations fairly adequate for the work it undertakes to do. By the action of the board in 1929 the name was changed from Memorial Home for Young Women to Memorial Mercy Home.

Management

The management and control of the institution is vested in representatives elected by the three contributing Conferences, and all the work of the Home is under their control and supervision. The superintendent is appointed by the Bishop and is the executive head.

Maintenance

There is some assessment on the three supporting Conferences but is not sufficient to take care

of the need. (We must hope for your gifts in this Work of Mercy.

For several years the income has been entirely insufficient. However, we believe that this will be overcome by our new plan of organization. The new plan provides for a representative in each presiding elder's district. These representatives make up the Board of Managers for the Home. With the co-operation of the presiding elders and the pastors a committee woman will be appointed in each charge. This will give us a vital touch with the membership of the whole Church throughout the three Conferences in Louisiana and Mississippi. We believe that if the cause of the Memorial Mercy Home is presented once a year in the churches or by committee work there will be a generous response to this call of mercy. Someone has said: 'Give the people the facts about any good cause and the needed help will be given.'

The Purpose and Policy of the Home

The purpose and policy of the Home now is similar to what it was in its beginnings, with such necessary adjustments as the changing times require.

Purpose

Our purpose is: To provide a home with wholesome Christian influences where young women—most of whom are from sixteen to twenty-four years of age, the pathetic victims of misplaced confidence, and disobedience—may find a place to repent of their sin and an opportunity to succeed in life.

We maintain a Christian atmosphere in the Home. Religious services are conducted regularly. Many of the girls who pass through the institution are brought into a saved and vital relationship with their Savior.

We take girls of all creeds, and do not ask them to change their Church relation, but we do endeavor to teach them how to live a Christian life.

Every girl is expected to confide in her mother or some near relative, and must agree to remain in the Home with her baby two months after its birth. This gives not only time for serious meditation, but also an opportunity for those in charge to plan for the future of the girl and her baby. These girls should have another chance, and the baby should have protection. Our policy is adaptable to each individual case.

The institution has three departments: Home, Hospital, and Nursery, and belongs to the American Hospital Association. Many of the best doctors in New Orleans are vitally interested in the work. We have a full staff of capable physicians. Our nurses are good and trustworthy.

We believe we may best conserve our social order by trying to rebuild the character of a girl who has gone astray and by sending the little child out into life with a citizen's rights.

One Case

Sarah had not finished High School. She began by going out with a wild young set without restrictions of any kind. They drank and lost their moral balance. Sarah went down—and he was gone, gone, always gone.

After Sarah had passed through the long months of waiting and time came when she might return to her home, she felt the hope of a new life and she determined to go back home and complete her school grades. She wrote many times of the deepening of her spiritual life and of her decision to become a missionary. She has now finished school and is in training as a part of preparation for her chosen missionary service.

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WOMAN'S ORGANIZATION IN THE CHURCH

By Mrs. J. W. Perry

As the General Conference approaches attention is centered largely on the mechanics of the church and upon legislation that will make "the wheels go round." Special interest centers on economy. Every organization within the church as it functions from the overhead down to the local congregation is being brought under close observation with the desire to so adjust the machinery as to avoid duplication and reduce expenses. It is well to study these questions and to seek to develop the most efficient plan of organization for carrying forward the program of the church. However, in trying to reduce expenses and reorganize the work to meet new conditions there is danger of losing some values that can ill afford to be lost. In the effort to improve the machinery, care should be taken to preserve or improve the quality of the materials produced.

The question is asked: "Why have a woman's organization in the church?" This is a fair question and should be given consideration. We have come some distance in working together as men and women, but we still have a considerable journey ahead. It is not an assured fact that there will not always be the necessity of doing some things in separate groups. The question of the time for holding meetings, the difference in the methods by which we work, the objectives which engage our interest, and other matters which might be mentioned, make it desirable, for the present at least, to continue women's and men's organizations in the church. Much could be said about the possibilities and opportunities for men's organizations in the church, but this is not the subject under discussion.

Three reasons will be considered briefly as to why have a woman's organization—namely, the Woman's Missionary Society.

First—Because of the contribution it has made and is still making to the women of the church. For more than 50 years the women have been finding in the missionary society the channel through which to express their own initiative. As they have formulated plans and policies for the promotion of the work committed to them, their horizon has widened, the task to which they were called has enlarged, their interest in the work of the missionary enterprise at home and abroad has deepened, their loyalty to the church has been quickened, their own lives enriched and their religious experience has been greatly blessed. The development of the society has been constructive. Out of small beginnings there has evolved a program of study and of service so inclusive that it is challenging an ever-increasing number of the women of the church. It is true there are scores of church women yet unreached. "Every woman in the church a member



MRS. GEO. S. SEXTON, JR.

President, Louisiana Conference Woman's Missionary Society

of the Missionary Society," is a goal yet unrealized, but there is no disposition to cease working until this purpose is consummated. Realizing what the society has meant in the development of the women of the church, one can but shirk from the thought of the impoverishment that would come without such an organization.

Second—The contribution which the missionary society is making to the church is not to be overlooked. Whatever enriches the life of individual members is contributing to the life and work of the church. No one can live to himself. The influence of a developing personality is far reaching in any group or organization. The missionary society would be a hindrance rather than a help if its members were not becoming more vitally interested in and were not making a larger contribution to the whole program of work in the church. It is not difficult to establish the fact that in a church with an active, well-organized missionary society the members of the society are among those to be counted upon to engage in and contribute to the other interests of the church. It would be a sad commentary if it were not so. Any organization in the church which becomes self-centered and conceives of the organization as more important than the church is to be pitied and will sooner or later pass away. Any organization taking its place as a unit in the whole program of the church and making of its members better Christians and better church members is worthy of approval.

Not only does the woman's missionary society make a contribution to the church through the type of church members it helps to develop, but the activities of the society in the local community strengthens the influence of the church and is a source of helpfulness to the pastor in ministering to the needs of the people. The pastor who comes to his missionary society for assistance in any program of work, whether it be in relieving physical want and suffering, or ministering to crushed and broken spirits of men, or in an evangelistic program, or whatever the appeal for service, will find a ready response there. If it is not so, it is the exception rather than the rule.

In financial support the society is making a large contribution to the church aside from the funds raised for the promotion of the work for which it was organized. The pastors, the boards of stewards, and others have found the missionary society a reliable source from which to secure financial help. The local appeals have become so urgent and insistent that the money raised and expended for pastors' salaries, benevolent claims of the church, church building debts, parsonages, and numerous other calls, is two and three times as much as that which is paid to the missionary treasurer. This fact is frequently overlooked. Because the contributions for missions in the department of woman's work has fallen off somewhat less than those to the general work of the Board of Missions there are some who have become solicitous lest the society was responsible for this state of affairs.

In addition to contributions the missionary societies are making to the local budget it is true that as members of the church the members of the society are making their contributions to the church budget, also. The figures are not available, but I am of the opinion that the members of the missionary society will measure up to any other group of members in the church in their support of the church budget through their individual contributions. The strain put upon the societies by the local demands is in danger of jeopardizing the missionary funds, and the Board of Missions is in danger of finding the department of Woman's Work encumbered with debt for which it stands as responsible as for the General Work.

The statement has been made a number of times that our church is becoming congregational rather than connectional in its interests. There are a number of reasons for this, but space will not permit a discussion of them now. The intensive program of education which the Woman's Missionary Society promotes is a potent factor in keeping alive the connectional interests, and a real service is being rendered in helping to keep the horizon far out beyond the confines of the local church.

Third—The women of the world need the Christian women of America as they have never needed them. A new life is coming to women everywhere. Snares and pitfalls lurk in the wake of progress and many are in peril. There are unchurched women in every community who must be reached with the message of Christ's love. Women banded together for the purpose of helping other women and children compose a factor in the program of the church and is not something apart from but a part of the church at work doing a specific task. The opportunities before us are overwhelming, and we cannot fail Him who has called us into this service. We believe He still has a work for the women to do through the missionary society that can be more effectively done than in any other way. We shall look to Him for strength and help as we press forward.

We shall be looking, too, to our General Conference to safeguard the missionary society through which the women of our great church may labor together to help bring in a better day.

FRENCH WORK—HOUMA, LA.

One of the best pieces of organized rural work in the South is that being attempted by the joint efforts of the Woman's Missionary Council, the General Board of Missions, and Louisiana's Methodism, for the French in Louisiana. The location is strategic and the work is developed along lines



MRS. T. B. COTTRELL

President Mississippi Conference Woman's Missionary Society

generally considered the best for rural work in foreign lands.

Houma, some 60 miles southwest of New Orleans, is the center. Here is located the MacDonnel Wesley House, the MacDonnel French Mission School, and the "mother" church. From this center radiate streams of influence that are far-reaching and effective in transforming and Christianizing human life and living.

The immediate field covers five parishes with a total population of about 100,000. (The ultimate field is the whole French section, comprising about a third of the state of Louisiana and reaching out into the bounds of the adjoining states of Mississippi and Texas. The total number of French in this territory is generally estimated at about 700,000.) Innumerable bayous and canals link the section into a unit, and, more recently, a network of good hard-surfaced roads, together with the automobile, have made possible a closer fusion of interests and endeavors. The land was built largely by overflows from the Mississippi in years gone by and the higher ridges are along the water edges, gradually melting down to trapping lands, to marshes, and, finally, to water. The population is centered in towns, villages, and along long street-like roads bordering the bayous. The people are easily accessible to rural pastor or missionary.

But there are inaccessible reaches; far beyond the ends of the roads stretch long miles of sea marsh and waterways, and out in these far reaches are villages and peoples in need of Christ. There are many Indians, people of mixed blood and therefore social outcasts. One finds a Chinese village built high up on stilts far out towards the sea, various other groups, and, of course, the Acadian French, many of them living in houseboats.

A large percentage of the people are still underprivileged, suffering the handicaps of isolation due to language, to illiteracy, to Roman domination, and to a caste system built up by the joint results of church and plantation attitudes.

The work of the MacDonnel School and Wesley House extends beyond the boundaries of any one pastoral charge, but the relationship of the work with that of the church is so close that it really forms a unit. The pastor or missionary goes into a community with the evangelistic message, awakens a home for a better life and a closer walk with God. Then comes the slower process of building Christian character and training a native leadership for the newly organized church. Teachers and pupils of MacDonnel School supplement the work of the pastor by teaching in the Sunday school, organizing and teaching the women and children in week-day services, and developing social service activities of various kinds. A few of the brightest boys and girls are selected for special training and study at the MacDonnel School and are given special training for work in the home church and community. There are

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now 75 enrolled, all having untold possibilities for religious and community leadership in the years to come. Most of the new converts are so far from an understanding of evangelical Christianity that, unless the school did take some of the children at an early age and surround them with Christian influences and saturate them with new ideals and standards, we could hardly hope for a capable leadership for many years.

The Houma Church is a strategic institution in the plan for developing a native leadership for the rural sections. In it the boys and girls of MacDonnel School get their experiences and ideals of church life and responsibilities. What they become, and the church attitudes they get, will form the ideal and key to the whole work of this territory.

The MacDonnel School is young, this being its 11th session, but there are already outstanding results. One graduate returns after four years of college work to take his place as a member of the faculty; another, having received a degree at the State Normal and given one year of beautiful and effective service in the school as a teacher, is making plans to go to Scarritt to prepare for definite work in the church; still another, as wife of a young minister of the Conference, is doing fine work in north Louisiana. These are the

swimming pool. The group stands for some time watching the water games and races played by the boys in the pool. The deaconess calls their attention to the two "life guards" on duty. "These and many other young men and young women of our community have passed the life-saving test in the swimming pool here, and are now giving valuable service as life-guards."

Interesting swimming meets are held here during the summer months, and more than 4,000 swims are taken in the pool every summer. Those taking advantage of the swims are our own boys and girls, men and women, and many outside groups, especially groups from the other Methodist churches in the city.

"We shall now take you to our big gymnasium." As soon as they enter, with one accord the group exclaims: "How wonderful." "Here our young people and children work off a great deal of surplus energy, here they learn to play the game fair and square, they learn to be good losers, good winners, and good sports. Our gym has kept hundreds of boys and girls off the streets and away from questionable places. Many matched ball games are played here between our boys and girls, and outside groups. The stage here is used for community pageants and plays which constitute a big phase of our work."

before it is returned. We are very careful that good books are kept in the library and sent into our homes. The magazines are read by the young people and adults. Most of the books and magazines are given to the library by Methodist people of this city.

As we go down the hall to the big club room, we will take a peep into the Domestic Science room. The group you see in there is having a cooking demonstration. These women are members of our Young Adult Women's Club. The cooking demonstrations constitute a part of their program.

Here at the end of the hall we enter our largest club room where many of our clubs and classes are held. Some of our organized clubs are Boy Scouts, Girl Reserves, Young Business Women's Club, Home Makers' Club for adult women, Athletic clubs and sewing classes. In these clubs our boys and girls, men and women, learn many interesting and helpful things which prepare them better for the work they have chosen for life.

We co-operate with the Red Cross, Emergency Relief, Council of Social Agencies, and many other civic organizations that help to further the work here.

On October 27, a group of Methodists from Kentucky, including a missionary on her way back to



BOYS' DORMITORY, MacDONNEL SCHOOL

"first fruits." Others press closely in their footsteps and will soon be making a contribution to church and state.

The work is just begun. The challenge is still before us. Let us give thanks for what God hath wrought and press eagerly on to a fuller measure of what he will do with us in this needed ministry to the French of Louisiana.

MISS NETTIE STROUP, HEAD RESIDENT, TAKES YOU THROUGH ST. MARK'S COMMUNITY CENTER

It is July, 1933, and a group of Methodists from Baton Rouge is being shown through St. Mark's Community Center. When they first enter the building, they hear the splashing of water in the big swimming pool. They are so eager to see what is going on that they hardly wait for the deaconess to lead the way. However she manages to get in front and begins the speech she has made to many groups of people as they have gone through the institution.

"You see our Vacation Bible School is in progress now. Almost 300 children attend our Bible school every summer. They are taught Bible, hand-work, and singing. They also get plenty of good wholesome recreation in our gymnasium and

The Pan-American Association, consisting of a large group of Spanish speaking people throughout the city, quite often uses our gymnasium for plays when celebrating some outstanding event in Spanish history. Many consuls from the Latin-American countries attend these celebrations.

Now we shall visit the Clinic. As you enter the clinic rooms you will notice the splendid equipment for clinic work. Several doctors who are well prepared for the work co-operate with our deaconess-nurse and give their service once a week in ministering to the people of the community through the clinic. People of every age come with all kinds of ailments to find the deaconess-nurse always ready to listen to their needs and to give advice and help.

More than 3,000 patients receive treatment in the clinic every year. Not only the physical side of life is ministered to, but words of encouragement and spiritual help are given. Opportunities for service are limitless. Many come not only sick in body, but are discouraged. Quite often these are led to a higher plane of Christian living by words of love and sympathy. The large hospitals in the city co-operate with us by taking care of the patients referred to them from our clinic.

Just come this way and we shall visit the club room, but first let us stop in the library. The 950 books in here are loaned just as the books in a public library are loaned. When a book is taken into a home often the entire family reads it

Brazil to work, arrives at St. Mark's to spend the night. They wonder "why such crowds?" The deaconess explains, "We are celebrating the 25th anniversary of St. Mark's, and every nationality in the community is helping us celebrate. Each nation is displaying in a very attractive way beautiful pieces of hand work, rugs, paintings and curios of every description from their native lands, every one trying to make his booth the most interesting and attractive one here."

During these days of celebration the different races are mixing and mingling together in friendship and fellowship. We feel that this is helping to promote World Peace as hand meets hand in the spirit of brotherhood and love. Notice the Japanese family, how interested they are in all the exhibits. That is the Japanese Consul, Mr. Sato. He is always ready to co-operate with us in our World Fellowship programs. He has been here several times during the celebration bringing beautiful exhibits from Japan, and assuring us that he is willing to help in any way possible to make the International Exhibit a success.

Consuls from other countries have shown an interest by coming, and lending flags, etc., from their country.

When time for the twenty-fifth anniversary came, we began to look backward to see some of the work that had been accomplished during the past years. We found that many men and women who had been trained in the Community Center were holding positions of trust and honor in

this and other cities throughout the state. We believe the Christian standards that have been held up these 25 years in this institution have helped hundreds of boys and girls, young men and young women to find a better life and a place of usefulness to serve.

The third episode of my story takes place just before Christmas. The visitors are New Orleans Presbyterians who want to know something about the type of work St. Mark's is doing. The deaconess on office duty guides them through the building. She reiterates the story told to the other groups and adds:

As the Christmas Season draws near we are busy with our Christmas program, which is a very full one. Many needy ones look to us for a bit of cheer. The other Methodist churches throughout the city and state make it possible for us to send many nice baskets of food and clothing to deserving families during this season.

Pageantry and religious drama constitute an interesting phase of the work. A Christmas pageant is always given, at which time an offering is taken for Kingdom Extension. On Christmas morning at 5 o'clock a large group of young people and young adults will meet here, form into several groups and go through the community singing Christmas carols to hundreds of people. In this way many lives are made happy and given Christmas cheer. They often tell us: "It sounds like songs from heaven." Our church young people find great joy in this service.

We are now entering the Church Chapel. You will notice on our bulletin board that the Sunday school offering last Sunday was \$7.55, which I think is good for a mission church. That is an average fourth Sunday missionary offering. The church members say St. Mark's has meant so much to them that they are eager to give to help spread the Gospel in other lands.

Every phase of church work is carried on here. Our finest leaders in Sunday school and church are those who have been trained here through the Community Center and Church. They are vitally interested in all the church work and are loyal to its teachings. Many of them give themselves unreservedly to the up-building of the work of the church and Community Center program.

St. Mark's has stood as a "light house" in this section of the city for 25 years, touching thou-

MY CITY: NEW ORLEANS

(Continued from Page 13)

Before that I thought I would go into law, but now it was preach or perish. I wasn't able to go to school, and when the Salvation Army came to town and offered me a chance to preach every night, and wanted to send me to New York to their training school, I went. I was two years in the Army, preached all over New York City and Brooklyn, up in Ohio, Nashville, Montgomery, and then I came back to visit the folks in New Orleans. All this time I was praying day and night, and I mean that literally. I prayed morning and night, for a chance to go to college and be a Methodist preacher. Now let the highbrows laugh at this if they want to, and say that the only thing you get out of prayer is a sort of self hypnotism. Here is one prayer that was answered, and I think I know more about that than anybody else.

The first Sunday I was home I attended the Burgundy Street Church, now Second Church, where the Rev. P. O. Lowrey was the pastor. Here was one of God's good saints. I had never seen Brother Lowrey before, but after preaching he asked me to go to dinner with him. He was a single man then, and boarded. After dinner he



REV. A. K. McLELLAN, Executive Extension Secretary, Louisiana Conference Board of Christian Education.

asked me to go to his room. As soon as we got there his first question was, "How would you like to go to college and be a Methodist preacher?" You could have knocked me over with a pin feather, and yet, as soon as I recovered from my surprise I said to myself, "Here is the answer to my prayer." I then said to Brother Lowrey, "That is the thing I have been praying about for two years. He then said, "When can you go?" and I blurted out joyfully, "Tomorrow!" He smiled, and I'll never forget the pleased smile on his face, and he said, "That's a little early; and we'll have to make some arrangements. But I think in about a week from tomorrow you'll be on your way to Centenary College." And as sure as you live in a week I was. I had \$11.50 in my pocket, a new suit that cost \$10.00, a pair of patent leather shoes that cost \$1.50, and one of those derby hats that Brother Sam Meyer donated. The board at Centenary then was \$8.50 a month, so I had \$3.00 to buy books. I had never looked a Greek book in the face, and I knew the first declension in Latin—I had been studying the past week—but otherwise I was all set to get an education. I was as green as a gourd, I can see that now, and I wish I could be that green again. I was green and happy and full of life. Dr. I. W. Cooper was then the president of Centenary, and

Dr. C. W. Crisler was teaching in the Prep, and Prof. J. M. Sullivan, of Millsaps, was teaching chemistry. My! those days at Centenary in good old Jackson! I have had many big occasions in life since those days. I have danced over the floor with my first printed book in my arms,



REV. I. H. SELLS, Executive Extension Secretary, Mississippi Conference Board of Christian Education.

just as I danced over the floor when my first flesh-and-blood baby was born, and with this living crowning mercy in my arms. I have seen reviews of five books I have written, and I have concluded that most of the book reviewers of this country were either outrageous liars, or men with excessively kind hearts who were trying to help a poor boy get along. I have been to Europe, and I have stood where the palace of the Caesars stood, and in the great hall built by William Rufus. I haven't allowed fool folks who didn't understand me to jerk from under me all joy out of life. But still I don't know of any period in life when I was happier than those years on Centenary's campus in Jackson. And I am tempted to think that when I am picking at the covers, and the nurse is saying, "Try to drink a little of this," that my mind will be back in East Feliciana Parish, and I'll be seeing those tall pines on the campus, and the good old east wing where I used to live and move and have my being, and the mess hall where I had my beans, and my grits and gravy, and the main building where, like little Robert Rees every Friday afternoon I used to "speak a piece." And I'll see the old Franklin Institute, and I'll think of a memorable Washington's Birthday, when W. L. Doss and I met our 'dear enemy,' the Union Literary Society, in joint debate, and when I spoke for an hour and forty minutes. Those were the days! If you like this and want more of it write to the Centenary folks at Shreveport, and ask about a book labeled, "A Burning Torch and a Flaming Fire." It wouldn't hurt Louisiana and Mississippi Methodists to know more about that school.

I wish I had the time and space to say a few things about some of the men who influenced my life in Louisiana Methodism, and I wish I could pay sufficient tribute to those dear folks at Second Church, New Orleans, who helped me get started. New Orleans has always been considered a pretty hard spot for Methodism, but some of the best people that ever graced our church lived in that good old city. It is true there were a lot of indifference and opposition, and a good deal of lateral pressure from the outside, but still my mind goes back to some of God's good saints who believed in me, in spite of my youthful exuberance, and cheered me along the way.

I hope to be back in the old town in April on my way to General Conference, and I want to stand for just about a minute—if it is safe—right on the neutral ground on Canal Street facing Royal where Henry Clay's statue stood in the good old days when I was a boy; and I want to look in the direction of the Who-so-ever Will Mission, and toward Second Church, and toward Love, between Piety and Desire, and take off my hat reverently, and put my left hand over my heart and say, "My beloved Crescent City, I salute thee!"

San Francisco, Calif.



REV. R. G. LORD, Executive Extension Secretary, North Mississippi Conference Board of Christian Education.

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CHARLES BETTS GALLOWAY

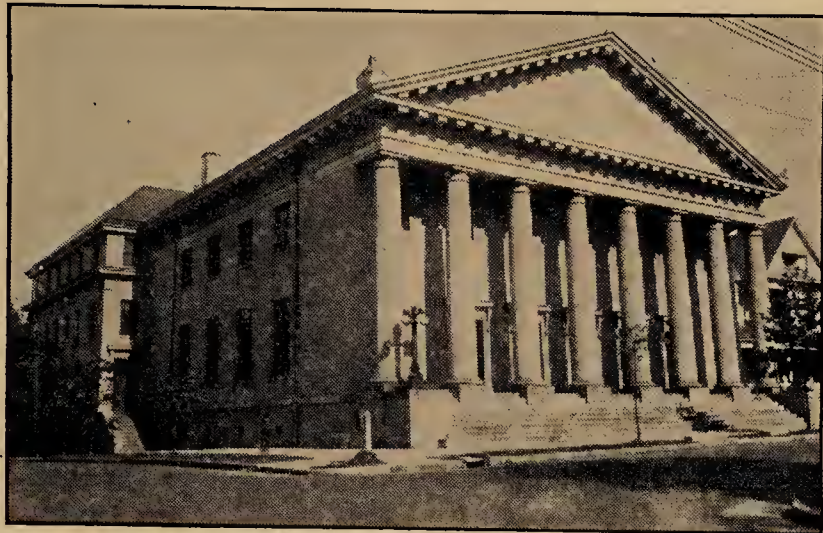
(Continued from page 5)

and the impulses of the hour. He appended to each sermon manuscript a page of illustrative matter—literary, scientific, and historical references, from which he embellished his thought and drove home his purpose. His exegesis was always sound and was conscientiously done, but his sermon was never a mere theological exercise. He never lost sight of the upturned faces before whom he stood as God's prophet for that day; and he always sought to lift them a little nearer heaven. His sermons on "The Great Teacher," "The Pre-eminent Christ," and "The Marks of St. Paul," were among his great themes and will be remembered until the last of his generation have crossed to the heavenly shore.

Bishop Galloway was not more distinguished for his ecclesiastical accomplishments than for his social and civic leadership. It is easy enough to think of one who has reached the pinnacle of fame as being barricaded behind mighty official defences and as furnishing the orders rather than the courage and sinews of leadership. But such can never be charged against Bishop Galloway. He was a civic and social crusader throughout his life. His temperance advocacy began with his ministry and he was widely sought for addresses on that subject—not because of the charm of his personality, but because of his information and the effectiveness of his deliverances. In 1876, he delivered in Jackson, Miss., one of the most telling temperance sermons I have ever read. He used for a text, "Be not drunk with wine," and it concluded with a recitation of the tragic details of the massacre of the gallant Custer and his band, and the public move to pension the widows of those chivalrous men. He said: "But, alas! on the sad day of Custer's fall there was a more brutal slaughter. More of our countrymen perished than fell in Custer's brave command. More broken-hearted wives were left widows and children made orphans. And no words of sympathy were heard for the bereaved hearts, and no generous efforts to give them bread. I mean those who perished that day by the direful sweep of intemperance, more dreadful and destructive than the rifles and tomahawks of the famous Indian Chief and his sav-

age band. Over their sleeping dust, no mausoleum will receive the first kiss of the morning sun, nor the last rays of evening linger on its brow like a coronal of glory. They moulder in pauper's graves, never visited by human feet nor tended with loving hands nor dewed with tears of grief." In this, the city of his last pastorate,

independent as his position on other matters. He never waited for the signs of popular opinion, but promptly took his position upon what he understood to be the facts. He stood in the thick of the fight against the return of the War-Claim money when, as he conceived, Congress had forced the Church to take measures for the



GALLOWAY MEMORIAL CHURCH, JACKSON

he came to grips with those of his own congregation over social issues; and out of an address delivered here after he became bishop, he was drawn into a public controversy with the venerable hero of the Confederacy, Mr. Jefferson Davis.

Bishop Galloway's position on the vexed issues of race relations was the occasion of much discussion—some of it adverse and perverse. But he stood always for the position of the South and his views reflected his observations of fact on that subject. His notebooks and private memoranda show that he was always prepared to answer those who might bring railing accusation against the South. He had absolutely nothing in common with advocates of social equality for the races; but he condemned in withering speech the ruthless cruelty and the conscienceless dishonesty of those who suppressed, exploited and besmirched the Negro race. And no amount of calumny and misrepresentation could turn him from the execution of what he felt to be a solemn obligation to the races of Mississippi.

His churchmanship was as spontaneous and as

collection of a perfectly established claim, on account of which steps Congress had no right to complain. His correspondence shows a wisdom and poise in conducting delicate negotiations, which went far toward saving the Church from the blunders of excited prejudice and immature, if not inordinately ambitious leadership. He was our great educational prophet and he did much to lift the educational standards of the Methodist

Church and people.

Let us look briefly at those brilliant and powerful flashes of eloquence with which multitudes were charmed and enthralled, as he swept forward with the impassioned fervor of his great discourses. In those moments, he seemed to have swept on in a rapture of feeling, and his oratory was clothed with a glowing imagery as he poured forth perfect periods of flawless and classic elegance and grace. Many regard those periods as being the improvisings of a great moment, and such they were, for they always expressed the profound emotions of the occasion. But while that is true they were also tricks of fame in that he was lifting jewels from his well-filled wallet. Those descriptions with which he so often thrilled his audiences were made into things of beauty during hours of silent communion with God, when he was face to face with the facts upon which they were built. Many of them are written out in the little notebooks which he kept as he journeyed over the world.

That beautiful romance of soul and service is ended, for long ago our Bonnie Prince Charlie went beyond the stars. Gone is our great and chivalrous leader. For these 25 years his place has been vacant, and the Church, bereft of his counsel, has limped to its task. The fast diminishing ranks of those who gladly followed his clarion call still sigh out their grief. But, by every recollection of his glorious manhood and ministry, he calls to the Church lest it become an "unlit lamp" and to the ministerial hosts whom he commissioned, that theirs may not become an "ungirt loin."

The poet, Browning, with exquisite beauty and grace pays tribute to Shelley, his fellow-poet and friend:

"I crossed a moor, with a name of its own
And a certain use in the world, no doubt,
Yet a hand's-breadth of it shines alone
'Mid the blank miles round about:

For there I picked up on the heather,
And there I put inside my breast
A moulted feather, an eagle-feather!
Well, I forget the rest."

The Church lingers in the shadows of its bereavement and we listen anxiously for the echoes of the golden voice of our crusader-friend—a boon never more to be ours. But, he made glorious his span of years and there will long be a radiant spot on the sky. A Prince in Israel has fallen, but he brought the star of our Zion a little nearer to its zenith.



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LOUISIANA DELEGATES TO THE GENERAL CONFERENCE

Data Furnished by Dr. W. W. Holmes

1850—St. Louis, Mo.: Wm. E. Doty, Samuel W. Speer, Richmond Randle, John N. Hamil; alternates, John Powell, Richard Deering.

1854—Columbus, Ga.: J. C. Keener, H. N. McTyeire, Thomas Sanford; alternates, Wm. E. Doty, Joel Saunders.

1858—Nashville, Tenn.: R. J. Harp, S. J. Davies, H. N. McTyeire, H. C. Thweatt, J. A. Ivy; alternates, R. Randle, L. A. Reed.

1862—Not held on account of war: Stephen J. Davies, Robert J. Harp, Benj. F. White, J. A. Ivy, A. B. Fly; alternates, Thomas B. White, Joseph D. Adams.

1866—New Orleans, La.: J. C. Keener, Linus Parker, J. B. Walker, R. J. Harp, W. E. M. Linfield; alternates, N. A. Cravens, J. A. Ivy.

1870—Memphis, Tenn.: Clerical, J. C. Keener, N. A. Cravens, J. D. Adams; alternates, Linus Parker, S. Armstrong. Lay, W. M. Moreland, W. H. Foster, J. M. Ford; alternates, J. H. Bingham, John L. Scales, H. G. Hall.

1874—Louisville, Ky.: Clerical, Linus Parker, John Pipes, A. E. Goodwyn; alternates, J. E. Cobb, J. Wilkinson, R. J. Harp. Lay, W. H. Foster, J. H. Bingham, W. H. N. Magruder; alternates, H. W. Drake, T. B. Reneau, J. O. Fuqua.

1878—Atlanta, Ga.: Clerical, Linus Parker, C. W. Carter, J. E. Cobb, John A. Miller; alternates, J. T. Davies, John Matthews. Lay, E. J. Gay, W. H. N. Magruder, John L. Scales, B. O. L. Rayne; alternates, W. H. Foster, R. J. Bowman.

1882—Nashville, Tenn.: Clerical, Linus Parker, C. W. Carter, B. F. Alexander; alternates, J. A. Parker, Christian Keener, John Pipes. Lay, H. F. Foster, A. S. Helmick, A. C. Mitchell; alternates, A. E. Reed, U. T. Blackshear, J. L. Scales.

1886—Richmond, Va.: Clerical, C. W. Carter, J. T. Sawyer, T. J. Upton; alternates, J. B. Walker, R. Randle. Lay, A. C. Mitchell, W. H. Goodale, T. C. Standifer; alternates, L. R. Lay, A. S. Helmick.

1890—Eleventh session, St. Louis, Mo.: Clerical, C. W. Carter, John T. Sawyer, J. B. Walker; alternates, J. A. Parker, J. D. Harper. Lay, S. B. McCutchen, U. T. Blackshear, W. H. Goodale; alternates, T. C. Standifer, A. S. Helmick.

1894—Twelfth session, Memphis, Tenn.: J. T. Sawyer, J. A. Parker, C. W. Carter; alternates,



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Official Organ of the Mississippi, North Mississippi, and Louisiana Conferences

1850-1858—Bishop H. N. McTyeire
1859-1860—C. C. Gillespie
1861-1865—Civil War (no paper)
1866 —J. B. Walker
1867-1870—Bishop J. C. Keener
1871-1882—Bishop Lynus Parker
1883-1886—Bishop Chas. B. Galloway
1887-1893—C. W. Carter
1893 —J. M. Beard
1894-1900—W. C. Black
1901-1909—J. W. Boswell
1910-1917—R. A. Meek
1918 —Dr. Meek left June 6, 1918
1918-1927—H. T. Carley
1928-1930—R. H. Harper
1931 —J. L. Decell
1932-1934—D. B. Raulins

J. M. Baird, W. H. La Prade. Lay, A. S. Helmick, S. B. McCutchen, W. B. Thomson; alternates, U. T. Blackshear, J. W. Dawson.

1898—Thirteenth session, Baltimore, Md.: Clerical, W. H. La Prade, F. N. Parker, C. W. Carter; alternates, J. T. Sawyer, T. J. Upton. Lay, W. B. Thomson, S. B. McCutchen, J. N. Pharr; alternates, A. M. Mayo, C. L. Andrews.

1902—Fourteenth session, Dallas, Tex.: Clerical, C. W. Carter, J. T. Sawyer, S. S. Keener; alternates, F. S. Parker, J. M. Henry. Lay, S. B. McCutchen, W. B. Thomson, I. D. Wall; alternates, W. L. Doss, H. N. Pharr.

1906—Fifteenth session, Birmingham, Ala.: Clerical, F. S. Parker, C. W. Carter, R. W. Tucker; alternates, J. M. Henry, F. N. Parker. Lay, W. B. Thomson, H. H. White, A. F. Jackson; alternates, W. W. Carre, S. B. McCutchen.

1910—Sixteenth session, Asheville, N. C.: Clerical, F. N. Parker, N. E. Joyner, P. M. Brown; alternate, J. M. Henry, R. H. Wynn. Lay, H. H. White, W. L. Weber, R. R. Reid; alternates, T. V. Ellzey, R. T. McClendon.

1914—Seventeenth session, Oklahoma City, Okla.: Clerical, R. H. Wynn, F. S. Parker, W. H. Coleman, J. M. Henry; alternates, P. M. Brown, W. W. Drake. Lay, A. M. Mayo, A. P. Holt, R. O. Randle, W. A. McKinnon; alternates, S. H. Meyer, T. W. Holloman.

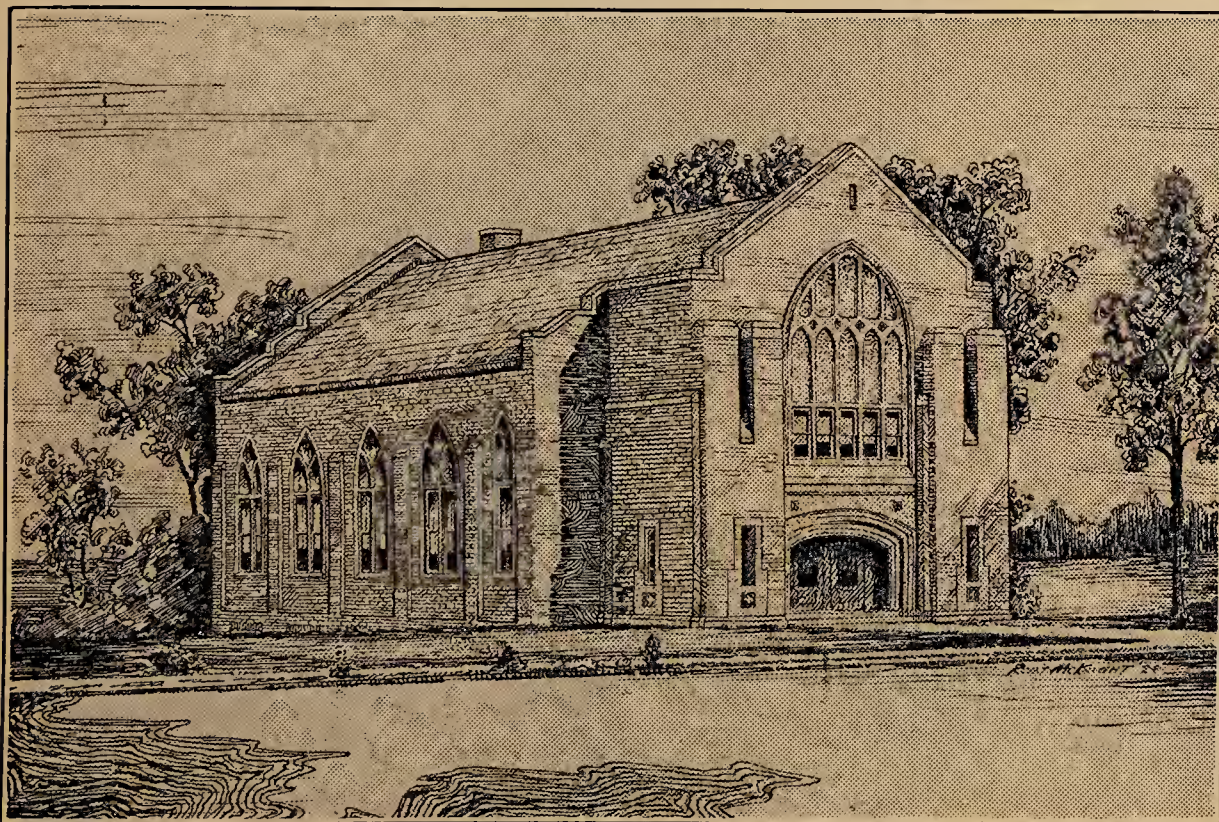
1918—Eighteenth session, Atlanta, Ga.: Clerical, F. N. Parker, R. H. Wynn, W. H. Coleman, C. B. Carter; alternates, W. W. Drake, J. M. Henry. Lay, W. S. Holmes, R. O. Randle, H. H. White, O. A. Wright; alternates, R. E. Bobbitt, S. H. Meyer.

1922—Nineteenth session, Hot Springs, Ark.: Clerical, F. N. Parker, R. H. Wynn, W. W. Holmes, George Sexton; alternates, H. T. Carley, A. S. Lutz. Lay, H. H. White, R. O. Randle, A. M. Mayo, W. S. Holmes; alternates, R. T. Moore, T. W. Holloman.

1926—Twentieth session, Memphis, Tenn.: Clerical, F. N. Parker, W. W. Holmes, R. H. Harper, R. H. Wynn, George Sexton; alternates, W. W. Drake, N. E. Joyner, H. T. Carley. Lay, H. H. White, A. M. Mayo, W. S. Holmes, T. W. Holloman, K. I. Bean; alternates, Mrs. C. F. Neibergall, J. E. Reynolds, W. W. Carre.

1930—Twenty-first session, Dallas, Texas: Clerical, F. N. Parker, H. T. Carley, R. E. Goodrich, R. W. Vaughan, W. W. Holmes; alternates, R. H. Harper, W. W. Drake, W. L. Doss, Jr. Lay, T. L. James, H. H. White, T. W. Holloman, S. M. McReynolds, W. S. Holmes; alternates, Mrs. V. H. Spinks, W. A. McKennon, A. M. Mayo.

1934—Twenty-second session, Jackson, Miss.: Clerical, W. W. Holmes, F. N. Parker, Martin Herbert, W. Angie Smith, Guy M. Hicks; alternates, R. H. Harper, H. L. Johns, D. B. Raulins. Lay, T. W. Holloman, Mrs. George Sexton, Jr., R. W. Oglesby, S. M. McReynolds, J. H. Carter; alternates, T. L. James, J. Ed Eaves, Mrs. W. M. Ledbetter.



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Rev. Louis Fayard (Uncle Louis as he is affectionately called by his friends), an honored local preacher, died at the ripe age of eighty-three years, March 28, 1934. Brother Fayard was never formally in the itinerant ranks of the ministry, yet he has been really an itinerant preacher for forty-six years, serving as supply, and assisting his pastor, and preaching here and there in neglected areas,



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reaching the unreached. He claims that he has baptized more than 5000 children, and received an innumerable company into the church. Doubtless many will rise up in the Judgment and call him blessed because of his abundant and effective labors.

T. J. O'NEIL.

THE OPPORTUNITY AND OUT-LOOK OF WORLD-WIDE METHODISM

(The World Methodist Press)

By Bishop W. A. Candler

On August 6, 1786, Mr. John Wesley wrote his "Thoughts upon Methodism," beginning with these words:

"I am not afraid that the people called Methodists should ever cease to exist either in Europe or America. But I am afraid lest they should exist only as a dead sect, having the form of religion without the power. And this undoubtedly will be the case unless they hold fast both the doctrine, spirit, and discipline with which they first set out."

These words, written only five years before his death, may be regarded as the parting words of hope and fear uttered by a loving spiritual father solicitous for the welfare of the religious household from which he was soon to depart. His confidence that Methodism would continue to exist has been more than justified by the history which has followed. That his fears may not be fulfilled should be our chief concern; and if we would avert the peril of a "dead sect having the form of religion without the power," we must take heed to the doctrine and discipline which he strongly commended to his followers. Methodism needs no revision of its doctrines and little change in its itinerant system; and if these are preserved, its outlook is most cheering and its opportunity great throughout the world.

Every great revival in modern times has brought forward some Scriptural doctrine which had been overlooked or denied. Luther brought forward and emphasized the doctrine of "Justification by Faith," and by the proclamation of that truth he changed the face of Europe and reformed the spiritual life of the world. By the Puritan Revival in England and the Great Awakening, the neglected truth of the "New Birth" was re-enthroned in the thoughts of the English-speaking people. In the Wesleyan Revival, the "Witness of the Spirit" and "Christian Perfection" were great doctrines which had been previously forgotten. Since the days of Mr. Wesley there has been no great revival that has added anything to the Methodist system of doctrine.

Another characteristic truth for which the early Methodists had to contend earnestly was Arminianism as opposed to Calvinism. It is sometimes said that Mr. Wesley cared little or nothing for doctrinal truths, but his own utterances contradict this erroneous statement. He was particularly opposed to Calvinism and Antinomianism, and he declared that he

opposed "anti-scriptural doctrine upon the same principle whereon I labour to save souls from destruction." On another occasion he said of himself and the Methodists under his care:

"They tenderly love many that are Calvinists, though they do not love their opinions. Yea, they love the Antinomians themselves; but it is with the love of compassion only, for they hate their doctrines with perfect hatred, being convinced that nothing can so effectually destroy all faith, all holiness, and all good works."

The Wesleyan itinerant system is the best vehicle conceivable for spreading the Arminian system of Methodist doctrine. A sent ministry alone can make the conquest of the world. A "called" ministry awaits the invitation of mankind, but a sent and commissioned ministry calls all men to repentance and faith. Nineveh needed Jonah; but the Ninevites would have been a long time making out a call for him.

There is no reason why Methodism should not make a conquest of all the earth and fulfill the words of Vincent Perronet of Shoreham, who said, "I make no doubt that Methodism, notwithstanding all the wiles of Satan, is designed by divine Providence to introduce the approaching millennium."

MISSIONARY EMPHASIS AT MT. SEQUOYAH July 3-17

The missionary task of the Church will hold an important place in the Leadership Schools of the General Board of Christian Education this summer. The Board of Missions and the Woman's Council are co-operating and it is expected that many Woman's Missionary Society leaders will take advantage of the unusual opportunities offered.

Of special interest to leaders of mission study classes will be the course on "Leadership of Mission Study Groups" to be led by Miss Estelle Haskin. This will be helpful in strengthening the work done throughout the Church. Missionary societies should send those who will lead their studies in the next several months.

At Mt. Sequoyah Rev. H. K. King, Joint Secretary of Christian Education in the Foreign Field, who has been leading the program of Christian education in the Orient for the past two years, will lead a course in "World Tides in the Orient." This promises to be an outstanding feature of the summer and should be especially interesting to Woman's Missionary Society leaders since Japan will be the study for next year. Brother King will also deliver addresses.

Miss Mary Skinner, Director of the Children's Division of the Board of Education, will lead a class in "Missionary Education of Children." No more important course will be offered, since a missionary Church is so closely dependent upon work with childhood.

Bishop Paul B. Kern will deliver some addresses. His experiences as our missionary Bishop for the past four years have made him in demand as a speaker throughout the Church.

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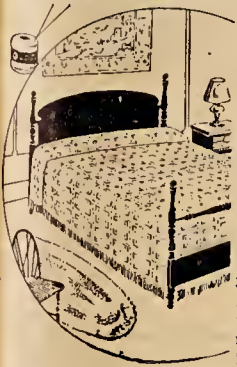
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HERE AND THERE IN THE WORLD
PARISH

(The World Methodist Press)

Japan is feeling the leavening power of Christ, according to Dr. Gibson F. Draper, veteran missionary. Dr. Draper, who is now retired and living among his children in the Gospel, reports that among the Japanese Christmas and Easter are occasions for many celebrations expressing the real spirit of Christ. He writes, "God has so blessed our work here in Japan that a living, aggressive native church has been established. It has such strength that even if all the missionaries and all mission funds were to be withdrawn, the work would surely go on, though of course, it would be seriously hampered for a time. But the Truth has been planted in Japan."

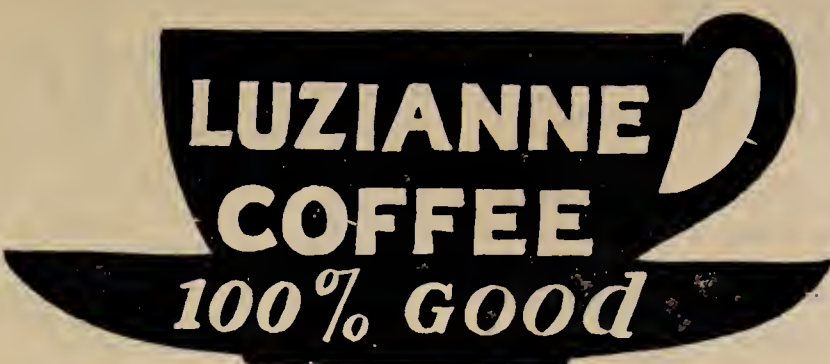
A Missionary Views America

If America could see herself as those who have a fresh perspective see her, there would be here a mighty Christian awakening. A missionary to India returned after years in that country and traveled through the churches in his native America. He writes to the editor of the World Methodist Press in these words:

"Arriving in this country on furlough two years ago, I became quickly convinced that India was in no greater need of Christianization than America. I was plunged into months of deepest gloom at what I found upon returning after six years in India. There seemed to be no place in the Church where the Spirit of God could break out, but it seemed vital that there should be such an outbreak. This whole problem has filled the two years of our 'extended' furlough. A year in Teachers' College, Columbia, only seemed to increase the sense of urgency. The election found the Socialist Party intellectually respectable as never before, but no nearer legislative victory. There seemed need for a movement like Indian Nationalism, which would cut deep into the life of the Church, be purifying in power, and make Christianity mean frank repudiation of the guilt of our day. It would be conviction, repentance, and conversion, but with a new content. It would be individual, as it only could be, but it must be as social as redemption, as Christ's cross. The next year, last winter, brought me into Michigan to tour the entire state, presenting the work carried on by the Church in India. In going about I have been impressed with the fact that ministers and laymen alike, the most devoted of them, are saying something must be done, but they are asking, 'What can we do?' There is a feeling of futility, a sense of no place to take hold, akin to my inability to find the place in the Church where it seemed the Spirit of God could break out. This all set me to thinking more than ever along the same line of the need of a Christian awakening in America."

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**BISHOP ISAAC LANE, CENTENARIAN**

As stated in this paper recently, Bishop Isaac Lane, of the Colored Methodist Episcopal Church, on March 3, reached his one hundredth birthday. He is the oldest living bishop in the world today and has served longer in that office than any other bishop of American Methodism.

Born in slavery, near Jackson, Tenn., March 3, 1834, the greater part of his life has been spent near the place of his birth. During the days of slavery he became famous as a great gospel preacher. He did not have educational advantages in his youth, but by his own efforts secured equipment for his life work. He was licensed to preach in the Methodist Episcopal Church, South, and continued in this communion until the organization of the Colored Methodist Episcopal Church.

At the second Genreal Conference of the newly organized Church, set up by our own Church, he was elected a bishop. Some of the bishops and other ministers of our Church assisted in his consecration to this office, and the sermon of that occasion was preached by Bishop George F. Pierce. From that time he has been a real leader in his Church, and a man who has held the confidence and esteem of the people of both races.

For nineteen years he served as local preacher and pastor, and at thirty-nine years of age was called to the highest office of his Church. For forty-one years he served as an active bishop, retiring, at his own request, when eighty-years of age. He was the first man of his Church to found an educational institution, Lane College, Jackson, Tenn., being largely the child of his faith and courage.

Since his retirement he has been active in all the work of the Kingdom, and even now is vigorous in physical and mental strength. His people esteem him as a wise and safe counselor, and have followed his leadership with confidence that he sought only their good and the advancement of the interests of the Kingdom.—Nashville Christian Advocate.



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DO METHODISTS KNOW THEIR CHURCH?

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of American Methodism should be
focused in study groups in order that
the goodly heritage may be more deep-
ly appreciated and may become a
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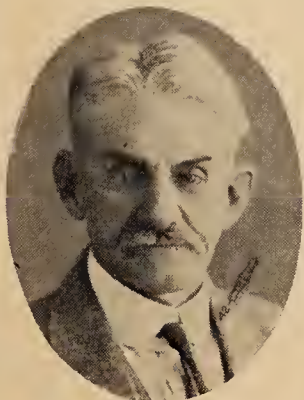
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Informed and specially trained persons from the editorial, educational and sales forces of our great institution, the Methodist Publishing House, will be in charge of display rooms in the Auditorium at Jackson during the entire session of the General Conference.

A visit to these display rooms will be well worth while, to see and handle the various periodicals, supplies, and books, to meet and talk with the personnel. It will give some of us an opportunity to straighten out some of the problems which have bothered us in our efforts to follow the programs of the Church.

We are informed the display will be rather complete and will include, among other things:

Sunday School Periodicals
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Vacation Church School Materials
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New Orleans Christian Advocate

APRIL IS ADVOCATE MONTH

Christian Advocate

NEW ORLEANS

Vol. 81—No. 15. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 4074. Published every Thursday, at 512 Camp St., New Orleans, La., by the Publishing Committee of the Methodist Episcopal Church, South. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918.

D. B. RAULINS, M.A., D.D., Editor

NEW ORLEANS, LA., THURSDAY, APRIL 19, 1934.

C. MILTON CHALMERS, Manager

EDITORIAL OBSERVATIONS

MOROCRACY is a type of government to which political scientists have given entirely too little attention. Maybe it has been a little too common and general to attract attention. As a matter of fact it never has seemed to assume a separate and distinct identity. It has marked both monarchies and democratic governments.

Mr. Kaganovitch, a Russian secretary, was using some sharp words to a representative of Japan. Turning aside somewhat he is reported to have said, "Japanese militarists aspire to repeat the surprise maneuver, but the Russia of today is not the Russia of 1904, which was ruled by a government of fools."

There it is. "A government of fools." And it seems that history is bearing out what this irate Russian remarked. But it is not altogether certain that it may not mark his own government.

Some weeks ago the papers were saying so much about the impending clash between a certain senator and a mayor of the South's largest city while they were being entertained in the same Washington hotel. We were assured that in case they met one of them at least would leave the field of carnage in a much broken down physical condition, perhaps being forced to a hospital for repairs even if he escaped the cemetery. Fortunately for the earth and all other planets concerned they did not meet, although it would seem that such would have been inevitable in the case of brave men. But in spite of all this none of us can arrive at any reasonable degree of certainty that, when the next political campaign opens in the state, they will not be arrayed upon the same side in the conflict.

This interesting spectacle, two full grown men entrusted with grave governmental responsibilities playing hide-and-seek around a hotel in our capital city, caused us to muse upon "morocracy."

Not many weeks ago King Rex of Mardi Gras, who is known as the "Lord of Misrule," ended his ephemeral rule of a day over the city of New Orleans. How we might wish that the lords of "misrule" in various public offices and capitals throughout the land might have a reign equally short.

* * *

JUST NOW we have upon our hands a bankrupt world. And its chief poverty is not that of material goods. In most of the national capitals there is unrelieved dread and fear. Civil strife does not hesitate to raise its head in the most respectable quarters even though tear bombs may be the reward. International strife is more and more taken for granted and as inevitable. The morocrats are rushing here

and there crying that the only safe and sane thing to do is to increase armaments and military preparedness.

Of course, under such pressure and in the midst of such excitement, we overlook the interesting fact that armament manufacturers are the chief beneficiaries of such talk while our sons will rot upon fields of battle the name of a patriotism that was too dumb to find the better way.

It is reported that the chairman of one of Great Britain's principal armament firms stood up before a meeting of stock-

under no conditions will they resort to war as a national policy or for the settlement of international differences, and have assured the world that under no conditions will they seek settlements except by peaceful methods?

The world still waits the coming of the forces of intelligent righteousness and aggressive goodwill. The resolutions and pledges of nations must be under-girded and implemented by spiritual forces. And it is the chief business of the Christian Church in the world to create and furnish these.

"O Zion, haste!"

* * *

A CALENDARED RELIGION is getting to be a problem in the churches. What I mean is this: Our church activities are becoming so much a matter of "days" and "weeks," of "special days" and "special weeks." We have a "period of cultivation" for Kingdom Extension, we have "childhood and youth week," and we have numerous other "days."

Our civil life is afflicted in the same way. "Fire Prevention Week," "Law Observance Week," and so on. Maybe the Church got the idea from this field.

Now it certainly is not my intention to discount clear-cut objectives and well organized programs for our work. Far be that from me. As a matter of fact I would urge that many of us need a revolution at this point. I am no devotee of the god haphazard.

But the point is this: These special days and weeks get astride of us and ride us for their particular round. "Law Observance Week" seems to hint that one week is about all the time we can give to law observance. "Childhood and Youth Week" suggests that at the close of the observance we may draw a long breath and say, "Well, we are done with that." They seem to argue the temporary rather than the permanent.

The editor of the *Christian Century* recently called our attention to this matter in his editorial, "Easter—Continued." It brings the matter unforgettably to the thoughtful. He notes how multitudes observe Easter Sunday in throngs, then straightway forget the meaning involved, turning themselves to their own tasks for another year, deceiving themselves into thinking that they have discharged their obligation. It is as though a salute to the flag is to be accounted patriotism and good citizenship while the whole current of our lives is moving in another direction.

Paul seems to have discovered the same thing among his Galatian converts. "Ye observe days, and months, and times, and

(Continued on Page 4)

EARTH-SHINE *

A Scientific Note and a Prayer For Light

Let there be light. And light there was.
And not to measure for a price to the poor.
How liberal, illuming! A pencil of it draws
The morn-mantled mountain and the night-mottled moor.

What sources! What courses! From star
and from sun
To the earth. Back-trembling to the moon. And again
To the mud-ball earth on which it was spun,
Dim brother to the sons of the cosmic main.

And here I am, a clod. But God is
My light and my salvation. Thou, then,
Begin and kindle what my sod is.
Shine, on me, and from me, and, Oh,
back.—Amen.

—Clough A. Waterfield.

*The Wilson Observatory now distinguishes a light which is formed of sun rays that have hit the earth, reflected to the moon, and back to the earth again. And they have named it earth-shine.

holders the other day and praised the Creator for an increase in orders. "We are indeed devoutly thankful for present mercies, but may I add that for what I hope we are about to receive, may the Lord make us truly thankful." Of course the stockholders responded, "Amen! Amen!"

One shareholder, a lady, independent member of the House of Commons for the English Universities, was dissatisfied. She had learned that advertising material of these products was being carried in German papers. The replies given by the chairman were evasive. When the lady pressed the question, "Can you assure us that Vickers products are not being used to re-arm Germany and Austria?" he shook his head in a way that confirmed suspicions, but added: "But nothing is done without the complete sanction and approval of the British Government."

Have we forgotten that about sixty nations have signed a solemn pledge that

"THE WORK OF THE PREACHERS IN CHARGE," AS SET FORTH IN THE DISCIPLINE

By Rev. H. L. Norton

In the presentation of this paper I may not hope to say anything that will be information to any of you, but occasionally it is well enough that we refresh our minds of the things with which we were once so abundantly informed, lest we forget.

Volumes have been written on a divine call to the ministry, the preparation and delivery of sermons, pulpit decorum and ministerial ethics, but none of these enter into the subject announced by the chairman. I may say, however, that too much has not been written, nor is there great danger of some of us attaching too much importance to what has been written.

The work of a preacher, or the work to which a Methodist preacher pledges himself when he assumes the vows of ordination according to our Discipline, is a thought that should never fade or pass from our minds.

I once heard an efficient presiding elder say that he had never gone to a charge where he did not find plenty of work to be done, and what he said certainly implied not only work enough to occupy his time, but to enlist all the faculties of his being. I suspect that he was convinced of this in the earlier periods of his ministry when he was on the circuit or in station work.

It is a well known fact that ministers vary in their gifts and usefulness. Of one it may be said, he is a good preacher, the pulpit is his forte, while others excel as pastors; either is great, but a combination of each is better. Let it be said he is a good good preacher and an excellent pastor. I am thoroughly convinced however, that a preacher should major in the art of preaching; I mean that he should especially cultivate the art by constantly devoting the powers of his being, using every available means in the preparation and delivery of his sermons. Our divine calling is to preach the gospel; other duties follow in order.

Speaking to a congregation as an ambassador, or in the name of Christ, carries with it a responsibility that should awaken every sensibility of the intellectual and moral nature of the messenger. Whatever may be his limitations or deficiencies in other lines of ministerial work, he is expected to be able and ready to preach, and he is expected to be at his best every time he comes before his congregation, and if he is not he may be censurable for not having done his duty at his desk or on his knees, supplicating divine aid and strength during the week. Someone has said, there must be agony in every sermon; if the preacher does not agonize in the preparation of his sermon, it will be agony for the congregation to hear him while he delivers it. I am not out of patience with a congregation that looks out through the windows or counts the boards in the ceiling or watches the hands of the clock impatiently while the preacher bores them with a sermon that should have been more instructive and helpful.

Next to the preaching of the gospel and the administration of the rites and ordinances of the church, is the obligation and value of pastoral visitation, in which there is a two-fold benefit. It can and should be very helpful both to the pastor and his people. By all means he should know each member of his congregation personally, know something of their religious life and prove his interest in their spiritual development by seeking them out and speaking to them individually. So often in the sanctuary of the home we find people spiritually hungry, anxious to discuss religious subjects, seeking the truth, asking for information, and have their pastor read the Bible and pray with them. And it is in the home that the best opportunity of knowing and instructing the children is presented, and in many instances it is the only opportunity we have, for, as you well know, many children are not required to remain at church after the Sunday school hour for the preaching services. To be the children's pastor, leading and instructing them to the best advantage, by all means we must know each by name, and cultivate a friendly acquaintance among them.

In the work of a Methodist preacher as set forth in the Discipline, special emphasis is placed on the duty of visiting the sick. To them it is a proof that we care, that we truly sympathize with them in their afflictions and are ready to minister in any possible way to their comfort and relief. How comforting and strengthening are messages of promise and truth laid upon their hearts while they are under the hands of affliction.

We are expected to be able to solve difficult problems, answer perplexing questions, and even to arbitrate matters of difference that may arise among our people, which in some instances may require the wisdom of serpents and the harmlessness of doves.

Sometimes it is difficult to escape the impression that nothing less than being all things to all men in all conditions of life is required of the preacher. He is expected to be constantly employed; his commission provides for no leisure or waste of time. His vows require him to be diligent, never unemployed or triflingly employed, spending no more time at any place than is strictly necessary and to be prompt, doing everything exactly at the time.

Time must be given to reading, meditation and prayer. After due preparation to meet his congregation morning and evening the following Sunday, then to meet his boards and committees and be prepared to direct the activities of the entire program of his church, will make further demands on his time, and before he has given attention to other pastoral duties that press their claims, he often finds it necessary to borrow time after the 10 o'clock hour p.m.

But thorough consecration and proper adjustment to the tasks of each day, proceeding with a consciousness of the Divine presence and leadership, there is satisfaction and a royal delight in it all that more than compensates for the expenditure of the time and whatever effort that has been put forth.

Shubuta, Miss.

THE SARDIS-GRENADA DISTRICT MOTHERS NORTH MISSISSIPPI METHODISM

(Editor's Note: The following interesting article was received too late to be included in our General Conference Number.)

The Sardis-Grenada District has the honor of being the mother of Methodism in North Mississippi. According to Rev. G. W. Bachman, who was the only Colporteur this Conference ever had, the first Methodist church in this part of the state, was erected about two miles south of Sardis. This church is not in existence now.

We also have a just pride in the fact that Dr. J. B. Boswell, who at one time was Sunday school editor, was a native of this section of the state. His home was in Panola county, near Sardis.

Rev. Walter L. Stormont is in his second year as presiding elder of this district. His administration is being characterized by progressive leadership. He has been promoting an extensive and intensive program of Christian education. The district is well organized and the program of Christian education is being carried to every local church in the district. The whole program of the church is being emphasized.

Grenada College is located in this district. This is a splendid college for girls and is located at Grenada, Miss. The primary objective of this school is the development of Christian character. The work done by Grenada College is recognized at face value by the leading universities of the country. For twenty-four years, Dr. J. R. Countiss has been president of Grenada College. Dr. Countiss has been conspicuous for his efficiency and economy as president of the college. No man among us has shown more devotion to his work than Dr. Countiss. He is going back into the pastorate in November and he is being succeeded by Rev. W. C. Newman who has been elected as president of Grenada College. Rev. Mr. Newman is a graduate of the University of Mississippi. He is well equipped for his new task both by nature and training. No preacher in our Conference has more friends among the young people than Brother Newman has.

There are Twenty-seven pastoral charges in this district. The following is a list of the charges and the names of the pastors: Arkabutla, Hunter's Chapel, Sarah, Strayhorn, Truslow, Rev. S. P. Ashmore; Batesville Station, Rev. W. W. Hartsfield; Byhalia, Fountain Head, Emory, Rev. E. M. Shaw; Charleston, Rev. H. P. Lewis; Cockrum, Green Leaf, Palestine, Independence, Hebron, Rev. B. F. Hammond; Coldwater, Brook's Chapel, Love, Rev. W. C. Beasley; Como Station, Rev. L. M. Lipscomb; Courtland, Pope, Wesley Chapel, Shiloh, Chapel Hill, Bethel, Liberty, Rev. D. R. McDougal; Crenshaw, Sledge, Rev. E. B. Sharp; Grenada Station, Rev. J. H. Felts; Hernando Station, Rev. W. N. Dodds; Horn Lake, Hind's Chapel, Eudora, Poplar Corner, Rev. Roy A. Grisham; Holcomb, Tie Plant, Sparta, Spring Hill, Ebenezer, Rev. J. W. Gibson; Lake Cormorant, Hollywood, Robinsonville, Walls, Rev. Wm. L. Robinson; Lambert, Crowder, Rev. E. C. Driskell; Longtown, See's Chapel, Cyrus Corner,

Pleasant Grove, Mastedon, Rev. R. C. Mayo; Marks, Belen, Darling, Rev. J. C. Wasson; Mt. Pleasant, Union, Marshall Institute, New Salem, Rev. E. F. Tucker; Oakland, Enid, Oak Grove, Tillatoba, Rev. E. L. Jernigan; Olive Branch, Oak Grove, Mineral Wells, Miller, Center Hill, Rev. J. D. Simpson; Pleasant Hill, Baker's Chapel, Lewisburg, Rev. J. A. Patterson; Red Banks, Victoria, Mahon, Marvin, Grub Hill, Mack, Rev. A. M. West; Sardis circuit, Cold Springs, Davis Chapel, Terza, Wesley Chapel, Curtis, Rev. W. R. Hammon; Sardis Station, Rev. C. L. Rogers; Senatobia, Rev. P. F. Luter; Shuford, Pisgah, Eureka, Mt. Olivet, Lovejoy, Rev. E. G. Potts; Tyro, Fredonia, Mt. Vernon, Looxahoma, Emory, Rev. A. L. Davenport.

Rev. R. G. Lord, Executive-Secretary of the Board of Christian Education lives at Grenada. For four years he has been directing the program of Christian education in the Conference and he has made a splendid leader in this field. Brother Lord is thoroughly familiar with the whole program of the church and he works at his task diligently. His work will bear fruit for many years to come.

The preachers of this district have given about 575 years of service to the church. There are approximately ten thousand members of the church in this district. Last year the churches of the district raised \$59,000.00 dollars for all purposes.

We have a splendid citizenship in this district. The people as a rule are industrious, thrifty, law-abiding citizens. They are loyal to the program of the Church and are doing their part in bringing in the kingdom of God. One of our leading laymen, who is a member of the supreme court of the state, Judge J. G. McGowan, is a native of DeSoto county, in this district. The Methodists of this section of the state are progressive, forward-looking people.

THOMAS LEWIS JAMES, JR.

By Lillian Nelson Hodges

Thomas Lewis James, Jr., was born in Cotton Valley, La., on October 16, 1904. He went home to his Heavenly Father October 11, 1933. To those of us who loved him and were loath to give him up his life seemed tragically short. But in the records of God, where time does not exist, what a long life he had!

We live in deeds, not words;
In thoughts, not breaths;
In heart-beats, not by figures on a dial.
He lives, most who thinks most,
Acts the noblest, feels the best.

The characteristics that made Lewis a distinct personality had their origin in his boyhood. A frank, open sincerity, a vigorous honesty, and a fearlessness in taking a stand for righteousness were evident in the young lad. There were strength and depth in his character, and these qualities could be detected in an undercurrent of seriousness that was never far beneath the surface of his life. On the surface he was gay and fun-loving, always alert to play some mirthful, boyish prank, but never one that hurts another's feelings. His courtesy was instinctive and spontaneous.

There was dignity and grace in his bearing. He had all the gifts of physical beauty—a physique that gladdened one's eyes to look upon, tall and handsome; brown eyes that twinkled in fun or clouded easily in sympathy; a face that reflected to an unusual degree the emotions; a carriage erect and straightforward, which gave one a feeling of confidence and security. In the letters of sympathy that have come since he left us it is striking to note how universally he was loved and how all agreed upon his outstanding traits. He had that rarest and most priceless of all gifts, the gift of making friends. He made the same appeal to all, whether rich or poor; whether he was among those whose days had been spent in halls of learning or among those whose daily lives were filled with the burdens and toils of physical labor.

He was a follower of the Master. The closeness of his fellowship revealed itself in the qualities that we all loved. His was a generosity that gave with both arms outstretched and a happy smile. A gift from Lewis was a three-fold gift. I never knew which made me the happiest—the gift, the radiant smile, or the outstretched hands. They were all precious, and without price.

To me, who lived with him and knew him so well, the one quality that stands out from all the others—the one that shone through and cast a glory round about him—was his infinite tenderness, a tenderness so delicate in quality that it can never be defined. It shone in his eyes and revealed itself in the actions of his everyday life.

It had no need for words, for it was of the stuff which is divine. It mattered so much to Lewis whether those near him were worried or burdened or upset. He simply could not be happy unless we were happy, too.

And so it came about that the very qualities that made him lovable and fine and manly and strong—his enthusiasm and energy and ambition to succeed, his impatience with delay, his desire to be useful, his worry for others and his fear lest he be a care to them—these qualities, strange as it may seem, were the very factors that made it impossible, when disease came to him, to build up the physical which needed rest and quiet. Had he been selfish, lazy, and indifferent, the body so sorely burdened might have been able to respond to treatment. But Lewis chafed at inaction; he wanted to be up and doing, in the center of things, amidst the businesses of life. And thus his life, so full of promise and hope, slipped away before it had time really to test its full strength; or so it seems to us, for we do not understand. "Now we see through a glass, darkly; but then face to face." We do know, however, that his last hours found him resting in the Everlasting Arms, sustained by the comfort found in the pages of the Holy Book. We have faith; we know that our Redeemer liveth and that He giveth His beloved sleep.

Lewis' beautiful life has made the world a better place to live in. We are more generous, more thoughtful, more understanding, less fault-finding, more charitable. Jesus is a closer friend. Heaven is not far away. It is a place of truth and goodness and purity, and, above all, a place of happiness. No, heaven is not far away, but has become a place near and dear, just around the corner.

I long for household voices gone;
For vanished smiles I long.
But God has led my dear ones on,
And He can do no wrong.

And if my heart and flesh are weak
To bear an untried pain,
The bruised reed He will not break,
But strengthen and sustain.

And so, beside the Silent Sea,
I wait the muffled oar;
No harm from Him can come to me
On ocean or on shore.

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.

And Thou, O Lord! by whom are seen
Thy creatures as they be,
Forgive me if too close I lean
My human heart on Thee!

—Whittier.

MAKING THE OFFICIAL BOARD AN EFFECTIVE CHURCH FORCE

By Rev. J. Henry Bowdon

Some months ago at our district stewards meeting the presiding elder of the Ruston District asked me to bring a short message on the subject stated above. I do not claim to have any special secret process for putting the official board to work on the task that confronts all of us. My board is gradually becoming an effective force in the church here at Arcadia. I can tell you briefly how that transformation came about.

In the very beginning, I want to say that the relationship of a pastor and his official board is one of the dearest relationships of life to me. Since the beginning of my ministry I have always had the most pleasant relationship with my official board. All of them have been worthy men. Some of them have been devoutly religious men, some have been a bit luke-warm, while others have been just members of the church and in the official family. Our problem would be greatly minimized could we have all of our official family devoutly religious, successful in business, and thoroughly familiar with the duties of a member of an official board.

To make the official board an effective church force, you must give them information. We sometime make the mistake of assuming that because a man happens to be on the official board of a church he has all the knowledge that he needs about the duties and responsibilities of his office. Such is not the case. I have found very few men in my ministerial experience who knew what a member of the official board should do. We train our Sunday school workers. Why not train our members of the official board? I purchased a

Discipline for each member of my board and encouraged them to study carefully the paragraphs relating to the duties of their office.

Some other helpful information that we give concerns the record that each one has made during the year. For example, we keep a record of how each member of the board attends church, Sunday school, the mid-week service and the regular meetings of the official board. At the last meeting prior to fourth quarterly conference, we read the record that each one has made. A record like this either makes one quit or else do better; "Mr. A, you have had one hundred and four chances to attend church and you have missed ninety-six of them. You have had fifty-two chances to attend Sunday school and you have missed thirty-five of them. You have had fifty-two chances to attend the mid-week services and you missed all of them, and you have had twelve chances to attend the regular meetings of the Board and you have missed eight of them." It is very wholesome for each of us to consult the record once in a while.

To make the official board an effective force in the church you must find something worthwhile for them to do. When we came to Arcadia, we found that the board was employing a financial secretary who was responsible for "collecting" the money to meet the needs of the budget. Our budget did not total quite \$4,000, yet they were expending from \$300 to \$600 a year for a financial secretary. The board met once a month, or at least, a portion of the board met, discussed a few things in general, fussed some and went home. They had nothing to do. No group of men will meet regularly when they have nothing to do.

We corrected this somewhat by the following method. The budget was analyzed. We found that one-third of the budget had come in through voluntary gifts, about one-half had been collected, and the rest was a deficit at the close of the year and had to be raised by the board. It was not hard to convince them that a financial secretary for a church this size was an expensive luxury that led to idleness and inefficiency on the part of the official board. We suggested that a thorough every-member canvass be made of the church membership, that envelopes be placed in as many homes as possible, and that each member of the board assume some definite responsibility for seeing delinquent members. If any man is interested, he can give at least four hours a month to the work of his church. We have the lists arranged so that every member of the church, who does not pay promptly, can be seen each month and still not take more than one hour of time per week from each member of the board. So far the plan is working fine. We have had only five absentees from the regular board meetings this year and some of those were from sickness in the family.

My problem might not be your problem, but in most of the cases information and activity will solve the major troubles in making the official board an active force in the life of the church.

Arcadia, La.

SOME THINGS THAT IMPRESSED ME AT THE WOMAN'S MISSIONARY CONFERENCE IN VICKSBURG

By Mrs. H. McMullan

The faith our Conference president, Mrs. T. B. Cottrell, has in the women of the Mississippi Conference.

The determination of our corresponding secretary, Miss Ella Wayne Ormand, to see that the Conference understood the council report. That in spite of the depression we have gone forward, having a net gain of 335 auxiliaries and 30,836 new members. Although there has been a recession in finances the income of 1933 was \$749,656.00. But, women, we raised for other purposes \$1,210,751.00. Is there not cause for deep concern that we are letting local appeals deaden our sensitiveness to the call of the world's needs?

The gratitude of the district secretaries for what they have been able to accomplish and their ready response in making the pledge for 1934 which totals \$20,000.00.

The faithfulness of the departmental superintendents. We are indeed being educated in Christ's program through these leaders.

Mrs. Alford's challenge to us on "The Problem of Lynching." She declared that lynching defeats the ends of justice and violates all the better traditions of Southern honor and ideals. She made it clear to us that we can create a public opinion that will support courageous sheriffs determined to protect our state and nation from mob violence.

The inspiring messages of Mrs. John Handy, vice-president of Woman's Missionary Council, on "Answering the Calls to Methodist Women." She proved that our missionary work is worth while because our vision of the need of it motivates our action. In her message on "Christian Quantity and Christian Quality," she said: "Quantity is everything material and is made for a useful purpose and our use of it determines the quality that we have not yet made up our minds to prove the quality of quantity."

Dr. Grafton, pastor of Vicksburg Presbyterian Church, gave a message. He commended us highly, said he was deeply impressed when he heard the statement that we had not called home any workers, but had four more on the field than we had before the depression and that we were the only organization that could say this.

Two of our representatives from the foreign field, Miss Eurenia Pyron and Nell Drake and three of our home workers: Misses Trawick, Ellis and Arnold, gave an account of their work.

We shall look forward to our next Conference in Hattiesburg.

The W. M. S. of Hickory, Mississippi Conference, had an unusually enjoyable meeting Mar. 26. This was the regular business and social meeting of the month, held in the home of Mrs. M. J. Wall with Mrs. R. H. Hutto as co-hostess. But a special feature was Mrs. John Hadden's talk on Brazil. Mrs. Hadden, known to a large circle of friends as the former Miss Marian Huddleston, has much first-hand information regarding Brazil as she and Mr. Hadden spent many years there. Brazil was pictured as a land of beauty and romance with a very cultured upper class. Of special interest was the information regarding Methodist schools, information which Mrs. Hadden gathered while teaching in two different colleges. She displayed a map, native embroidery, wood and art work, and many pictures to illustrate her remarks.

MONUMENT FOR MISSISSIPPI'S BIRTHPLACE

By Rev. H. G. Hawkins

The recent session of the Mississippi Legislature appropriated \$2,000 for the purpose of erecting a monument at the birthplace of Mississippi, which is a spot on the campus of Jefferson Military College, at Washington, Miss., just inside the campus, a few steps from the oaks, under which was held the preliminary trial of Aaron Burr for treason against the United States.

The site is remarkable in several regards. The lot was deeded for a Methodist Meeting House by the famous Lorenzo Dow and his wife, Peggy Dow, Nov. 20, 1811; and the Constitutional Convention which organized the Territory of Mississippi into the State of Mississippi was held in this building for 48 days in 1817, with forty-seven delegates from fourteen counties. Some of the delegates were opposed to organizing just then, hoping that by delay the whole of the territory could be organized later on into one large state. If these had prevailed, Alabama and Mississippi would have been formed into a single state.

The convention paid the trustees of the church \$100 for the use of the building the forty-eight days. They chose the name, "Mississippi," though some voted for the name, "Washington."

The movement to erect a marker of some kind on the site, with inscription calling attention to the above and other important events connected with the site, was started three years ago when the Mississippi Conference Historical Society appointed a committee for this purpose, composed of Rev. H. G. Hawkins, now of Vicksburg; Rev. L. E. Alford, now of Canton; and Rev. F. J. Jones, then and now of Washington; to raise funds and erect a monument. This committee raised several hundred dollars, but this fund was caught in a bank which closed, and still has much of the committee's funds frozen.

In the meantime the committee appealed to the Appropriations Committee of the Legislature, of which Mr. L. T. Kennedy was chairman in the Lower House, with the above result. It is to the credit of this Legislature that, after 117 years, this recognition is to be taken of the work of the delegates of that 1817 Convention. It is said to have been a body unsurpassed in intelligence by any assembly of any age and time. It is thought that the names of all forty-seven will be inscribed on the monument. A people can be judged by the persons whom they honor.

It is thought that the occasion of unveiling the monument, after it is erected, will be made a great event for the state.

Vicksburg, Miss.

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

D. B. RAULINS, D.D., Editor

C. MILTON CHALMERS, Manager

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Subscription Rates: One year, \$1.00; six months, \$0.50. To superannuates and widows of preachers, \$1.00

Editorial

(Continued from Page 1)

years. I am afraid of you lest I have bestowed upon you labor in vain."

Not only do the special days have a tendency to suggest the temporariness of the interest involved, but by following these special days and periods we begin to check out those that do not appear to us matters of great importance.

We need to get at the permanently valuable and important things of the church and stay with them in season and out. We need to establish them as an order of life. Repentance for sin is not a seasonal matter, neither is consecration, worship, goodwill. They are emphatically, presently and permanently important. They are all the while pressing. Sin is not intermittent. It wages a continuous warfare against the right. Missions is not a matter just for eight weeks on our program if it is important at all. And it is not a matter upon which the women of the church have a monopoly.

These days begin to curse us with what Dr. Tom Carter calls the "mania for immediacy." We feel ourselves compelled to get through with this by a certain time and then rush madly to something else before we have time to ask, "Just what is the meaning of this, and what are we trying to do?"

OUR WEEKLY PARTY

In another week or two we shall be getting "Our Party" back together.

Rev. R. A. Clark of the Memphis Conference recently assisted Rev. E. H. Cunningham in a revival at First Church, Greenwood, Miss.

Rev. H. P. Lewis, of Charleston, Miss., recently held a most successful meeting doing his own preaching.

We are indebted to a great many people for the material that makes up the General Conference Number. The response was most generous.

Rev. John W. Ramsey, pastor at Porterville, Miss., responds with a list of subscriptions. We have grown to expect this of Brother Ramsey. He never fails the Advocate.

By this time you have in your hands the General Conference Number of the Advocate. We hope you will like it. We worked day and night to make it something that would please you.

Rev. C. L. Rogers, our Sardis, Miss., pastor, is deservedly popular in that important charge. Brother Rogers is a steady, dependable pastor and preacher, and one of the loved men of the Conference.

Rev. L. C. Lawhon, of the Sallis, Miss., charge, is a busy man. He knows how to work hard and smile. He is responding to the calls of his church in a way that counts. He has only good things to say of his people.

Dr. D. M. Key, president, and Dr. A. P. Hamilton, Prof. of Greek and Latin, represented Millsaps College at the convention of the Classical Association of the mid-west and south in Memphis, Tenn., recently.

A beautiful program of Easter music was rendered in the Methodist Church at Newton, Miss.,

with Mrs. Mounger Jones as director. The pastor, Rev. J. L. Smith, preached an able and appropriate sermon to a crowded house.

Rev. W. C. Newman, the dean-elect of Grenada College, is actively in the field. Young women are being signed up for another year in a way that heartens all who are interested in this great institution for girls and young women.

The choir at Winona, Miss., delighted the great congregation Easter night with a superb rendering of the Cantata "Hosanna." Twice a year this choir favors the congregation with a delightful musical treat, at Christmas and at Easter.

Rev. L. W. Cain, in charge of the Golden Cross for the Louisiana Conference, corrects us by saying that all funds for this cause should be sent to Paul M. Brown, Conference Treasurer, Shreveport, La. You will govern yourselves accordingly.

A Good Friday program was presented at Winona, Miss., and with very fine effect. Six pastors were called in by the Methodist pastor and they spoke briefly on the seven sayings of Christ on the Cross. The service made a profound impression.

Rev. W. R. Hammontree, Sardis circuit pastor, is as busy as any man in our territory. In addition to his regular work, none of which he neglects, he is teaching Cokesbury classes and leading in the matter of young people's organizations. He seems to thrive on hard work.

If staying with one's job intelligently, constantly, hopefully, counts, Rev. R. G. Lord, Executive

READERS OF CHURCH LITERATURE SUPPORT THE CHURCH

By Rev. Otto Porter, Presiding Elder of the Meridian District

I find that the people who are reading our church literature are the ones who are supporting the church and the Kingdom program. Every home needs an abundance of Christian literature available for all the members of the family to read. If Christian literature is not provided, our children are going to read something else. A Methodist home can secure no better reading material than our church periodicals. And every Methodist home in Mississippi and Louisiana should have the New Orleans Christian Advocate coming weekly. I know of no other place where the investment of one dollar will pay such large dividends.

Secretary Conference Board Christian Education of North Mississippi Conference, deserves all the popularity he is enjoying. Brother Lord is effective in the fullest sense of the word.

Rev. W. L. Stormont, presiding elder of the Sardis-Grenada District, North Mississippi Conference, "has measles." This is a disease affecting children. It is accompanied by eruptions. Of course it does not hurt a presiding elder. Brother Stormont is doing well, and by this time is likely to be going as usual.

We are very much interested in the returns from the Advocate campaign. Rev. C. B. White, pastor at Wisner, La., has sent in eleven subscriptions recently. And that is not all. Says he, "Our work moves along nicely. We raised nearly \$70 on Kingdom Extension." A special series of services were held during Holy Week.

Rev. W. T. Phillips, pastor of the Webb and Sumner, Miss., charge, is an unusual fisherman according to his statement of the case. We have long known that Brother Phillips was an effective leader and preacher, but this fishing business seems to have a decided effect on ones veracity, or imagination, or sense of proportion, or what you will. Anyway, it is hard on the would be's to listen to actually are's.

Our attention is called to such men as Rev. George Ledbetter of Hickory Flat, Miss., For faithfulness, devotion to one's work, and effectiveness in that work, few there be who excell him. When preachers walk their circuits cheerily, meet serious sickness in their families without complaint, live on incomes that would stagger most of us, and preach a living gospel of hope and cheer—well, all honor to them.

The S. M. U. Mother's Club held open-house for students and faculty Sunday afternoon, March 25, from 3 to 5 at Virginia Hall. Despite unfavorable weather so many attended that Mrs. George Hopkins, president of the club, announced plans to make it an annual event. Students and faculty of S. M. U. heard Dr. Henry Nelson Wieman, Prof.

of Philosophy of Religion at the University of Chicago, in several meetings March 25 and 26.

The Dubard family of Grenada, Miss., belong. Mr. W. M. Dubard, the honored head of this remarkable family, still lives, taking an active interest in all the affairs of church and state. His children are making good as citizens and churchmen. Even the grandchildren show the marks of fineness that have so long characterized this unusual man. It is a sane, sound, and worth while family life. The church will live so long as such men and women live.

Easter was a great day with the Methodists of Winona, Miss. They had two great programs on that day. The pastor received 16 persons into the church, twelve of these coming in by vows. Two babies were baptized and the offering for Kingdom Extension taken. While it was not what it might have been it was the second largest offering made as a mission special since we began this particular program eight years ago. The largest was the first made in 1927.

The annual oratorical contest of Weatherford College was held Friday morning in the auditorium. Miss Caroline Chisholm, daughter of the Rev. and Mrs. John W. Chisholm, of Clay Avenue Methodist Church, Waco, Texas, and formerly of the Mississippi Conference, won first place in this contest. This honor carries with it a gold wrist watch award. Miss Chisholm was also in the one-act play presented by the college. This play won first place in the district and second place in the state contest recently held at Hillsboro.

Mrs. George Sexton, Jr., Shreveport, La., has the distinction of being the first woman ever elected by the Louisiana Annual Conference as a regular delegate to the General Conference. Coming from a prominent Methodist family of Virginia (her brother, Mr. B. C. Baldwin of Lynchburg, Va., is also a lay delegate to the Conference), educated at a Methodist institution, Duke University, marrying into the Sexton family, so long identified with Methodism in Texas and Louisiana, she is "grounded in the faith" and splendidly equipped to be of service in working out the policies of the Church. Since coming to Shreveport thirteen years ago, Mrs. Sexton has taught continuously in the Sunday school of First Church, been president of the Missionary Society and of the City Mission Board, active in club and civic affairs, and is now serving as president of the Louisiana Conference Missionary Society.

REV. L. E. CROOKS UNDERGOES THIRD OPERATION

By Rev. A. C. Lawton

Brethren, Dr. Geo. Sexton and myself are using this means to speak to you about our brother, L. E. Crooks. He went on the operating table for the third time this morning, March 17. His health is very poor and he will have to fight a hard fight, so hold him up to God in your prayers.

Brother Crooks came to us in 1910, a young, healthy, strong man. He has labored faithfully these years and today too soon is one of our superannuates.

You know the income of a superannuate preacher.

Our brother recently lost his good wife and mother of his children. His children have been sick lots this winter, one having had typhoid fever, and now for the third time he has to undergo an operation. He has to have help. This is a good place to place some of your tithes. Let us give the flowers to the living.

"Bear ye one another's burdens."

Send your love and help immediately to Rev. L. E. Crooks, 624 Springhill, Shreveport, La.

ATTENTION, MISSISSIPPI CONFERENCE

Mrs. Madolin Foster, 449 W. Fourth St., Hattiesburg, Miss., has recently been appointed district director of children's work in the Hattiesburg District. Mrs. J. B. Cain, Yazoo City, Miss., has been appointed associate director of children's work in the Vicksburg District.

Pastors and children's workers in these districts will be assured of any help that they may need in promoting the work with children. They are ready and eager to help you in planning Vacation Church Schools, extra session, training work, with any problem of children's work. They can be of great help to you, if you will call on them.

MRS. JOHN L. CARTER,
Director Children's Work, Miss. Conf.

RESOLUTIONS OF ALEXANDRIA'S PROHIBITION MEET

Whereas, the Twenty-first Amendment to the Federal Constitution, which repeals the Eighteenth Amendment, also goes further and provides for protection of the dry states against the inter-shipment of intoxicating liquors and against advertising the same where such advertising is prohibited by law,

Therefore, be it resolved, that we call on the National Government, more especially the President of the United States, and the Department of Justice, to see that this promise of protection for dry territory is not simply a political promise, but that it is a part of the Constitution of the United States, and that it is binding on them as the head of the Government to see that this Constitutional provision is carried out.

Be it further resolved, that we hereby enter our solemn protest against the radio broadcasting of liquor ads in the United States of America. The radio knows no state lines, nor does it stop at the threshold of any home, however objectionable such advertising may be in many of our homes. And we earnestly recommend to the Federal Radio Commission that the license of broadcasting stations that persist in such advertising shall not be renewed; and that Congress as early as practicable enact a law prohibiting such advertising, thereby relieving the Radio Commission of this duty and responsibility, at the same time prohibit this important matter from being optional with the Radio Commission or any other body, state or national, that may be interested in the control or regulation of radio broadcasting.

Whereas, a recent decision of the Supreme Court of Louisiana leaves us without a local option law by which we may deal with the question of licensing or withholding license to sell intoxicating liquor in Louisiana,

Therefore, be it resolved, that we, the Louisiana Prohibition Alliance, in annual session assembled at Alexandria, La., April 3, 1934, do hereby petition the Louisiana Legislature in regular session in 1934 to pass a bill providing for a workable local option law in Louisiana with the parish as a unit. It has been stated many times through the press and otherwise that the purpose of the present national administration was to allow local self-government in dealing with intoxicating liquors. And in keeping with this idea of local self-government we present the above petition.

Be it further resolved, that we hereby petition the Louisiana Legislature at its regular session in 1934 to re-enact the Gay-Shattuck Law or something similar thereto that will prohibit the sale of intoxicating liquors for beverage purposes to minors, also to prohibit minors and women from serving as bartenders or handling intoxicating liquors for sale.

Be it further resolved, that we go on record urging the pastors, Sunday school superintendents and teachers, and all young people's organizations, together with the P. T. A., to join in teaching the evil effect of alcohol on the human system, and that we again urge Professor T. H. Harris, superintendent of public education, together with other officials in charge of public education in Louisiana, to see that Act No. 40 of 1888 is enforced throughout the public school system.

RETURNED MISSIONARIES VISIT AMORY, MISS.

The Methodist church at Amory, Miss., had added reason for rejoicing at this Easter time. It was their signal honor and extreme pleasure to have as guests their own beloved missionaries, Dr. and Mrs. W. B. Lewis, of Tunda Station, Africa, who arrived in the States via New Orleans only a few days ago.

Sunday morning dawned in perfect spring beauty and splendor, so suggestive of the spirit and significance of the first glad Easter day nearly two thousand years ago. The people began early to fill the spacious auditorium for the morning service. The choir gave a program of Easter music in the midst of a beautiful floral setting of Easter lilies and abelia.

Dr. Lewis was introduced by the pastor, Rev. C. T. Floyd. In a simple, yet impressive and heart-gripping manner, he told of his work among the natives of the "Dark Continent," not necessarily indicating the shadows of the jungle or the complexity of the people but the darkness of fear and superstition enshrouding their lives until the sunlight of God's love has been revealed to them, as Dr. Lewis is doing through his skillful ministry of the body as well as soul.

On Monday following, the Woman's Missionary Society gave a reception, honoring the dis-

tinguished guests, to which the members of the missionary societies of other churches in the town were invited. The attendance was large and most gratifying. There was a special program, with Mrs. Lewis the speaker of the occasion. Her address proved to be no less inspiring than that of her husband. It is quite obvious that she, too, is a true soldier of the Cross.

A delightful social hour concluded the program, giving those present an opportunity to meet Dr. and Mrs. Lewis in person.

REV. W. M. McINTOSH SAYS A WORD

Our Methodist churches in Columbus, Miss., wound up their Kingdom Extension campaign on Easter Sunday with fine results. Dr. A. T. McIlwain held pre-Easter services for the young people and much good was accomplished. He was assisted by Brother Archie Stephens, our Conference evangelist. Brother Stephens is a genius in his line. He is not only a splendid song leader but a good preacher. He has the art of visualizing Christ in every song he sings and everything he says. And I would like to take this opportunity of recommending him to our pastors. He will not only give you satisfaction but will prove of great assistance and inspiration to your people.

Brother Thrower, who is doing a great work at Central, Miss., is holding a meeting this week. Dr. A. T. McIlwain is doing the preaching. Brother McIlwain is a great gospel preacher, and he knows how to get his message over to the people with great effect. We are expecting a wonderful meeting.

W. M. McINTOSH.

GOING!

The days set apart for the special Advocate subscription campaign are rapidly passing. From many of our pastors we have received no response. We earnestly urge the claims of the Advocate NOW.

You now have the General Conference Number. We trust you are pleased with it. To all those subscribing right away we shall send a copy of this number so long as they last. Those desiring extra copies of this number will please remit 25c per copy.

RAILROAD RATES TO GENERAL CONFERENCE

Rev. W. M. Cassetty, Secretary of our Transportation Bureau, reports that the railroads in the Southeast have generously granted our request for a two-cent rate in each direction on round-trip tickets purchased to Jackson, Miss., good in all equipment and limited to thirty days.

In railroad parlance it is a special rate of fare and one-third of the current three-cent one-way rate, specially allowed on account of our General Conference. Tickets may be purchased without certificates any day during the sessions of our General Conference, including a sufficient number of days in advance to permit arrival at Jackson before the opening session. These round-trip tickets should be presented to Mr. Cassetty at Jackson for record, not validation.

With this concession, it is much cheaper, quicker, and more comfortable to travel by train.

O. P. CLARK, Secretary,

General Conference Committee on Arrangements.

ALEXANDRIA DISTRICT NOTES

Rev. J. J. Rasmussen, of Bunkie, preached at the Jewish Temple, Alexandria, Friday evening, Feb. 9. He said that he had a most cordial reception by that congregation. His subject was, "Christianity's Debt to Judaism." John seems to be in good favor in these parts and his preaching is attracting wide attention. He has had 36 accession to the church since Conference and all in all his work goes well.

Our Alexandria congregation, under the leadership of Dr. N. E. Joyner, is making marked progress. The recent series of meetings conducted by Bishop Smith toned up the church membership and everything goes well.

Rev. E. L. Cargill filled the pulpit at Pineville, Sunday morning Mar. 11., in the absence of the pastor and reports are that he brought a soul-stirring message. Brother Cargill has many friends in this congregation. Dean Weathersby, of Louisiana College, preached at the evening ser-

vice, and as he always does, preached a good sermon. The Dean always has a good message.

D. B. BODDIE, Reporter.

FIRST CHURCH, SHREVEPORT, HAS GREAT EASTER

Dr. W. Angie Smith, pastor, held a wonderful Palm Sunday service at First Methodist Church, Shreveport, 62 uniting with the church Sunday morning.

On Easter Sunday morning Dr. Smith conducted two services identical in nature, the first at 9:15 and the second at 11 o'clock, in order to accommodate the crowds who attended the Easter services at First Church. People were turned away at both services.

DR. DUREN GOES TO AUBURN

The leading news item for the year to multitudes of the religiously-minded is that the annual home-coming will be observed by Adams church, Auburn, Miss., on Sunday, April 29, with all-day services.

A major phase of the announcement is that the Rev. W. L. Duren, D.D., presiding elder of the New Orleans District, will preach the sermon for the occasion. Dr. Duren is personally identified with the larger community through his fortunate marriage to Miss Bennett. His coming to Adams is welcomed with large expectations.

Another important feature of the event is the scheduled musical program under the direction of Mrs. Maggie Flowers Ewing, with her personally trained vocal artists of Co-Lin Junior College.

Friends of the community, including Dr. Raulins, are invited to enjoy the high privileges of the occasion.

LINUS P. ANDERS, Pastor,

S. E. CARRUTH, Publicity Director.

Summit, Miss.

ZOPHAR'S VISION OF GENERAL CONFERENCE

By Alf. Jones

And it came to pass in the night time that ere my eyes had closed in sleep, behold, the church labored and struggled in bitter anguish because of pains coming upon her. And I wept bitterly at beholding. Then flew one unto me having a linen scroll draped in black. And it was written in great silver letters: "Great Mystery! Missions Failing; Benevolences Depleted; Superannuates Suffering!"

Flew another having a silver trumpet and he sounded. At the sound thereof there came three clad in red and one said, "Woe, General;" and the second said, "Alas, Conference;" and the third said, "Alack, Expense!" Then as I trembled all three shrieked, "General Conference Expense!" Seized with weeping, I hid my face, until one cried, "Weep no more—mystery solved!" Whereat I was comforted and saw a smiling seraph unroll a sealed scroll on which was written, "The Plan." Came then two heralds, each taking an end of the scroll and stretching it out so that the scroll could be read by all that saw and read. And the reading runneth thus:

"The General Conference shall meet in the city of the Great River State. And there shall be elected two Episcopoi—who shall serve while they serve. (They also serve who stand and wait.) Whatever expense appertaineth to the General Conference shall be borne by all the 300 candidates for the said Episcopoi equally through the first two days. One ballot only shall be taken each day of the Conference. After that all may withdraw or resign from the race who desire, and the expense of the Conference shall be paid by the candidates who remain to the end.

"Provided always: Should the Conference vote to elect Episcopoi for a term and not for life, then the church must bear one-half the expense and the candidates the other half."

And I awoke and, behold—a dream!

SIXTEEN-PAGE NUMBER

The promised sixteen-page number of the Advocate, because of pressure of extra work, is delayed for awhile. Bear with us. It will appear shortly.

EDITOR and MANAGER.

MISSISSIPPI CONFERENCE YOUNG PEOPLE

"Bigger and Better Assembly." That is the motto of the 1934 Assembly which is to meet at Whitworth College, June 4 through 8. Yes sir, bigger and better, and it is really going to be that. Already one of the unions in Jackson District, Scott County Union, has elected several of their delegates, and here it is three months in advance. But not only that union, but all the unions are planning to have a bigger representation than ever before.

Union News

Sipson County Union has a fine new president, and she has lots of ideas to put across that will push the union right on up.



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Mr. A. S. R. of New York City writes:
"I had 3 bald spots the size of a half-dollar. I used Japanese Oil for 3 months and now my bald spots are entirely covered with hair."

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The Leake County Union also has a new president, Miss Ellen Wimbish of Carthage. This union is one of the most scattered unions in the Jackson District, and they had 150 members present at their last meeting. They have also adopted a code by which many things can be worked out. We are proud of this union and extend them every good wish for their success.

The Jackson Union is about to elect new officers, too. They are finding it hard to fill the place of the present president, Reber Layters. It is hard to find one who is so capable, even though they have many to pick from.

Jackson's Sixth Union, which is without any active organization, is turning out some good work. Recently a group from Vaughan traveled 45 miles during one of the rainiest weeks we have had to the District Training School. Six people received credit. This union is furnishing the Jackson District with this Summer's Christian Adventure Camp president to be held in Kickapoo. This camp will likely be held in July. Vicksburg District is to share this project with the Jackson District.

New District Associate Director

We are glad to welcome Miss Singleton Mills as the new associate district director of Jackson District for the remainder of the year. She is a student of Hinds Junior College at Raymond, and this distinguished young lady was voted the best-looking girl at that college. Not only is she beautiful, but she makes a good president of the West Hinds Union.

"Marching On"

April 28, during the General Conference at Jackson, Paine College will present "Marching On." The authorities have agreed to reserve a space for the young people of the Jackson District, and the Mississippi Conference. If any of the young people are expecting to go, please notify William Fulgham, district director, at 242 Princeton St., Jackson, Miss., so he can include you in his estimate of how many is to be there. This must be done right away so he can know how many to expect.

Christian Adventure Camp

At the meeting of the District Young People of Jackson, last week, one of the things discussed was the plans for the Intermediate camp this summer. Miss Anna Jane Alford, of Canton, is the president, and she made a very fine talk on this subject at the meeting. This is the second camp that has been undertaken, and it is going to be a bigger success than that one last year.

General Conference

Dr. J. L. Decell, pastor of Galloway Church, Jackson, gave a very interesting talk on the General Conference at a recent meeting. He told of the main things that would be of interest to the young people and brought to mind that every young person should take the opportunity to attend this extraordinary group of sessions of the law-making body of our denomination. There will be delegates from all over the world. Several foreign conferences are planning to send delegates. This is a wonderful opportunity indeed, and one should try to attend.

100 At Assembly

Don't you think we should shake the Jackson District's hand? They are doing splendid work, and they are planning to have 100 present at the assembly in June. District Director William Fulgham is very capable, and he has worked untiringly to help make Jackson District what it is. If they are going to have 100 from their district, how many will go from your district?

LOUISE GREEN,
Publicity Superintendent.

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EASTER AT HOMER, LA.

Very early on Easter morning the members of the Methodist Church met for Sunrise Prayer Service. The choir enhanced the beauty of the meeting by its rendition of the Hallelujah Chorus. One of our young members, Kenneth Bernard, read the Easter story from the Gospels. Rev. Louis Hoffpauir, our pastor, gave a very lovely poem and also led in prayer.

Immediately following the regular Sunday school session and prior to the regular eleven o'clock service the babies were christened and the boys and girls received into the church. At the eleven o'clock meeting others joined, making a total of twenty-five received into the church on Easter Sunday.

The Sunday evening service was conducted by the laymen of the church. Mr. A. E. Dewees, teacher of the men's Bible class, talked on, "What Members Expect of Their Minister." Mr. Edgar Gill talked on, "What the Pastor Expects of His Members." Mr. W. P. Thomas, president of the Men's Bible Class, spoke on, "What the Outsiders Expect of the Church."

BETH KINNEBREW.

"ALL GOD'S CHILLUN GOT WINGS"

Dear Editor: Thanks to you and your helpers for space in our Advocate to say a few words concerning our work among the prisoners of Mississippi. Also, I want to thank everyone who is sending in their popular magazines and Sunday school literature. Send this material to me direct at Tutwiler, Miss., or leave same at the office of the Penitentiary in Old Capitol building, Jackson, Miss. Thanks for all past favors, and a prayer that the good work may continue; especially do I want your new S. S. literature! Now permit me to discuss my text as given at the head of this paper.

"All God's Chillun Got Wings!" Do we believe this? I do! We have a "club" here composed of 2,700 or 2,800 members; these members have been styled by society as criminals. Let that be as it may, they have made me an honorary member of their "club." Now, before anyone chuckles at this statement, please remember, our Lord was baptized between murderers and harlots and was crucified between thieves. Thus, he saved others, but Himself He could not save! These boys up here strengthen my faith in humanity! We can find so much good in them if we have eyes to see it. I heard an officer say not long ago, "I'm surprised to find that the degree of criminality here is about the same as it is in the 'free-world.'" This officer has served as official in the "free-world" for a number of years, and I give you his statement for what it is worth. Yes, in spite of prison bars and stripes, I believe "All God's Chillun Got Wings." These wings may be embryonic. In some cases so tightly folded you would not guess their presence. In some cases they are sadly broken! But I believe in God's power to heal the broken wing. I believe in the "prodigal son" more than I believe in the "elder brother." There is more hope for the prodigal than there is for the elder brother. The "elder brother" thanks God he is not like other folk, not even like the poor devil behind the bars, but he failed to find his way into the Feast. The Lord tells us, "He was angry and would not go in." Jesus Christ was a great believer in folk, because He had great faith in God! At his baptism he took his stand along with murderers and harlots; it was this identification with sinners that cost Him His life! Who but Jesus would believe in a Publican, a Zealot, a Magdalene, a dying thief? Every boy up here is some father and mother's son, every boy up here is potentially a son of God! Many of them are not criminals at heart, they simply let their

foot slip. Some are victims of their appetites and the demon, strong-drink. God pity an age that licenses stuff to run men crazy and then sends them to prison for what they do while crazy! We would not have so many boys with broken wings if our civilization was Christian. Our prisons today are but the "dumping-grounds" for a pagan society! Let us seek a cure for a society which is producing broken wings, broken lives, and broken souls. If the fountain, Society, was not foul, it would not be giving off such a muddy stream. Jesus wants to save the prisoner, but He also wants to save the society that produced them! Jesus can save the prisoner, and I BELIEVE HE CAN SAVE SOCIETY! IF WE WILL BUT TREAT THE SOURCE, THE FOUNTAIN, FROM WHICH CRIMINALS COME, we can slow down the stream of boys which come here each month. "All God's Chillun Got Wings."

Yours for the prisoner,

J. H. MOORE,

Chaplain Mississippi State
Penitentiary

for Biliousness

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due to

Constipation



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CORRESPONDENCE

The platform of Judge R. W. Oglesby in your issue of March 8th is the most constructive statement of conviction as to what should be done by the approaching General Conference to put the church in line with the needs of the times, that I have seen.

By all means "do entirely away with the presiding elders" as that office now exists, and use the \$25,000.00 now paid them in the Louisiana Annual Conference and the \$1,000,000.00 about paid for their (questionable) services in the whole Southern Methodism to meet the connectional claims of the church. One pastor (in elder's orders) in each Conference should be named to meet the legal requirements of the office. And a central office (statistical secretaries) to receive and collate the monthly reports of the pastors of an Annual Conference—to take care of the Conference records. This would avoid the agonies of records computed in the rush of the annual session. The usual 15% on the salaries of the pastors, added and divided as at present, in the case of presiding elders, would save the agonies of such campaigns as we are now in for "Kingdom Extension," and give back to consecrated pastors this time to be devoted to calling sinners to repentance, and from the power of Satan to the power of God.

Let's get rid of all the fifth wheels and put the bishops into real jobs, as suggested.

W. G. EVANS.

REV. D. B. BODDIE SAYS GENERAL CONFERENCE SHOULD

1. Elect no new bishops. Pass a law, limiting the number of bishops to ten for the homeland and one for foreign duty.

2. Make larger presiding elders' districts, with at least thirty pastoral charges and fifty if the church could be served without hurting the cause. In our own Louisiana Conference, we could do our work easily and efficient-

ly with only five districts. I would say as follows: Alexandria, Monroe, Shreveport, Lafayette, and New Orleans. This would give each presiding elder only about thirty charges and he could effectively look after this number and cover his territory.

3. When a bishop superannuates, let him revert back to the Conference that he was a member of when elected to the office as bishop, take his place along with the other brethren of his Conference for superannuate fund. And let the widow of any bishop look to her husband's Conference as do all other widows of preachers. There is no good reason, now, why a retired bishop or the widow of a bishop should have a fixed allowance, any more than any other preacher or preacher's widow.

4. Place all askings for General Funds in one budget and have no more specials such as Kingdom Extension. This will give the whole church a chance to go after the benevolences at the beginning of each Conference year, without being handicapped with something else.

5. Forbid any Annual Conference to make an assessment for Conference work to exceed that of the General Work.

JUST ANOTHER PASTOR'S PLEA

For as much as many have taken in hand to set forth in order a declaration of some things which they think ought to be done at the next session of our General Conference, it seemed good to me also, having had some experience of most things from about the year 1900, and in the light of my experience I would respectfully suggest the following legislation:

Let the church set the pace in Sabbath observance by transacting all business, including quarterly conferences, on some other day than Sunday. In Arizona we have no Sabbath, no laws that protect us in the observance of this holy day. For more than ten years now, I have lived in this Sabbathless land, and more and more I am convinced that we need a Sabbath. Then let the church give it to us.

Repeal the law past four years ago to retire a bishop at around the age of 72 years, or else make this unanimous with all, and I prefer the former, for some men are better at 72 than others are at 52. Just let us shell down the corn by confessing to our good bishops that we made a mistake and that we are heartily sorry for the same, "the thoughts of which are grievous to us," and undo the thing. If you haven't a place for our good old Bishop DuBose send him back to Arizona where he labored for eight years, and where he can yet draw crowds wherever he might go among us.

Not increase the size of the presiding elder's district. No, by all means no, for he already is running in a way that reminds one of a little dog with a can tied to his tail, the faster he runs the faster he has to run. But what shall we do, says some? for we must do something. I agree that we must do something, but when we do that something let it be something worth while. I suggest that the size of the district be about 20 to 25 charges, let the elder do all the work now being done by Sunday school and Epworth League secretaries, field workers, etc. Let him qualify for the place by preparing himself for the place. That will keep some out and put some in as presiding elders that otherwise would not be so appointed. And another thing, while we are discussing this office, let all the work of the boards head-up in the presiding elder and thus eliminate the expense of having a member of the board journey from Nashville, Tenn., to Phoenix, Arizona, or further, to make about a thirty minutes speech, sermon or something.

Now, I verily believe that these changes would benefit all, but I am positive that they would help us fellows out here on the far-flung western

borders where the length of a man's coat-tail, not the name of his church, makes very little difference.

Yours for delivering the goods,
G. W. McLAIN, Pastor.
Safford, Arizona.

MISSISSIPPI CONFERENCE W. M. S. NEWS

No. 1. Mrs. T. H. Thompson, supt. of publicity, Galloway Memorial Church, reports a unique plan for carrying on her department. Each circle has an official "broadcaster" whose duty it is to give at each meeting a brief survey of current events of missionary appeals, culling this material from the church periodicals, the secular press, or from their own observation or experience. She interprets "missionary appeal" to mean that which was being done and which needs to be done in promoting all Christian ideals.

No. 2. A study of the "World Outlook" by questionnaire has been beneficial to some auxiliaries. Try this one from the March number:

No. 1. Tell how the P. E. of Elizabethtown District, Louisville Conference, always paid his benevolences in full.

No. 2. What was the heart of Bishop McMurray's preaching?

No. 3. What was Roger Babson's plan to the laymen in the Conference at Tampa on Evangelism?

No. 4. How does Kagawa say the Kingdom is to come in Japan?

No. 5. What articles mention our pioneers?

No. 6. What picture does Miss Kirkland say should hang forever on the wall of our imagination?

No. 3. Mrs. J. B. Harmon, zone secretary, reports a meeting held at Vaiden, North Mississippi Conference, well attended by Carrollton, Winona, Kilmichael, and Columbus Auxiliaries. Miss Julia Wasson, a teacher in our McTyeire School for Girls in China, was present and brought a message of love, encouragement and appreciation from these girls and Chinese Christians which was the feature of the meeting. A love gift of \$10.00 was presented Miss Wasson which she returned with the request that it be given for missions.

No. 4. Those expecting to attend the Annual Conference at Vicksburg are anticipating a treat in hearing Dr. W. G. Cram on "Missions—Its Difficulties and Successes."

MRS. H. McMULLAN.

SUCCESSFUL HOLY WEEK MEETING

The Methodist Episcopal Church, South, of Edwards, Miss., under the pastorate of Brother H. L. Daniels, has just completed one of the most interesting and impressive series of meetings in the observance of Passion week.

Every week night prior to Easter Sunday, except Saturday night, a detailed study was made of the last days Christ spent on earth, giving thought to the things accomplished and time spent of the respective days on which the service was held. The attendance at each of the services was far beyond the usual congregation and the interest manifested by all the

churches as well as that of the Methodist membership was very inspiring. The choir with some twenty members furnished the music for the services rendering special selections at some points, making the service most impressive. Public recognition was given to those who attended every service. There were 45 who were perfect in attendance, 23 who missed only one service, and more than 225 who attended one service at the same time. The church membership was increased by six new members. These services, being somewhat different from the usual Easter services, not only carried the usual interest shown at Easter services, but added Biblical instruction. On Friday afternoon from 2 until 3 o'clock all the business houses were closed in order that everyone who elected to do so might attend the service.

The school closed and came in a body to the church for the crucifixion service.

WALTER LUSTER, Reporter.

WHEN IN NEW ORLEANS SHOP AT HOLMES

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HEADACHES Yield Quicker To This RELIABLE "Balanced Prescription"

It's bad enough to have a headache, it's worse to take chances with unbalanced UNSAFE imitations which may upset your stomach and leave a "Heart-Shocking" after-effect. STANBACK, the ONE "Balanced Prescription," contains exactly the proper amount of each pain-relieving agent to insure both SPEEDY and RELIABLE relief. STANBACK also gives quickest relief from Neuralgia, periodic and muscular aches and pains due to inorganic causes. Ask for STANBACK and for your PROTECTION, make sure you get STANBACK.—10c.—Adv.

OHIO FREEMASONRY AND THE SALE OF LIQUOR

Following many inquiries as to the position of Ohio Freemasonry on the subject of members of the Craft selling liquors under the repeal of the 18th Amendment, the Grand Master of the Ohio Grand Lodge cited section 58 of the code of that Grand Lodge which is as follows:

"To engage in the selling of intoxicating liquors for beverage purposes is a Masonic offense and should subject any Mason so offending to charges and expulsion; it should also be a disqualification for initiation or affiliation in a Masonic Lodge. Pro. 1911, p. 88."

Citing the Van Cleve resolution of the Ohio Grand Lodge which "makes it an offense against Masonry for members to engage in the selling of

intoxicating liquors to be drunk where sold or for purposes other than medicinal and mechanical," the Grand Master declared that "every Mason in Ohio is bound by the above provisions and that lodges will be required to enforce a strict compliance therewith." The Grand Master's decision also incorporated prohibition against the use of intoxicating liquors in any Masonic lodge room, anteroom or banqueting room.

Declaring that it must be the constant care of Masonry "to preserve unsullied the reputation of the Fraternity," he added as his decision, based upon the Grand Lodge code, that "no Lodge or Masonic Temple company can rent or lease any portion of its building where the same is to be used for dealing in intoxicating liquors."—Scottish Rite News Bureau.

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

APPRECIATION OF REV. H. C. MURPHY

By Rev. E. L. Cargill

I first met Brother Murphy in my father's home when we lived in Red River parish. He came to attend a quarterly Conference at one of the churches in the Wesley charge. I came to know him after my father moved to Natchitoches parish, near where Brother Murphy lived at the time. I sold him goods from my father's store. We worshipped together in Davis Springs Church. My first work in the Louisiana Conference was on a charge he had previously lived, and he and his family were much loved by all who knew them. This was true (as far as my knowledge went) of all the charges he served. He was a good and faithful servant of the Lord. He served the church well under all conditions, which expressed many times hardship, but with all of it he was always cheerful and a blessing to all who knew him. I among others as members of the Louisiana Conference thought some arrangement should have been made by the Conference whereby he would have received an annual contribution after he retired, and now for his faithful wife. I loved Brother Murphy as a friend and brother minister. He finished his work here on earth, and has gone home to glory. May his dear family find comfort in the holy scriptures, and may the blessings of God ever abide with them.

MRS. EUNICE HILL

Mrs. Eunice Hill, of Indianola, Miss., was called to her eternal reward on Mar. 5, and was buried in the old Boons Chapel cemetery the following day.

Mrs. Hill was a daughter of Mr. and Mrs. W. H. Jolley, R. F. D. No. 2, Okolona, Miss.

This writer never knew Mrs. Hill, though she was a member of Boons Chapel, of which he is pastor, and has been since childhood, but her family, the Jolleys, have been standbys to the church and the community for a long time.

Those who knew Mrs. Hill reported her as being faithful and true, loyal to family, friends and her church.

Surviving are her husband and children, her parents, and several brothers and sisters.

The funeral services were held by her pastor, the writer, assisted by Rev. T. E. Gregory, of Okolona, Miss.

H. N. McKIBBEN.

JOHN HENRY SUGG

On the night of Mar. 2, the Spirit of God came for Brother John Henry

Sugg and carried him to the eternal home.

Brother Sugg was born and reared at the little village of Buena Vista, Miss. He was a member of the Sugg family of that community who have been for many years outstanding for the betterment of their community in every way.

Brother Johnney has been afflicted since early life: he was never married, and after the passing of his parents, made his home with his sister, Mrs. K. E. Garner, who looked after him with the tenderest care.

He was 64 years of age, and has been a member of the Methodist Church since childhood.

He was laid to rest in the Buena Vista cemetery on March 3.

The services were conducted by this writer, his pastor.

H. N. McKIBBEN.

MRS. MATTIE SMITH

On the evening of Feb. 10, God called for the spirit of Mrs. Mattie Westbrook Smith, who had spent 81 years in the community of McCondy, Miss., to grace her loved ones and friends with happiness and concern in life.

She was a member of the Westbrook family of that community; and when she grew up, was married to Joel A. Smith, of another outstanding family of the same community. To that union were born four children: R. L. and J. L. Smith, Mrs. Emit Young, and Mrs. J. C. Allen.

Mr. Smith, and R. L. preceded her for some years.

She was a member of the Methodist

Church from youth, and held that relationship at Ebenezer Church, McCondy, at the time of her going.

She was afflicted for some years before she was called away, but was affectionate and loving to the end.

She left an inheritance to her children that cannot be taken from them.

This writer held the services at the burial, on February 11, 1934.

Her pastor,

H. N. McKIBBEN.

A STRENGTH BUILDER



Dr. Pierce's Golden Medical Discovery increases the appetite, eliminates poisons from the intestines, stimulates the digestion, enriches the blood, clears the skin of eruptions and blemishes. Mrs. J. Bell of 529 — 9th St., Alexandria, La., said: "My family never thinks of looking for a better tonic, than Dr. Pierce's Golden Medical Discovery."

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IF YOU must be on the job every day, here's a medicine you ought to know about. Little chocolate coated tablets which bring welcome relief from "women's troubles." Purse size, 50 cents.

"I am 27 and a textile winder in the mill. I had cramps so bad that I had to cry many times. I used to stay in bed two days a month. Lydia E. Pinkham's Tablets helped me wonderfully. For the first time in my life I do not suffer. I can work all the time now and feel strong. I used to be rundown and nervous and couldn't eat. Now I eat more than I ever did". — Mrs. Bennie Coates, 1963 Terrace Street, Muskegon, Mich.

"I recommend Lydia E. Pinkham's Medicine to everyone. I was run-down and tired and had pains in my stomach and was irregular. Your Tablets proved wonders to me." — Mrs. Fred Backmann, 1023 So. 2nd Street, La Crosse, Wisconsin.

Try this medicine yourself. You will be pleased with the results.



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Why Liquid Laxatives are Back in Favor

The public is fast returning to the use of liquid laxatives. People have learned that the right dose of a properly prepared liquid laxative will bring a perfect movement without any discomfort at the time, or after.

The dose of a liquid laxative can be varied to suit the needs of the individual. The action can thus be regulated. A child is easily given the right dose. And mild liquid laxatives do not irritate the kidneys.

Doctors are generally agreed that senna is a 'natural' laxative. It does not drain the system like the cathartics that leave you so thirsty. Dr. Caldwell's Syrup Pepsin is a liquid laxative which relies on senna for its laxative action. It gently helps the average person's bowels back to regularity.

You can always get Dr. Caldwell's Syrup Pepsin at any drug store, ready for use. Member N. R. A.

Christian Advocate

NEW ORLEANS

Vol. 81—No. 16. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 4075. Published every Thursday, at 512 Camp St., New Orleans, La., by the Publishing Committee of the Methodist Episcopal Church, South. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918.

D. B. RAULINS, M.A., D.D., Editor

NEW ORLEANS, LA., THURSDAY, APRIL 26, 1934.

C. MILTON CHALMERS, Manager

EDITORIAL OBSERVATIONS

CHARLES DICKENS, whom some of us met in school days, has come back to tell us the story of Jesus, and thousands have sat down to hear him.

It is reported that the great New York paper that first issued Dickens' Life of Christ in this country enjoyed an increase of 45,000 subscriptions. Numbers of people kept coming to the office for extra copies. In a smaller degree this happened in other cities where a daily paper carried the story. No reports bearing upon a subject or person of two thousand years ago, or anywhere between that time and this, could command the attention of even a considerable fraction of the number and range of people who read Dickens' story.

Of course all this is easily explained as follows:

Dickens himself made something of a name for himself as a writer and teller of stories. Naturally the people flocked around when they heard that he was to tell a story to this generation of surfeited worldlings who are always "dying" for a new thrill.

Then, too, the fact that Dickens had left instructions that this story should not be published until the last member of the family was dead must have excited great interest. Not long ago a fatal accident took away the last member of the family. Then the manuscript was put at the disposal of the public.

And there was the compelling attraction of a story so simply told. As you read it you marvel at this arresting and compelling simplicity. You do not hear even the echoes of the heavy cannonading of the days of "Higher Criticism" and "Modernism and Fundamentalism." Dickens does not seem to have been so much aware of all that. Flowers are blooming, birds are singing, and fleecy cloudships are sailing the blue above you.

Finally, it is written for and told to children. Let us be assured a good story well told to children will reach all those who ever were children. How winsome the story! You can hear a pin drop while the children and those who once were children and who still take exhilarating excursions back into their childhood and find the Kingdom listened to Dickens. We all join his own children around his knees.

I beg your pardon. No. That is not the explanation of the very wide reading given to this story. You didn't miss the answer to the problem, did you? Shall I tell you?

JESUS.

That is the answer. Of course the Bible is in many homes. The New Testament, bearing the story of Jesus, is in many

more. But people do not read it. The prophet said something about a famine for the hearing of the Word of God. The famine is not in the Word but in the hearing.

And some of us have become familiar with the Figure walking the columns of the New Testament. We grew to feel that if he is to be found at all He must be looked for along the shores of Galilee in the Yesterdays. He was so far away. Surely He could not quite fit into our busy days and walk our crowded streets. He was the Christ of the Yesterday but not of Today. He was the Jesus of the There and not the Here.

But when He comes walking down the columns of the daily newspaper that the boy calls at the busy corner where the

WE HAVE NOT

Received from the vast majority of our pastors their lists of new and renewal subscriptions which were unanimously promised at the late sessions of our Annual Conferences.

We are waiting. Surely they will liquidate their promise shortly.

The date for the special campaign closes with April 30. That day is upon us. We are today extending the period until we have heard from each pastor.

Hurry, Boys; we must eat.

Editor and Manager.

bank stands and "where cross the crowded ways of life," then people everywhere look up and Jesus becomes news.

O tall and timeless Christ, keep walking our way! Walk straight into our homes and hearts as Thou didst at Bethany. Quiet the discordant jazz of our day, we beg. And once more set the heavenly harmonies ringing down our crowded days. Amen.

* * *

PAULISM is the name of something that my theology teachers used to tell me about. Seems that back there somewhere somebody decided that he had discovered that Jesus and Paul stood for two different kinds of religion. He rather felt that you could not easily follow both of them. Of course the argument went a little bad for Paul. And I still hear echoes of it. "That is what Paul taught, but we need to get back to Jesus." Thus they try to put up another false alternative.

As I think upon the discussion I begin to wonder if those on the two sides have ever met either Jesus or Paul.

History records no man who is as complete and as satisfying a demonstration of what Christ can do for a man. He nowhere claims to be other than the "slave of the Lord." He was a convincing commentary on the life and gospel of Christ.

Paul would join us in all that we can say for Jesus and go far beyond us both in precept and practice. His supreme aim and desire was to "know Him and the power of his resurrection." God forbid that I should glory save in the cross of Jesus Christ, by which I am crucified to the world and the world to me. I determined not to know anything among you save Jesus Christ and him crucified. Was Paul crucified for you? he inquired.

Take your New Testament again and read all you can find about Paul and all that he said and wrote. The closer you come to the heart of Paul the nearer you will come to Christ.

* * *

SOUTHERN METHODISTS will shortly have the opportunity and obligation to renew their credentials to operate for another four years. That is one of the big meanings of a General Conference. It is not only a time for taking stock but also a time for taking steps. And the steps taken will depend very much upon the stock-taking. If we are pretty well satisfied with our achievements and the "history" we have made, we shall not take any steps that will amount to much. If we get our eyes off of the past and focus them for awhile upon the very disturbing conditions that now surround us we shall probably take fright and with it some backward steps. But if, with calmness, we wisely appraise both the past and the present, the Conference will probably feel the birth pangs of a new and greater tomorrow.

A glance at the record of past General Conferences as given by Dr. W. L. Duren in our General Conference Number in his article on the General Conference will reveal the fact that only a very few of these Conferences made much mark upon the pages of our history. We may say that circumstances controlled them. Perhaps there was no chance nor occasion for taking advanced steps. Each of these might have been "just another conference." But should a conference ever be that and no more? When delegates face a conference with such an attitude we may be assured that it is foredoomed to a place of secondary importance.

When no great issues have developed prior to the General Conference it would

(Continued on Page 4)

ONE WHO WAS A BISHOP AND ONE WHO WISHES TO BE

By Bishop W. A. Candler

(Editor's Note: This article was intended for publication in our General Conference Number but was received too late to be included.)

Two notable men appeared in the "Christmas Conference" of 1784, at which the Methodists of the United States were organized into the Methodist Episcopal Church. They were Francis Asbury and James O'Kelly. At that Conference Asbury was ordained on three successive days a deacon, an elder, and a bishop, James O'Kelly, with the rest of the preachers appraising the ordination. By the same authority James O'Kelly also was ordained an elder.

Prior to that Conference the people were destitute of the Christian ordinances, the English clergymen having returned to their native land during the Revolutionary war. To meet the need for the ordinances, Jesse Lee says, "In this situation we desired Mr. Wesley's advice and assistance;" and after careful consideration of the matter, the venerable father and founder of Methodism ordained Dr. Thomas Coke to be a superintendent of the proposed Church of Methodists in America, giving him a certificate of ordination under his own hand; and at the same time he ordained Richard Whatcoat and Thomas Vasey to the order of elders.

By these men whom he had ordained, Mr. Wesley sent a letter to the Methodists in America which showed the reason and purpose of his action. It is as follows:

"Bristol, September 10, 1794.

"To Dr. Coke, Mr. Asbury, and our Brethren in North America:

"1. By the very uncommon train of providences, many of the provinces of North America are totally disjoined from the British Empire, and erected into Independent States. The English Government has no authority over them either civil or ecclesiastical, any more than over the States of Holland. A civil authority is exercised over them, partly by the Congress, partly by the State assemblies. But no one either exercises or claims any ecclesiastical authority at all. In this peculiar situation some thousands of the inhabitants of these States desire my advice; and in compliance with their desire, I have drawn up a little sketch.

"2. Lord King's account of the primitive church convinced me many years ago that bishops and presbyters are the same order, and consequently have the same right to ordain. For many years I have been importuned, from time to time, to exercise this right, by ordaining part of our traveling preachers. But I have still refused, not only for peace sake, but because I was determined, as little as possible, to violate the established order of the national church to which I belonged.

"3. But the case is widely different between England and North America. Here there are bishops who have a legal jurisdiction. In America there are none, and but few parish ministers. So that for some hundred miles together there are none either to baptize, or administer the Lord's Supper. Here, therefore my scruples are at an end; and I conceive myself at full liberty, as I violate no order, and invade no man's right, by appointing and sending labourers into the harvest.

"4. I have accordingly appointed Dr. Coke and Mr. Francis Asbury to be joint superintendents over our brethren in North America. As also Richard Whatcoat, and Thomas Vasey, to act as elders among them, by baptizing and administering the Lord's Supper.

"5. If any one will point out a more rational and Scriptural way of feeding and guiding those poor sheep in the wilderness, I will gladly embrace it. At present I cannot see any better method than that I have taken.

"6. It has indeed been proposed to desire the English bishops to ordain part of our preachers for America. But to this I object: (1) I desired the Bishop of London to ordain one only; but could not prevail. (2) If they consented, we know the slowness of their proceedings; but the matter admits of no delay. (3) If they would ordain them now, they would likewise expect to govern them. And how grievously would this entangle us! (4) As our American brethren are now totally disengaged, both from the state and from the English hierarchy, we dare not entangle them again, either with one or the other. They are now at full liberty, simply to follow the scriptures and the primitive church. And we judge it best that they should stand fast in that liberty wherewith God has so strangely made them free.

"JOHN WESLEY."

On Dr. Coke's arrival in America, he and Asbury, after careful consideration, called all the preachers to meet in a general conference, which convened in Baltimore, Dec. 27, 1784. At the conference it was decided that it was necessary for the Methodist Societies in America to be organized into a Church—a separate body from the Church of England—as Mr. Wesley had advised. Accordingly the Church was organized under the name of the Methodist Episcopal Church with the episcopal office elective. Francis Asbury was unanimously elected, and Dr. Thomas Coke was unanimously received, to serve the society as the superintendents, or bishops of the newly organized Church—for all of which James O'Kelly voted affirmatively, and he himself, having been elected to the office, was ordained an elder by Coke and Asbury.

The Church grew rapidly, and as its area enlarged, it became impossible for all the preachers to assemble in one place. Accordingly, annual meetings were held in various places, the proceedings in them being considered as the acts of one body. This plan having been unsatisfactory, the ill-advised plan of a "Council" was adopted by the Conferences held in 1789. The body was constituted as follows in the form of questions and answers:

Q. "Whereas the holding of general conferences in this extensive Continent would be attended with a variety of difficulties, and many inconveniences to the work of God; and whereas we judge it expedient that a council should be formed of chosen men out of the several districts as representatives of the whole connection, to meet at stated times; in what manner is this council to be formed, what shall be its powers, and what further regulations shall be made concerning it?"

A. 1. "Our bishops and presiding elders shall be the members of this council; provided, that the members who form the Council be never fewer than nine. And if any unavoidable circumstances prevents the attendance of a presiding elder at the council he shall have authority to send another elder out of his own district to represent him; but the elder so sent by the absenting presiding elder shall have no seat in the council without the approbation of the bishop, or bishops, and presiding elders present. And if, after the above mentioned provisions are complied with, any unavoidable circumstances, or any contingencies reduce the number to less than nine, the bishop shall immediately summon such elders as do not preside, to complete the number.

2. "These shall have authority to mature every thing they shall judge expedient. (1) To preserve the general union. (2) To render and preserve the external form of worship similar in all our societies through the continent. (3) To preserve the essentials of the Methodist doctrines and discipline, pure and uncorrupted. (4) To correct all abuses and disorders. And lastly, they are authorized to mature everything they may see necessary for the good of the church, and for the promoting and improving our colleges and plan of education.

3. "Provided nevertheless, that nothing shall be received as the resolution of the Council, unless it be assented to unanimously by the council; and, nothing so assented to by the Council shall be binding in any district till it has been agreed upon by a majority of the Conference which is held for that district.

4. "The bishops shall have authority to summon the Council to meet at such times and places as they shall judge expedient.

5. "The first Council shall be held at Cokesburg, on the first day of next December."

James O'Kelly approved the organization of the Council, and sat in one at least of its sessions. Disappointed in his aspiration for place and power, he then turned against the Council. The following account of his bitter agitation is given in Tigert's excellent work entitled: "The Making of Methodism."

"At the last session of the Council, James O'Kelly's district was not represented. A member of the first Council, and apparently its ardent supporter, he almost immediately became its most vigorous opponent. In January, 1790, the month after the adjournment of the first session of the Council, O'Kelly took it upon himself to address to Asbury a letter of remonstrance and complaint, almost inhibitory in its demands, and not devoid of clearly implied threats. Asbury says he spoke with the authority of a pope. Accordingly, in November following, when preparations were making throughout the Church for the second session of the Council, O'Kelly called a meeting of the preachers of his district, at which twenty-two, including William McKendree, were present. At this conference it was speedily agreed 'to send no member to Council,' thus illustrating Bishop Asbury's assertion of the superior and controlling influence of the presiding elders over the preachers of their districts. During 1790 O'Kelly also entered into a corre-

spondence with Dr. Coke, in London, and succeeded in committing him against the Council and in favor of the General Conference, so that when the two bishops met in February, 1791, there was a little 'heat,' which disappeared when Asbury promptly 'acceded to a General Conference for the sake of peace.' Asbury says in a letter to Morrell that O'Kelly also wrote to Mr. Wesley, and Dr. Coke declares that he 'prevailed on James O'Kelly and the thirty-six traveling preachers who had withdrawn with him from all connections with Bishop Asbury to submit to the decision of a General Conference,' and that when the Conference met in 1792, 'he (Coke) proposed and obtained that great blessing to the American Connection—a permanency for General Conferences, which were to be held at stated times.' Thus this restless agitator, addressing himself to both of the bishops and to Mr. Wesley, then in the last year of his earthly pilgrimage, and organizing the preachers of his district in independence of Mr. Asbury and of the Connection, ably seconded also as to the end sought by Jesse Lee, who from the beginning had been a sturdy and outspoken opponent of the Council, so fomented the general dissatisfaction that the third session, though appointed, was never held, the General Conference anticipating and superseding it."

Following the end of the "Council," came the first General Conference in the year 1792, at which O'Kelly showed what was the personal purpose and selfish motive animating him when offering the following amendment to the Discipline:

"After the bishop appoints the preachers at Conference to their several circuits, if anyone thinks himself injured by appointment, he shall have liberty to appeal to the Conference and state his objections; and if the Conference approves his objections the bishop shall appoint him to another circuit."

This amendment was rejected by a large majority, and O'Kelly withdrew, carrying with him some of the other preachers. Of his withdrawal from the Church, Jesse Lee says: "The next morning when the Conference had assembled, we received a letter from Mr. O'Kelly and a few other preachers, directed to the Conference, informing us that they could no longer sit among us because the appeal was not allowed. The Conference then pitched upon a few preachers to wait upon these disaffected persons and persuade them to resume their seats in the Conference. But all of their persuasions were of little weight; for they would not come. After a day or two Mr. O'Kelly had an interview with Dr. Coke and raised many objections against the Doctor and the Conference. Waiting in town a day or two longer, he and the preachers that were particularly influenced by him set off for Virginia, taking their saddlebags, greatcoats, and other bundles on their shoulders or arms, walking on foot to the place where they left their horses, which was about 12 miles from town. I stood and looked after them as they went off, and observed to one of the preachers that I was sorry to see the old man go off in that way, for I was persuaded he would not be quiet long; that he would try to be head of some party."

Jesse Lee's prediction was fulfilled. O'Kelly was disappointed that he was not elected a bishop. The demagogic resolution concerning a preacher's appeal to the Conference about a disagreeable appointment was framed to that end, but it failed in its purpose—he went out. At first a few preachers went with him, but in the end only one, Rich Haggard, continued to follow him. He availed himself of the political passions of the hour, and declaimed much about "Democracy," as the manner of demagogues always is. But his efforts came to nought.

Jesse Lee informs us that "at that time there were great contentions about politics. In Virginia Republican principles prevailed and it was considered advantageous to a man to be a Republican. The divisive party with O'Kelly at the head, therefore called themselves "Republican Methodists."

Lee gives a few paragraphs showing the final outcome of the Republican Methodist Church. He speaks as follows:

"The divisive spirit prevailed more in the south parts of Virginia than in any other place. At that time O'Kelly lived in the south edge of the state, near to the line dividing between that state and North Carolina. There were some of our societies in the northeast part of North Carolina, who felt the painful effects of that division, and were considerably scattered, and greatly injured. Several of our local preachers, and many of our private members were drawn off from us, and turned against us. The societies were brought into such troubles and difficulties that they knew not what to do. Many that were drawn off from us, would not join with the other party. Brother was turned against brother, and one Christian friend against another. The main contention was

about the government of the church—who should govern it, or in what manner it ought to be governed.

In this mist of darkness and confusion, many religious people, who had been warm advocates for the life and power of religion, began to contend about church government, and neglect the duties of religion, till they were turned back to the world, and gave up religion altogether. It was enough to make the saints of God weep between the porch and the altar, and that both day and night, to see how "The Lord's flock was carried away captive," by that division.

These preachers who turned aside from the truth, did abundance of mischief among the people that were not religious; many of whom became so deeply prejudiced against religion and religious professors, that they would hardly attend on preaching at all. It might be well said, "Without were fightings, and within were fears."

"After this," Lee says, "O'Kelly began to ordain such preachers as would consent to be ordained by him. He condemned the Methodist ordination, and called it a 'spurious episcopacy,' yet he received his ordination from the Methodists, and proceeded from that ordination, to ordain other ministers. The separate party appeared to prosper in making proselytes for two or three years; and then they began to decline, and to divide from each other. In most places religion declined where they increased. In some places it was supposed they did some good. . . . But they have been divided and subdivided, till at present it is hard to find two of them that are of one opinion. There are now but few of them in that part of Virginia where they were formerly the most numerous; and in most places they are declining."

It is the way of dissention to divide. Men who cannot agree with their church about non-essentials cannot agree with one another.

O'Kelly and the O'Kellyites continued to abuse Asbury and the Methodists, to which abuses Bishop Asbury gave little heed; and when O'Kelly lay a dying the good Bishop went to see him and prayed with him.

Meanwhile Episcopal Methodism continued to advance, and from then until now the episcopal form of Methodism has outgrown all other forms of Methodism throughout the world. And the name of Francis Asbury is known and revered throughout the whole earth. In Washington, D. C., the capital of the great Republic, has been erected an equestrian statue to his memory, at the unveiling of which the President of the United States was the principal speaker, and said in the course of his eloquent address that Asbury was "entitled to rank as one of the builders of the nation."

DO WE NEED MORE BISHOPS?

By Rev. William Hamilton Nelson

We have discussed the question of a limited episcopacy, limited in regard to life tenure, but there is another phase of "limited episcopacy" which it would be well for us to consider: limited as to number. We are discussing just as strenuously all over the church today as to whether we shall elect any new bishops at the coming General Conference in Jackson.

Of course the big objective in the mind of those against electing new bishops is based on notions of economy. The objection is made that we are not paying our bishops now their full salary, and, furthermore, we do not need new bishops.

At Dallas, the General Conference of 1930, right after the beginning of the depression, we felt that we needed sixteen bishops to care adequately for the work of the church. The financial program was fully considered, and it was not a "prosperity" program. Read the Journal on the adopting of the budget, and you will see. It is true that at Dallas we set up autonomous churches in Brazil, Mexico, and Korea, and this was fully considered when we said we needed sixteen bishops. During the preceding quadrennium not any one of these fields required the entire time of a bishop, being only part time assignments. In the next quadrennium we will give as much episcopal supervision to Korea, and to the Mexican work in the United States, as we gave in this quadrennium. We had at the beginning of the quadrennium sixteen active bishops, calling for an apparent outlay, 1930-34, of \$512,000. In addition to this figure there were the widows of the bishops and certain orphans who were cared for out of the episcopal fund. The bishops at their annual meeting in 1932 voluntarily cut their stipend \$1,000 each, saving the church \$15,000, for Bishop Beauchamp's death early in the quadrennium reduced the number to fifteen, and the apparent expenses of the episcopacy in the neighborhood of \$460,000, not counting bishops' widows or orphans.

With Bishop McMurtry's untimely death and three bishops retiring, this will leave eleven bishops at a cost of \$7,000 per year, or a total of \$77,000 for the College, or \$308,000 for the quadrennium, as against \$512,000 for the preceding quadrennium. This, of course, does not include the bishops' widows and orphans stipend, which must be added in each case. Here is a saving of \$204,000 for the quadrennium, and the critics of the episcopacy say that this saving is essential for the connective life of our church, as we are spending entirely too much money on episcopal supervision.

Some good men are insisting that ten bishops are really all we need. They have mapped out the church into ten episcopal areas, and they say that with eleven bishops, one of them carried like a "spare," we can get along anywhere. This "spare" bishop can pinch-hit anywhere in two hemispheres. He can make emergency trips to Asia, Africa and the regions beyond. Of course back of the Tenth Legion notion is the subtle suggestion that our bishops are not doing as much as they might, and that instead of supervising on the average three annual conferences, they might as well advance up to compound fractions and care for four and a half (or is it five and a quarter?) annual conferences without difficulty. Of course if we have an idea that simply holding an annual conference is the chief end of a bishop, then ten bishops are too many. We could get along with two, and they would be idle half of their time. If a bishop is simply to sit for four or five days at an annual conference, and then go home and vegetate, we can do a monumental work in the cause of economy by reducing the number to two, superannuating all the rest.

Coincident with this economy argument that we do not need new bishops, we have, at the same time, a demand all over the church for closer episcopal supervision. How to reconcile these two is something beyond this writer's ability. I fully endorse the plea that we need closer episcopal supervision. I believe that efficient supervision pays, and is worth all that it costs in dollars and cents. At the last General Conference we elected three new men to the episcopacy, and because of what the office then meant, and the opportunity it offers for leadership, they took up their work at a great sacrifice in salary. I know personally one of these men has been worth \$100,000 in good hard cash to one local church organization alone. I do not believe that certain things would have happened without his gracious influence and his superior leadership, and the prestige which the office of bishop now gives to a man. He has virtually paid his own salary for nearly four quadrenniums by this one act. Instead of going into the next General Conference with an "ensmalled" view of the episcopal office we ought to even more definitely enlarge our definition of the function of a bishop. We need to emphasize the idea of "superintendency," which inheres in the office as shown in the New Testament. We want a real episcopos, or overseer, and not a diminished or diminutive "overlooker." I do not mean that we should send a bishop around his area wasting his time picking up chips and whetstones, but I do mean that the program of the church should head up in the bishop. Here should be the highest type of leadership, and the office ought to grace the man and the man the office. Let us go into the next quadrennium with unified, responsible leadership in every episcopal area: the work of Christian education, missions, colleges, hospitals, all represented in the bishop as the titular head.

The notion that three annual conferences do not furnish enough work for a bishop is a mistake. Any three annual conferences throughout the church taken at random could well consume the time of any bishop we now have or might elect. Take the three conferences in the State of Missouri. We have been working for over 100 years, and yet, during the past three quadrenniums we have been retrenching. We need expansion and intensive cultivation in the state of Missouri, and the time is ripe for it. Take the two Arkansas Conferences, and the Louisiana Conference, where we have in these three enough work to take up the time of any one bishop. The three conferences in Tennessee could furnish enough chance for leadership for any one man or superman. It isn't a question of how few bishops we can get along on, and how few are necessary to hold the annual conferences, but it is a question of how many we need to provide for an advance in this our day of opportunity.

Not only can a bishop find enough opportunities for leadership in his own area, but more and more the church at large is calling upon our bishops to take the initiative in connective enterprises. As a concrete example of this, and to further enlarge the idea of intensive episcopal leadership, take the Missionary Crusade which has just swept across our church, and was headed by Bishop Sam R. Hay and Bishop Arthur J. Moore. When Bishop Arthur Moore proposed this

crusade some months ago folks objected that it would "cost too much money." His reply was, "It won't cost the church a cent." For forty days Bishop Moore swept through the eastern coast of our church, through the South, into the West, and up the west coast. Bishop Sam R. Hay and his helpers went through the northern section of our Church. The campaign paid its own way through the voluntary offerings of those who attended the meetings. And not only that, 250,000 copies of the book, "The Sound of Trumpets" were placed in the hands of our people. It should not be forgotten that every bishop in the church threw himself into this campaign in their respective areas. Suppose we go into the next quadrennium with a like intensive campaign of evangelism, headed by our bishops. It would mean a new day, spiritually and materially, for our church.

Coincident with the demand that there be a more intensive episcopal supervision there is a demand that presiding elders' districts be increased in size, and there is no conflict in these two demands. It would be possible to reduce the number of presiding elders by twenty-five per cent in our church if we compare the number of charges they serve with that of district superintendents in the Methodist Episcopal Church in the West. According to our General Minutes of 1934, presiding elders were paid \$844,957 in the past Conference year. A reduction of twenty-five per cent in the number would bring about quite a saving to the churches in the matter of presiding elders' salaries. However, the number of presiding elders cannot be so easily reduced unless we have a more intensive episcopal supervision, and my opinion is that it would be better for the church to have fewer presiding elders and more bishops. I honor the presiding elders of our church, and think their work a necessity, and I believe that with larger districts and more scope in their work all the objection to the presiding elder would pass away. Larger districts would mean that there would be less tax on the individual church. Putting the presiding elder in charge of all missionary and educational promotional work in the district would not only increase his scope, but would unify leadership in a district, which is now, unfortunately, divided, to the hurt of the presiding elder. If the presiding elders take up the promotional work in their districts it will save the church a hundred to a hundred and fifty thousand dollars a year. We could certainly afford to have intensive episcopal leadership with this saving. This will not only be an economy measure, but will lead to a more efficient administration.

When we go to Jackson we will have fourteen bishops, and three will retire by reason of the age limit. If there are no superannuations and no changes, that will leave us eleven bishops. Four of these will be serving their last quadrennium, and in 1938 the youngest of these four will be 71 years, 3½ months. In 1934 the youngest of these four will be over 67 years of age. In addition, three others will retire in 1942, and the youngest of this trio will be over 62 years of age when we meet in Jackson. These age figures are very important from the biological viewpoint. Granting that every bishop in the church will be blessed with unusual good health during the next quadrennium, that not one of them will die, and that all of them will be able to take the increased responsibilities which will be thrust upon them if we do not elect new bishops this year, we will have in 1938 an episcopal college of seven men, three of them serving their last quadrennium. In the meantime this destruction of the third restrictive rule, applied by indirection, will strike a blow at the bishops who are called to carry on in the face of increasing burdens. This will not only work a physical but a moral injustice on the men who have to shoulder these added burdens, and will result in spiritual and even economic damage to the Church. We are right now at the crossroads facing our future as an episcopal church. The failure to elect bishops at Jackson will cripple our episcopal leadership, and "ensmall" us as a church. The election of new bishops, with a new idea of episcopal leadership, with the bishop as the active head of all our great enterprises, will determine our destiny. The choice between a large or a small church will be made at Jackson.

Unfortunately we have been looking at this question of electing new bishops from a depression standpoint, which depression we believe will last forever. In the business world we still believe that good supervision is not only worth money, but more than pays for itself, and yet it is hard for us to believe that of the Church; but it is the very thing we ought to believe, and our attitude ought to be that the deeper the hurt of the world the more the Church should bend every nerve to furnish strong leadership. Personally, I do not believe in spending any money unless it

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New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

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Subscription Rates: One year, \$1.00; six months, \$0.50. To superannuates and widows of preachers, \$1.00

Editorial

(Continued from Page 1)

seem that even then such a body which will not convene again for four years should seek carefully to find cause for definite and pronounced forward step. It should prove itself creative, inasmuch as the chief matter about which it is concerned is designed all the while to be making new and more heroic departures.

The General Conference will find something even more dependable as a guarantee of glorious action than the measures of past achievements or present difficulties. It would measure itself against neither of these as the final mark, but against the original assignment made by the Christ.

Let us pray that neither trivial nor secondary matters may mar the work of this Conference. And let us pray that our Church may emerge from this Conference a far better instrument for the accomplishment of the work to which it is dedicated.

OUR WEEKLY PARTY

A Co-operative Standard Training School" was held at Crowley, La., April 8-13.

Rev. L. P. Anders, pastor at Auburn, Miss., Adams charge, recently ill, is reported as greatly improved.

Are you ready for "Mother's Day," May 13? And let us give her several of the others. She has earned them.

Rev. C. B. Powell, Marksville, La., requests the readers' prayers for a meeting at Marksville. Let us not forget.

"More to follow soon," is the word of Rev. E. L. Jernigan, pastor at Oakland, Miss., speaking of subscriptions to the Advocate.

Good reports keep coming from First Church, Lake Charles, La., where the work goes forward under the leadership of Rev. E. C. Gunn.

From a number of our churches we received bulletins of the Easter programs indicating that the day was most fittingly and profitably observed.

Rev. Jas. M. Lewis, Long Beach, Miss., in a very fine letter to the Editor, boasts of the fine people he is serving. We anticipate a great year on the work.

Mrs. P. W. Shell, Biloxi, Miss., friend and reader of the Advocate, on April 12, passed her eighty-fourth birthday. We wish her a road of gladness ahead.

We wish to thank all those who called, wrote and inquired about the editor while he was "under the weather." He didn't know there were so many interested friends. Thank you again.

Mr. Oliver L. Steele of the International Milling Co., Minneapolis, Minn., was an appreciated visitor at our office some days ago. Mr. Steele has headquarters in Birmingham, Ala.

Rev. L. D. Haughton, pastor at Benton, Miss., reports a fifty per cent increase in Kingdom Extension offerings this year. There are other prospects of a very fine year on the work.

Rev. W. L. Atkins, pastor at Fulton, Miss., reports good progress on his charge, saying that the Kingdom Extension offering went beyond anything they have ever done for that cause.

"We subscribe for a dozen or more publications, but the Advocate is read by my wife and myself each week with interest. We don't want to miss any issues." W. M. Hunt, West Monroe, La.

Rev. A. J. Henry, Sunflower, Miss., says that he is going to try to use to the best possible advantage any tools that the General Conference may forge. That is something to think about.

The people of Lake Charles, La., were greatly disappointed in not being able to have Bishop Hoyt M. Dobbs for their protracted pre-Easter meeting. An attack of the flu made it impossible.

Rev. John W. Ramsey speaking: "Porterville, Miss., needs and wants a good doctor, Methodist preferred. There is a fine opening here for the right man." Boys, if you have your M.D., consider this "call."

"Building for the Future" was the subject of the address delivered by Mrs. R. E. Smith, Shreveport, La., before the Eleventh Annual Convention of the Louisiana Parent-Teacher Association at Monroe, La.

The church at Star, Miss., recently lost a valuable member and the community a good citizen in the passing of Mr. Ed P. Harper. Brother Harper joined the church early in life and had made a faithful steward.

MISUNDERSTOOD

Apparently we do not always succeed in making our statements clear, or, if clear, not convincing.

In almost every reference to our General Conference Number we have given the price of this particular number as TWENTY-FIVE CENTS.

Our friends have ordered a number of copies, but many of them do not seem to have noticed this announcement at all. The amounts sent for extra copies have ranged from THREE CENTS to TWENTY-FIVE CENTS. None have gone beyond this high mark by mistake.

Listen! So long as the supply lasts, copies of the General Conference Number may be had for TWENTY-FIVE CENTS each. To those subscribing now or renewing now a copy will be sent without additional expense. In other words, for ONE DOLLAR each subscriber will receive the Advocate for one year, one copy of which will be the General Conference Number.

Editor and Manager.

Bishop Hoyt M. Dobbs' address, "Creative Christianity," delivered at the fellowship dinner of the Louisiana Conference, Woman's Missionary Society, was appreciated and greatly enjoyed by the large number of people attending.

President Pierce Cline, Centenary College, was a speaker on the program observing the fiftieth anniversary of the Louisiana Normal College, Natchitoches, La. His subject was, "Ideals Which Should Be Fostered by the Schools."

"The next list of renewals and some new subscriptions, I hope, will be larger," writes Rev. L. T. Nelson, Georgetown, Miss., in a letter bringing subscriptions. Dr. J. L. Neill, East End, Meridian, Miss., has just conducted a revival for Brother Nelson.

Mr. Lonnie Clark was recently elected president of the big Men's Bible Class, First Church, Lake Charles, La. With those elected to Mr. Clark's staff we are assured that this class has begun to write another glorious page in its history.

Country preachers (and I salute you with grateful appreciation), write to the Home Missions Council, 105 E. 22nd St., New York City, for a pamphlet telling about the observance of "Rural Life Sunday." And you city preachers better get it too.

We have received announcement of the commencement exercises at Denham Springs High School, La. Among the graduates is Mr. Philbert Bonnacarrere, son of our pastor at Denham Springs. Congratulations to this young man and his classmates.

J. A. Lindsey, Pelahatchie, Miss., writes saying: "We have planned for a big year. Brother Harkey is making good his fourth year." Then he goes to telling of the great things that are going on

at Pelahatchie. Have you planned a big year? Do you expect it?

Occasionally we receive a communication to which no name is signed. It has no intention of being "anonymous," but the writer just neglects to sign. When you wish to write under pen-name even then send along the good old "John Henry" that your father gave you.

Dr. Lawrence L. Cowen, pastor Central Methodist Church, Meridian, Miss., reports having received forty-five members into the church on Palm Sunday and Easter, and having baptized sixteen infants. Total received into the church since Conference, sixty-five.

Dr. C. C. Selecman is beginning his twelfth year as president of Southern Methodist University. Beginning with only three permanent buildings on the campus, eight more have been added during his administration. Along other lines also there has been encouraging advancement.

Prof. A. M. Shaw, Jr., of the Department of English, Centenary College, has been named executive secretary by a committee of the board of trustees of the college. Prof. Shaw, who is completing his seventh year at the college, will give time to advising high school graduates and their parents concerning college plans.

A "Brotherhood Day" for Jews and Christians, Sunday, April 29. See if you may not be able to think up some Jew or Roman Catholic who has proven a brother to you in some way. Dr. Geo. W. Truett, First Baptist Church, Dallas, Texas, says of the day, "The movement should enlist the fullest sympathy of every American citizen."

Rev. J. F. Dring, Ringgold, La., has just favored us with a list of thirteen subscriptions. Mr. E. L. Gill, who looks after the interests of the Advocate at First Church, Homer, La., went beyond him four, turning in a list of seventeen. And Rev. D. R. McDougall, Courtland, Miss., came in with a list in time to take the General Conference Number.

Dr. J. M. Sullivan, professor of science at Millsaps College and Conference lay leader, speaking of the General Conference, says: "May it not only be a time for careful and wise legislation for the progress of the Church, but one of great inspiration and spiritual uplift to the laity of this and adjoining conferences, so that every interest of the Church will move forward with new hope and determination."

The Editor inspected Rev. H. L. Johns, pastor of Trinity Church, Ruston, La., recently. Brother Johns has been quite ill, but promises us a rapid recovery. While there we went over the beautiful educational building recently completed. It is an impressive monument to the far-sighted co-operative energy and enterprise of Brother Johns and his great people.

The pageant, "America's Unfinished Battles," given as a feature of the recent annual session of Louisiana Conference Woman's Missionary Society, by St. Mark's Community Center, New Orleans, was most instructive and impressive. Few people realize the magnitude of the magnificent work being done by St. Mark's. Miss Nettie Stroup is head resident. Rev. R. R. Branton is pastor of the church.

Under the capable and efficient leadership of its president, Mrs. Geo. S. Sexton, Jr., Shreveport, the twenty-fourth annual session of the Woman's Missionary Society of the Louisiana Conference, was held at Rayne Memorial Church, New Orleans, during the early days of April. Mrs. Sexton was re-elected president. Next session will be held at DeRidder. A fuller account of the meeting should appear in a future issue.

On Sunday morning, April 22, Rev. H. G. Hawkins, of Vicksburg, Miss., preached the Commencement sermon for the Consolidated School at Roxie, Miss., where Prof. Eugene I. Farr has been principal for a number of years. The graduating class consists of ten young ladies; and the service was held in the Baptist church. Brother Farr is a young Baptist preacher, and resigns the principalship now, and goes as pastor of the Baptist church at Bassfield, Miss.

Please be easy on us if we have not handled the news properly and given you the attention you deserve during the past few weeks. That General Conference Number, while a joy to prepare, just took the middle of the map and claimed all the attention. One delegate to the General Conference, delighted with the number, wrote: "How did you do it?" Well, we don't know ourselves. A good part of the answer was the generous co-operation of a big number of our good friends.

Dr. A. W. Turner, watch-dog of prohibition affairs in Louisiana, calls our attention to the fact that the State Legislature meets May 14. This

will be a very important session for the cause of temperance. Have you invited Dr. Turner to your church for a message? He should be on the grounds at Baton Rouge, La., when the Legislature meets. Help to make it possible. No other man in the state can be of more assistance to our cause at this time. Make your date with Dr. Turner at once.

You never quite know where Mr. A. M. Mayo, for forty years superintendent of the First Church, Lake Charles, La. Sunday school, will show up. We recently caught him, along with Mr. J. A. Foster on Inter-racial Committee, promoting four Colored Boy Scout troops. We hardly had time as he swished around the corner on the way to give him our blessing. Every time I hear of a thing like this I feel a little chill racing up my spine and I feel the throb and prophecy of a greater tomorrow. So mote it be.

On account of the General Conference and other conditions, Rev. H. G. Hawkins, presiding elder of the Vicksburg District, has been holding several quarterly conferences recently on days other than Sunday: at Sarepta on the Hermanville charge, Wednesday, April 10; at Louise on the Silver City charge, Tuesday, April 24. He believes that one hindrance to increasing the number of charges in a district is the demand in the rural sections and in towns and villages that the quarterly conference occasion be on Sunday, lest on other days it prove a failure for lack of proper attendance. He states that Sarepta is one of the organizations of the Conference a hundred years old that were omitted in the recent article published in the Advocate on "Historic Sites of Mississippi Methodism."

DR. CLOVIS G. CHAPPELL

Dr. Clovis G. Chappell, pastor of First Church, Birmingham, Ala., spent five days of last week in New Orleans at First Church preaching to a combined attendance from all the Methodist churches of the city.

His messages, so perfect in their make-up that they were not discounted by protruding structure; re-inforced and buttressed by such a variety of illustrative incident and anecdote that they claimed and commanded the interest of the hearers from the beginning; and so saturated with the friendly warmth of understanding and the Spirit of God, they will linger with the people to give new vigor and daring to their religious lives.

To the preachers at a quiet luncheon, Dr. Chappell said: "I have a 'mourner's bench' in my church, and I call mourners." Time and again during the series of messages delivered his hearers felt that had he suggested it they would have met him at the altar during this meeting.

One of the arresting things said by Dr. Chappell was this: "Next to the grace of God, what Protestants need most right now is a new baptism of religious self-respect." And he rather hinted that if we had more of the grace of God we should very probably have the needed self-respect.

D. B. R.

WOMAN'S MISSIONARY CONFERENCE

By Mrs. Jos. A. Smith

Missionary songs, missionary addresses, missionary appeals and missionary prayers echoed and re-echoed through the beautiful Crawford Street Methodist Church, Vicksburg, Miss., during three golden spring days, April 3-5.

The occasion of this marked missionary interest and activity was the Twenty-Third Annual Meeting of the Woman's Missionary Society of the Mississippi Conference. The conference opened with communion service, conducted by Rev. H. G. Hawkins, assisted by Revs. J. B. Cain, T. B. Cottrell, W. J. Dawson, J. L. Smith, Nolan Harmon, O. S. Lewis and W. B. Hollingsworth. The spiritual mood of fellowship with Christ continued as a benediction throughout the conference.

Mrs. T. B. Cottrell, Conference president, presided with grace and dignity and inspired the conference with her faith and efficient leadership. The conference officers were present and gave instructive reports. About one hundred and fifty delegates, representing two hundred and twenty-six auxiliaries, enjoyed the sessions.

The conference theme was "Christianity and World Crisis." The notes of world need, urgency, and the adequacy of Jesus Christ were repeatedly sounded. Mrs. J. C. Handy, vice-president of the Woman's Missionary Council, gave an inspiring address on "Answering the Calls to Methodist Women." Her wise counsel was a valuable contribution. Rev. Joseph A. Smith brought a message to the conference on "The Task of the

Church in the New Age;" Dr. T. B. Grafton gave a missionary address on China; and Dr. W. G. Cram, General Secretary of the Mission Board, delivered a stirring address on "Missions—Its Difficulties and Successes." The presence of Miss Nell Drake, Missionary from China, and Miss Eurania Pyron, missionary from Poland, was a spiritual blessing to all.

HATTIESBURG DISTRICT CONFERENCE

The Hattiesburg District Conference will convene in the Methodist Church at Mize, Miss., on May 24, at 9:30 a.m. Rev. W. J. Ferguson will preach the opening sermon at 11:15 a. m.

The following committees, authorized by the Discipline of the Church, are appointed to serve during the session of the conference:

For License to Preach—J. H. Jolly, W. M. Williams, E. E. McKeithen.

For Admission on Trial and Orders—L. J. Power, H. C. Castles, W. J. Ferguson.

Local Preachers—C. A. Schultz, T. C. Cooper, A. B. Barry.

Quarterly Conference Records—R. E. Rutledge, E. A. Kelly, E. W. Ulmer.

J. T. LEGGETT, P. E.

ALEXANDRIA DISTRICT CONFERENCE

The Alexandria District Conference will convene at Bunkie, La., May 22, at 10 a. m., and continue through the 24th. Rev. B. C. Taylor, of Natchitoches, will deliver the opening sermon at 11 a. m., which will be followed by the Lord's Supper.

BRISCOE CARTER, P. E.

BATON ROUGE DISTRICT CONFERENCE

The seat of the Baton Rouge District Conference has been changed to Franklinton and the date definitely set for May 22 and 23. As far as possible all entertainment will be provided in the homes of our community so that the conference may prove as helpful as possible both to its members and the hosts who entertain them.

We suggest that all interested parties who are entitled to the hospitality of the Conference as guests, but who will remain with us only one day or part of a day, drop us a line stating when you will arrive and what entertainment you will require. This will enable us to provide for every need before it arises and will, therefore, contribute to the spirit and success of our conference.

Respectfully,

CHARLES E. McLEAN, Pastor.

LOUISIANA PEOPLE

Please do not forget to see or write your legislators, requesting them to vote for a workable local option law for Louisiana. Just a few days more and the Legislature will be in session.

On with the battle.

A. W. TURNER.

A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE

Dear Brethren: We are about to enter the district conference period near the middle of our Conference year, and reports will show that only about fifty charges have made any contribution on the benevolences, unless a portion of payments already made on the Kingdom Extension subscriptions are yet to be included. A report from the Conference treasurer, Mr. F. Y. Whitfield, shows that up to April 1 forty-two charges had paid the amounts shown in the list given below.

The meeting of the General Conference of our Church in Jackson during April and May is presumed to have an uplifting effect on the spiritual life of the entire state, but certainly we may expect very manifest blessings upon our own church membership. May we not expect this great source of religious inspiration in our midst, with its stirring messages and informing discussions, as well as the benefits of the district conferences, to stir our membership to a more devoted service to the Church?

The Conference treasurer's receipts on benevolences to April 1 are as follows:

Brookhaven District

Georgetown, \$8; Harrisville, \$9.90; Meadville, \$73; McComb—LaBranch Street, \$5; Magnolia, \$80; Osyka, \$15; Scotland, \$10; Utica, \$6.50. Total, \$207.40.

Hattiesburg District

Bonhomie, \$20; Hattiesburg—Broad Street, \$10; Martinville, \$4.75; Shubuta, \$29.45; Sumrall, \$35; Taylorsville, \$10. Total, \$109.20.

Jackson District

Camden, \$6; Carthage, \$64; Fannin, \$23; Florence, \$10.25; Jackson—Galloway Memorial, \$584.67; Lena, \$8; Mendenhall, \$35; Morton, \$25; Vaughan, \$50. Total, \$806.42.

Meridian District

DeSoto, \$20; Lauderdale and Electric Mills, \$52.50; Meridian, East End, \$155; Meridian, Hawkins Memorial, \$57.92; Meridian, Poplar Springs, \$17; Meridian, Wesley, \$6.79; Philadelphia, \$105.10. Total, \$414.31.

Seashore District

Columbia, \$100; Gulfport, First Church, \$200; Handsboro and Second Church, Gulfport, \$30; Kreole, \$3; Logtown, \$10; Long Beach, \$50.40; Moss Point, \$72.33; Ocean Springs, \$6.31; Saucier, \$56.50. Total, \$528.54.

Vicksburg District

Anguilla, \$10; Natchez, Jefferson Street, \$110; Oak Ridge, \$5; Port Gibson, \$169.25; Vicksburg, Gibson Memorial, \$15. Total, \$309.25. Grand total, \$2,375.12.

As your Conference lay leader, I have two appeals to make. First, that the lay membership—men, women and young people—consider seriously the wisdom and blessing in a practice of a full life stewardship, including the habit of tithing.

Second, that our laity take a strong stand against the legalizing of the sale of spirituous liquors in Mississippi, and that they make it a matter of religious duty to go to the polls on July 10 and make the Methodist vote one hundred per cent against any further weakening of our prohibition law. May God help us as a Christian people to refrain from putting our endorsement on a traffic that we know to be a curse to young and old, an enemy of noble politics, of business, of society and of the home.

J. M. SULLIVAN.

COLUMBUS DISTRICT ENDORSES MEMORIAL TO GENERAL CONFERENCE

Dear Brother Editor: At the meeting at Starkville, Miss., of the Ministerial Association, Columbus District, North Mississippi Conference, April 10, 1934, a resolution was voted unanimously to endorse a memorial fund in our Annual Conference Minute Book, page 49, number 3, presented by Dr. V. C. Curtis. Through this memorial we request that proper legislation be enacted to give the quarterly conferences the right to raise or lower the apportionment handed down by the General and Annual Conferences. That all the delegates to our General Conference from the territory served by our paper may read it, the memorial is given in full:

"Resolved, that we memorialize the General Conference which is to meet in Jackson, Miss., in April, 1934, to enact the necessary legislation to confer upon the quarterly conferences the right to either raise or reduce the apportionment sent down to them by the General and Annual Conferences."

We recommend concurrence.

Signed: J. A. GEORGE,
E. B. SHARP.

As acting secretary of the Ministerial Association, I was requested to inform the delegates of the North Mississippi Conference of our vote and to send a copy of the proceedings to the New Orleans Christian Advocate for publication. We urgently request honest, prayerful consideration of the memorial by all delegates who read the Advocate and cast your vote accordingly.

W. M. LANGLEY, President.
R. B. HOLLINGSWORTH, Sec.
J. B. BURNS, Acting Sec.

The following missionaries, now on furlough, are studying at Scarritt College: Misses Julia Wasson, Nell Drake, and Lillian Knobles, all of China; Miss Clude Varn, of Brazil. Miss Mary Lou White, of Cuba, is expected to enter Scarritt this spring. She is now completing a semester's work at Washington University, Washington, D. C.

LOUISIANA CONFERENCE YOUNG PEOPLE

Conference President Discusses Theme

The theme of the Young People's Assembly, "Dare We Be Christians?" has already caused considerable discussion and thought. Mr. Ernest Mickal, of New Orleans, Conference Young Peoples President, expressed



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Mother took this medicine before and after the babies came. It gave her more strength and energy when she was nervous and rundown . . . kept her on the job all through the change. No wonder she recommends it.

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Send your name and address to Gore Products Company, 824 Perdido St., New Orleans, La., and we will mail you a regular \$1.00 bottle of H. F. Foot Remedy on free trial.

You don't send us any money or pay the postman any money. We trust you absolutely. After H. F. Foot Remedy has given you relief, send us \$1.00. If it doesn't give you relief, return the bottle to us and you owe us nothing.

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his thoughts of it in a recent letter thus:

"We have a beautiful and a most challenging theme for our Assembly this year in 'Dare We Be Christians?' We have put up two posters in our League room at St. Mark's. Each contains one of the themes of the two Assemblies. I have often sat and looked at the poster containing the words: 'Dare We Be Christians?' and I have always felt that there was a definite and forceful challenge being hurled at me. And I became impatient for the time of Assembly, hoping to find many helps in solving the question, 'Dare I Be a Christian?'"

The Assembly Hymn is, "Are Ye Able, Said the Master," to be found in the new Hymnal for American youth. Local departments are asked to learn the hymn before Assembly if possible. Vesper and morning watch services will be centered around the theme and the Assembly Hymn.

Christian Adventure Assembly Program Announced

A full program of handicraft, music, dramatics, recreation, classes on many subjects, and inspiring devotional services has been announced by Rev. Jolly Harper and Miss Anna Pharr Turner, dean and business manager respectively of the 1934 Christian Adventure Assembly to be held at Mansfield, June 12-18.

The handicraft, music, and dramatics, which will be features of the afternoon activities, will be led by experts in each of the fields. Among the leaders are Rev. Angie Smith, Jr., Mr. James V. Reid, Mrs. Guy Nesom, Mrs. R. A. Nowell, Edwin Dantin, and Beverly Cooper.

There will be a different recreational feature each night, including a party, a banquet, stunt-night, and other specialties, besides the regular daily recreation. Rev. Carl Lueg is recreation director, assisted by Miss Thera Stovall.

Each delegate will attend two classes daily. There are eight classes from which to choose. They are:

- First Period
1. "Jesus and His Relations with Other People," Rev. Guy Hicks.
 2. "The Story of Amos," Jack Midyett.
 3. "Our Neighbors in China," Clare Steel.
 4. "World Peace," A. M. Serex.
- Second Period
1. "Materials of Worship," Hazel Lea Nowell.
 2. "What Alcohol Does to Us," Rev. A. C. Lawton.
 3. "The Church," Rev. James Harris.
 4. "Our Book Friends," Elizabeth Stinson.

It is hoped that morning watch and vesper services will greatly aid intermediates in attaining a vital relationship with Jesus Christ. These services will be characterized by emotion rather than emotionalism.

Meals in the large dining hall will likely be among the most popular of the days' activities. Songs, stunts, and yells make the meals real fun, besides aiding in the digestion.

Ages for the Intermediate Assembly are 12 to 16 inclusive. Expenses are \$11.00, which covers room, board, registration, books, and supplies.

Rev. Jolly B. Harper, 1110 Louisiana Ave., New Orleans, is dean of the Assembly, and Miss Anna Pharr Turner, 2639 Greenwood Road, Shreveport, is business manager. Further information can be obtained from them or from Lydel Sims, Natchitoches, La.

MILLSAPS MURRAH MEMORIAL

The approach of the quadrennial General Conference of the Southern Methodist Church here with its gathering of prominent and distinguished clergymen and educators recalls at Millsaps College the life of her first president, afterwards bishop in the Methodist Church, Bishop William B. Murrah, the ninth anniversary of whose death was remembered in March.

Although bishop, preacher, advisor, head of many important Conferences in Southern Methodism, Bishop Murrah's most important work was during the eighteen years of his presidency of Millsaps College, in the opinion of the late Dr. A. F. Watkins, president of the college after Bishop Murrah's election to the episcopacy. Dr. D. M. Key, now president of Millsaps, recalls that Dr. Watkins said of Bishop Murrah after his death: "To the work of organizing, administering, and upbuilding this greatest educational enterprise of the Methodists of Mississippi he now addressed himself and during the next eighteen years did what may be fairly described as the greatest work of his life."

Together with the portraits of Bishop Charles B. Galloway and Major R. W. Millsaps, the portrait of Bishop Murrah hangs in the college chapel today, reminding students of the triumvirate of men who were largely instrumental in launching the college back in the '90s, when Methodists in Mississippi conceived the plans of a college here in the state where the youth of the state "might receive a Christian education," including high standards and a low cost.

JUNALUSKA SUMMER SCHOOL

Beginning June 8 and continuing through July 23, 1934, the Junaluska Summer School and the Junaluska School of Religion, affiliated with Duke University and the General Board of Christian Education, will conduct their regular summer courses at Lake Junaluska, N. C. These are both accredited schools, and under the leadership of Dr. Paul N. Garber, of Duke University, assisted by a staff of outstanding teachers, offer an unusual opportunity for summer study. The reduction in expenses for these schools, made possible by economic conditions, should enable everyone desiring additional study to take advantage of these summer courses. Further information will be furnished by Dr. Paul N. Garber, Duke University, Durham, N. C., or James Atkins, Jr., Lake Junaluska, N. C.

Thanking you, and with all good wishes, I am,

Very sincerely yours,
JAS. ATKINS, JR.

WE NEED THE BIBLE

By Charles G. Trumbull, Litt.D.

Men need life. Therefore men need the Bible. It is the only book this world has ever had that brings spiritual and eternal life to men; and it is the only book that is itself living—alive; "For the Word of God is living, and active." "The word of God . . . liveth and abideth forever."

Men need a book like this, and they could not write it for themselves; so God provided it, and "holy men of God spake as they were moved by the Holy Ghost."

Men, today, are working busily at reorganizing the world, re-adjusting human society, doing everything in their power for the recovery of normal and prosperous economic conditions. It is right that they should; and all hearts are hoping for a lifting of the heavy burdens that are bearing humanity down. But, in the midst of these earnest and sincere efforts, let us remember that we have a book that shows the way of deliverance.

In fear and distress, men have been asking, "What shall we eat?" or, "What shall we drink?" or, "Where-withal shall we be clothed?" These questions are not new; the Lord Jesus quoted them from men in the Sermon on the Mount. And he gave the answer: "Your Heavenly Father knoweth that ye have need of all these things," he said; and he continued: "But seek ye first the kingdom of God, and his righteousness;

and all these things shall be added unto you."

The Bible is the only book that tells us just how we may seek first God's kingdom and his righteousness. It is the all-sufficient way—the sure and infallible way. Everyone who reads the Bible with open heart and mind can say as did a man who lived some three thousand years ago: "Thy word is a lamp unto my feet, and a light unto my path."

It shows the only way of salvation; the only way to life; the only way of safe guidance; the only way of real strength; the only way of true comfort.

It reveals what men could never discover for themselves.

It is written that "ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

Do You Have Headaches?
Take CAPUDINE
Ease the Pain Promptly

It is a well balanced Prescription of several ingredients so proportioned that it brings quickest relief.

Capudine is liquid—already dissolved—easy on the stomach and is assimilated at once thereby producing quickest relief.

Good for cold aches, back aches and muscle aches and pains also.

10c, 30c, and 60c at drug stores.

Do you lack PEP?

Are you all in, tired and run down?

**WINTERSMITH'S
TONIC**
Will rid you of
MALARIA

and build you up. Used for 65 years for Chills, Fever, Malaria and

A General Tonic

50c and \$1.00 At All Druggists

How Black-Draught
Brings Relief of
Constipation Upsets

"When I get bilious, I have dull, heavy headache and dizziness," writes Mr. Lem Woodall, of Holcomb, Mo. "In the morning, when I get up, my feet feel heavy and I feel tired before I do my work. I know it is time for me to take a few doses of the old reliable family medicine, Thedford's Black-Draught. It cleanses my system. The next day after taking Black-Draught, I feel good. I don't have to wait a week to feel better." . . . When you get bilious, or upset by constipation, take purely vegetable Black-Draught for prompt, refreshing relief. 25c a package.

Alay Pimpily Skin
Help nature clear up the blotches and make your skin lovelier the safe easy way—use bland, effective

Resinol

When answering advertisements mention this paper. Thus you will aid us in securing more advertising patronage.

MISSISSIPPI WOMAN'S MISSION-ARY SOCIETY NEWS

Miss Henen Edge, secretary of Alcorn County Zone, makes the following report: The first quarterly zone meeting was held at Gaines Chapel, March 29. Five of the eight auxiliaries were represented. Mrs. A. C. McCorkle gave a report on the Annual Conference held at Okolona and made us glad to know that North Mississippi Conference ranks first in Mission and Bible Study. Different departments of work were well presented by different speakers, including Octagon Soap Coupon Campaign. The Bell Bennett Circle, of Corinth, gave a playlet. The next meeting will be held at Corinth.

We have closed our first quarter's work with splendid reports from each officer, paid our pledge in full. Interesting news items from the Missionary Bulletin are given at the monthly business meetings. We have entered the second quarter with promise and success.

MRS. GEO. H. PECH, Supt. of Pub. of W. M. S., Elizabeth, La.

Will Miss Ruth Hunter let us know what auxiliary observed such a unique birthday party? About forty members were present. A beautiful poem:

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HEADACHES
Yield Quicker
To This RELIABLE
"Balanced Prescription"

It's bad enough to have a headache, it's worse to take chances with unbalanced UNSAFE imitations which may upset your stomach and leave a "Heart-Shocking" after-effect. STANBACK, the ONE "Balanced Prescription," contains exactly the proper amount of each pain-relieving agent to insure both SPEEDY and RELIABLE relief. STANBACK also gives quickest relief from Neuralgia, periodic and muscular aches and pains due to inorganic causes. Ask for STANBACK and for your PROTECTION, make sure you get STANBACK.—10c.—Adv.

EYES TIRED? Relieve the fatigue safely and painlessly with a few drops of Dickey's Old Reliable Eye Wash. Drug stores or by mail 25c.
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SALESMEN WANTED. For one of the oldest and largest Monument Concerns in the South. Spare time. No experience necessary. Write today. **ROBERTS MARBLE COMPANY, Dept. R, BALL GROUND, GA.**

STOP ITCHING
Heal soreness. Quick, pleasant relief. RU-BON will heal every spot Athletes Foot, Eczema, Ivy Poison, Burns, Chafing, Hives or Rash, Dandruff, Infants Tetter, Psoriasis. RU-BON antiseptics and heals. 20c, \$1, \$2. Ointment for Piles or Itching Piles 50c. Your druggist, or tell your trouble, send \$1 for trial; if not pleased you get your money back.
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Now You Can Wear
FALSE TEETH
With Real Comfort

FASTEETH, a new, pleasant powder, keeps teeth firmly set. Deodorizes. No gummy, gooey, pasty taste or feeling. To eat and laugh in comfort just sprinkle a little FASTEETH on your plates. Get it today at all good drug stores.

End Rheumatic Pain With
This Lemon Juice Recipe

Within 48 hours usually and often overnight, pains of rheumatism, or neuritis leave, soreness, too, swollen joints limber up. What glorious, blessed relief! Get a package of the REV PRESCRIPTION. Mix it at home with a quart of water, add juice of 4 lemons. A tablespoonful two times a day is all you need. In a few days if you're not overjoyed with its benefit your money will be returned. Try it, prove it without risk. For sale, recommended and guaranteed by all leading druggists. Any druggist will get it for you, if not write to Homix, Inc., 54 W. Illinois, Chicago, Ill.

"Birthday Greeting," by Mrs. Everett, was read by Mrs. Matthews, after which Mrs. Bennett read from a paper published in 1902 an account of a missionary meeting held in the home of Mrs. W. L. Addington, 32 years ago—there were several ladies present who attended that gathering—the roll of the months was called and as each responded in which her birthday occurred she was ushered into the dining-room, where a lovely plate lunch was served. A most laughable "kitchen band" and amusing games lent much merriment. A large birthday cake bearing only three candles excited our curiosity until Miss Emma Addington arose and told in well chosen words that these candles represented the two living ex-presidents and the present president; and on behalf of the Society presented to Mesdames Barry and Addington and Miss Eliza McFarland a beautiful token of appreciation of their services. The birthday offering amounted to \$31.00.

CORRESPONDENCE

Dear Dr. Raulins: Since the close of our Annual Conference, I have been keeping my ear to the ground in an attempt to try and gather what the preachers and the people really want us to do when we get to Jackson.

I have started two or three times to give you my platform, but each time, before I have completed it, it had already become so tame and antiquated, that I have torn it up, and from the rumblings I now hear I think I will be doing well if I can organize a little band of conservatives and keep them from abolishing the General Conference and putting the bishops and presiding elders on circuits and missions.

MARTIN HEBERT.

West Monroe, La.

SOUTHERN GROUP VICKSBURG DISTRICT

The "Pastors' Group" for the southern part of the Vicksburg District convened in Jefferson Street Methodist Church, Natchez, Miss., April 10, at 10:00 a.m.; Rev. E. A. King in the chair.

Rev. C. Norman Guice, pastor at Atkins, Ark., who is conducting a revival meeting for Rev. W. M. Sullivan, met with us and added greatly to our meeting. Zone No. 4 of the Woman's Missionary Society met at the same time; with Brother Sullivan conducting the devotionals for both groups.

At 11:00 o'clock Brother Guice preached a stirring sermon to the united groups.

Revs. F. J. Jones, T. B. Cottrell, G. P. McKeown, W. M. Sullivan, J. L. Sells, and E. J. Coker discussed respectively the following subjects:

"Should every church have special annual revival meetings?"

"The need of training the membership of the church, both before and after reception."

"How better to train our membership."

"How to utilize 'Decision Day' in the church school."

"The need of and best method of pastoral visiting."

"The need of, or the advantage of, inter-member visiting."

The entire group offered helpful suggestions in regard to the various topics discussed.

The next meeting will be with Brother Jones, at Washington, June 12.

T. B. COTTRELL, Secretary.

TO STUDY THE DISTRICT PROGRAM AT MOUNT SEQUOYAH

Fayetteville, Ark., July 3-17, 1934

During the last three years marked progress has been made in developing a district program of Christian education. A number of districts have secured a full district staff, and gratifying results are being reported to the General Board of Christian Education.

The plans for Mount Sequoyah call

for a further study along this line in the course "Christian Education in the District," under the leadership of Rev. O. W. Moerner, director of the Division of Administration. It is expected that a number of presiding elders and district directors will be present. This will make it possible for all to study their several duties and relationships.

Plans are being made to try to secure at least one presiding elder and his full staff from each Conference. This would enable the staff to work on its own district program for next year. The helpful discussions should be most profitable in the development of plans that might be carried on through a period of three or four years.

District officers who are especially interested in plans for the course may write to Rev. O. W. Moerner, Nashville, Tenn. For catalog giving full information about other courses address the Division of Leadership Training, 810 Broadway, Nashville, Tenn.

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

RESOLUTIONS

Whereas on Feb. 2, 1934, God in his infinite wisdom, called from this earthly life our sister, MRS. ALMA PITTMAN ABNEY; and whereas Mrs. Abney was a faithful member of our Montrose Methodist Church and of our Woman's Missionary Society, and we have suffered a great loss in her passing; be it hereby resolved by the Woman's Missionary Society:

First—That we rejoice in the memory of her consecrated life, her faith, courage, love, and cheerfulness;

Second—That we realize and appreciate the fact that our lives have been influenced for good and our love and loyalty for God and his kingdom deepened through our contact with her;

Third—That we extend our sincere and heart-felt sympathy to her sorrowing loved ones, commending them to our Heavenly Father, who doeth all things well, and to her loving Savior whose hand will guide, strengthen, comfort, and sustain them; and

Fourth—That this resolution be written upon the minutes of our society, that a copy be sent to the family of our beloved sister, and that a copy be furnished the Jasper County News and the Christian Advocate for publication.

Signed by the committee: Mrs. H. B. McCluer, Mrs. Geo. H. Jones, Mrs. E. E. Carleton.

RESOLUTIONS

For that "City not made with hands eternal in the Heavens" to a place prepared for them, the sweet spirits of Mr. Joyner and Mr. Sam Robertson, took their flight.

The Methodist Church has suffered a great loss, for Mr. Joyner and Mr. Robertson were Christians, indeed, with talents each of which was dedicated to the work of the Master. They each were a veritable reservoir of

power, mental and spiritual; and with humility of heart each expressed himself in simple sincerity, lavishing honors on others, esteeming their talents greater than his own and inspiring all to higher and nobler efforts in His name. Therefore be it

Resolved, That the quarterly conference of the Pelican charge, Louisiana Conference, where they so faithfully served, accord the greatest eulogy by asking God for a double portion of His Spirit.

That we extend to the families bereaved our understanding sympathy. That a copy of these resolutions be published in the New Orleans Christian Advocate, and a copy be spread in the minutes of our quarterly conference.

Signed: MRS. W. C. McDONALD.

Phone, MAin 2838

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DO WE NEED MORE BISHOPS?

(Continued from page 3)

is necessary, but if it is necessary I do believe in making the investment, and I cannot refrain from saying that even if it would cost a little extra money to do the work of the Kingdom of God we had better spend it. Jesus had but one idea in the relation of the Kingdom of God to money, and that was: money was subject to the Kingdom of God, and not the Kingdom of God to money; money was the servant and not the master. Study the incident when He sent out the Seventy without scrip or purse. He knew that when a service was rendered to the people they would make the proper return. When Mary broke the alabaster box of precious ointment over His head it represented a lot of money—the savings of a lifetime. There was one man who saw this great act who took the short view, and even worse than that, and said that it cost too much. The short view is not only wrong as to the future, but as to the present. It is wrong in principle. Jesus said that this sacrifice of Mary, which one had termed extravagance, was right now, and its rightness and its great moral quality would increase throughout the years. Whenever it was mentioned in the future it would be a memorial and a source of inspiration. That money might have bought bread right then, but the sacrifice had a spiritual value which inspired the children of God throughout the years to buy ten thousand times ten thousand that amount of bread for the poor. Economy in itself is not of great enough necessity or value to be substituted for the continuance, progress and future expansion of the Kingdom of God. Give us tall, strong men as our leaders, and give us enough of them, and we will make such an advance in this coming quadrennium that men will rise up and call us blessed.

San Francisco, Calif.

DR. W. W. HOLMES SEES GENERAL CONFERENCE THIS WAY

I think the free and open discussion in the columns of our church papers prior to the meeting of our General Conference are calculated to do much more good than harm. Discussion is a better omen for church progress than is silence.

It at least shows that some of our people are thinking, and it also indicates what they are thinking about concerning the church. Thinking, however, is not confined to those who air their views in the church press. The reader thinks, and because of such discussions as we have he is enabled to think more clearly and intelligently.

As a delegate to the General Conference, I have very deeply appreciated the thoughtful and suggestive articles in which certain General Conference legislation was proposed. There is always wisdom in council. I have not agreed fully with any writer, but I am deeply indebted to all for some new angle on needed legislation.

As a delegate to the General Conference, there are two or three general principles to which I want to give strict adherence. On all proposed new legislation, and on debatable questions I want to keep an open mind until all the facts are in. I covet conference with and suggestions from the most thoughtful and the most spiritual. All the delegates, I am sure, will go to the General Conference with some rather clear ideas touching certain proposed legislation. I was not elected on a "platform." I haven't any "pet measures" which by propaganda or scheming method I would have enacted into law; however, I think I would be a very poor representative of a great Conference and would be unworthy the name of a delegate if I had not already given some thought at least to matters which have been freely discussed in our church press.

I am opposed to the limited term Episcopacy.

While I think we need one or two new bishops, I would be opposed to electing any on the "limited term." Better abolish the Episcopacy outright than to tamper with it until it is destroyed. It is my honest judgment that if the Episcopacy is not as effective as it might be the blame lies more largely with the "criticising clergy" than with the bishops themselves.

I favor increasing the size of the presiding elder's district, and requiring him to hold two conferences a year instead of four. I do not think the presiding elder should be continued in office indefinitely, however efficient he may be in that office. It might be well to increase his term of office from four to six years; but whatever the length of the term, at the end of it he should become ineligible for longer service as a presiding elder until he had served some years under another appointment.

I would give very serious consideration to restoring time limit to the pastorate. Our present

system will bring inevitably a conflict between itineracy and the settled pastorate.

I think clergy rights for women in our itinerant system would not be practical.

I think the proposed Financial Plan has many good points and is worthy of the most careful consideration. Unless corrected and amended, I see this danger: the weakening of Annual Conference autonomy and local church initiative.

I think we can find a better method, and one that is more democratic, in the election of our church officials and in the election of lay delegates to our Conferences. In some cases the laymen haven't much of a say, and in other cases they do not know what to say (vote)—they do not know each other.

I believe strongly in the brotherhood of our ministry, and would favor any practical method for a fair compensation for service rendered—any practical method where each would share with all. Our superannuated preachers should never lack the necessities of life.

There will be other matters up for consideration at our General Conference, concerning which I have given thought, but it is not the purpose of this article to survey the probable items that will come before the Conference. I have mentioned only a few.

As a delegate to the General Conference, there is another principle to which I want to give strict adherence: Not to get lost in the maze of small matters. I want to put first things first.

While the machinery of our church may need some slight repairs and some lubrication at places, what it most needs is dynamics. If we can get the coal in the furnace, and get up enough steam for driving power, the church is going forward.

There is another principle to which I want to adhere: Not to cripple the efficiency of our church by resorting to false economy. We can curtail and skimp and economize in the work of the church until we lose respect for it. It will lose its challenge to us and will no longer have an appeal to the heroic and sacrificial. The need is too great for us to fall short of our very best. The church of Christ shall not fail. We have orders from the Great Head of the Church to go forward. As far as my say goes there will be no spirit of defeatism in this Conference. Forward with Christ. Onward to victory. We can not—we must not—disappoint our Lord by withholding His gospel from a needy and lost world.

New Orleans, La.

Have You Done Your Part?

The three patronizing Conferences of the Advocate at their late sessions unanimously set aside March and April as a period during which time at least one week was to be devoted to securing renewals and new subscriptions to the Conference Organ.

With but a few days remaining only a small number of our charges have reported the results of their efforts, and for fear that most of our pastors for one reason or another have not as yet found time to devote to this task, we are extending the campaign until every charge has been heard from.

The Advocate is now selling for \$1.00 per year, the lowest it has been in its long and interesting history. In reducing the annual subscription price by one-third, the Publishing Committee emphasized the fact that this reduction must result in a largely increased subscription list or the paper will suffer severely as a result of the cut.

Ten thousand paid subscriptions will insure the future of the Advocate and make it possible to return to the original 16-page form. With a combined membership of 210,000, and every pastor doing his part, this should prove to be an easy task.

IT CAN BE DONE !

IT MUST BE DONE !

IT WILL BE DONE !

ADVOCATE THE ADVOCATE

Christian Advocate

NEW ORLEANS

Vol. 81—No. 17. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 4076. Published every Thursday, at 512 Camp St., New Orleans, La., by the Publishing Committee of the Methodist Episcopal Church, South. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918

D. B. RAULINS, M.A., D.D., Editor

NEW ORLEANS, LA., THURSDAY, MAY 3, 1934.

C. MILTON CHALMERS, Manager

EDITORIAL OBSERVATIONS

GENERAL CONFERENCE GETS UNDER WAY

Great Issues Command Delegates from Forty-eight Annual Conferences. Duren, Leggett, and Woolard Nominated to Judicial Council. Bishop Cannon, Jr. Acquitted. To Fight Superannuation.

At Jackson, Miss., last Thursday, April 26, the Twenty-Second General Conference of our Church got under way. After a devotional service conducted by Bishop Warren A. Candler, senior member of the College of Bishops, the Episcopal Address, in a number of features, a statesmanlike document, was read by Bishop John M. Moore. This address was signed by all the bishops, Bishop Collins Denny alone making a reservation and that upon the matter of unification.

Shortly after the delivery of the Episcopal Address the committees of the General Conference were organized and the work of the Conference begun.

Among the high lights of the session thus far is the movement for a term for bishops rather than life tenure. This movement is being led by Dr. Geo. C. French, pastor of Tyler Street Church, Dallas, Texas; and Dr. W. P. King, editor of the Nashville Christian Advocate. Closely following this item, in interest, is the question as to whether any bishops should be elected this Conference, if so, how many and WHO?

Other items of interest are the proposed change in the financial system, clergy rights for women, expansion of presiding elders' districts and further consolidation of boards with further unification of the work of the Church.

During the quadrennium closing we have lost, by death, two bishops, W. B. Beauchamp and W. F. McMurry. The retirement age will remove three more, W. A. Candler, H. M. DuBose, and Collins Denny; a total of five. In all probability two or three new bishops will be elected. Among those mentioned as prospects are Dr. Ivan Lee Holt, pastor St. Johns, St. Louis; Dr. T. D. Ellis, secretary of the General Board of Church Extension; Dr. Forney Hutchinson, pastor Mt. Vernon Church, Washington, D. C.; Dr. J. N. R. Score, pastor St. Paul's, Houston, Texas; Dr. W. W. Peele, Charlotte, N. C.; and Dr. J. Lloyd Decell, pastor Galloway Memorial Church, Jackson, Miss. and pastor-host of the General Conference.

Among those nominated by the bishops to the newly adopted Judicial Council are Dr. W. L. Duren, presiding elder of the New Orleans District; Judge H. H. White,

Alexandria, La.; Rev. W. W. Woolard, pastor, Ripley, Miss., and Dr. J. T. Leggett, presiding elder Hattiesburg District.

The full quota of the regular delegates of the Louisiana, Mississippi, and North Mississippi Conferences are in attendance. Many visitors from various sections of the country will be in attendance for a part of the session.

Attracting the greatest popular attention of the entire Conference was the acquittal of Bishop James Cannon, Jr., of charges of violation of the Corrupt Practices Act in the campaign against Alfred E. Smith for president in 1928. Bishop Cannon arrived Sunday in Jackson, and announced that he would resist any attempt to superannuate him at this session of the Conference.

* * *

GENERAL CONFERENCE, our eyes are upon you. We are honored by your coming, but we shall be much more honored, we trust, by the way you face the issues with which you must deal and the roads you point out for our feet as we turn from the TWENTY-SECOND GENERAL CONFERENCE.

The Methodist pioneers of this section and others will be watching from their places in the nearby spirit land. Don't forget them. Preserve for us the direction and momentum of their lives.

Our prayers will be ascending for you. We have sent you to a great task at a critical time. We can do no less than pray for you. We pray that you may have a calm spirit, clear vision and a quickened impulse, that you may be able to read all issues aright and act accordingly.

We feel that this Conference should be marked by constructive enterprise and daring advance. Remember that our Church is bigger than all its issues, and that each issue should be seen and weighed in its relationship to the whole Church.

We are interested as to what you will do about the episcopacy. The Church is greater than the bishops, but they have power to cripple and delay it, or greatly to augment its force and accelerate its divine momentum. You may establish a time limit or set other hedges about the office, but these will not completely solve the problem.

You may conclude to elect more bishops. If so here is where you will find one of your greatest openings. It is the kind and caliber of men you elect to this office that count for most. A weak man will hardly be strong for four or eight years, or a lifetime. You make the bishops. Make good ones.

What you do about presiding elders and their districts should be done in the

best light of all the facts and factors. Both bishops and presiding elders should lend you their heartiest and friendliest support in your attempts in this matter.

We do not have to ask you to give to the women your deepest courtesy and consideration. They have abundantly earned this at your hands. But we hope you will not decide to grant them clerical rights. We do not understand just why women seem to feel that the stations of man and the level of his effort are something to be grasped at. Being a woman and doing the work for which she is especially fitted will achieve triumphs in comparison with which clergy rights will appear insignificant.

Further consolidation of boards and simplification of organization for the sake of economy and efficiency will be worthy of statesmanlike consideration and action. But for the Church's sake keep both of those matters in mind—economy and efficiency. For in dealing with church economy you are compelled to consider certain factors not involved in the marts of trade and you are not to cut your legislation by that pattern. Don't forget the purpose of the Church and the scope of the Kingdom. And remember that while financial plans will help and are important, the pastor and the people are still the chief factors here.

We are very anxious for you to send us back to our tasks with a better method and a bigger message. And of the two the latter is a matter of major concern.

You are not handicapped now by factional and frictional issues, such as "Higher Criticism" and "Fundamentalism versus Modernism." Even the echoes of these battles can hardly be heard as you face a war the booming of whose improved artillery roars along the wide front of our day. Those discussions had their value. Through them we have come to more vital and sobering realities. Do not send us into the greater fight crippled and limping, making overtures to the enemy. But send us with the best equipment and the bravest spirit.

"Lead on, O King Eternal." "Greater into battle see our banners go."

* * *

WHAT SHALL IT PROFIT?

After eighteen months of hiding and running, Samuel Insull, product of a system that has convincingly advertised its criminal failures, turns again home. A man without a country and a king without a throne.

Yes, he is an old man. He is beyond the three-score and ten point by several years. But with him there seems to be little of the virtue of old age and little deserving of the honor we are taught to give

(Continued on page 8)

A MILLION CHRISTIAN CRUSADES

By Harry Earl Woolever

(World Methodist Press)

The hope of the nation is in its praying rather than its fighting or laboring ranks. When Mr. William Green, President of the American Federation of Labor, said: "I am convinced that a spiritual recovery is more essential now for America than is an industrial recovery," the plumb line had found center in the United States. Mr. Green is regarded by many as the most influential man in the industrial world today. He has done more to put men back into industry and employment than any other individual. He knows as none other the number and needs of those out of employment because of the industrial depression. Yet it is he who says the most basic need is a spiritual recovery!

Secretary of Commerce, Daniel C. Roper, is of similar opinion, only he stated it from another viewpoint. He said: "I have come to the conclusion that there will be no permanent economic recovery until there has been a religious renewal in the United States which will provide a foundation upon which to build the new industrial order." Every citizen who has kept at all informed as to the sad experience the government has had in recent years because of the lack of integrity and character on the part of many entrusted with the functions of public service agrees with Secretary Roper. Perhaps the Chief Surgeon who attends President Roosevelt at the Georgia Warm Springs Foundation stated the conviction of millions of scientific and professional men when he said: "Unless we build character in America at once, America is lost."

The Christian Crusade

These seeds of suggestion, coming from such men, fell upon fruitful soil. Spurred on by conclusions so authoritative and finding the churches lacking in dynamic and soul-stirring and vitalizing activities, forty professional men—as patriotic as any who ever wore a uniform—united on January 1, of this year, in a League of Prayer. Their own needs spurred them to earnestness. These men had no idea of doing other than praying for each other and the general good, and studying simultaneously the same Scriptural reference each day, plus putting their Christian convictions to work. They signed a covenant to this effect. Their pledge to each other said that at least once a week each would try to draw someone else nearer to God. This was simply disciplining for our Leader.

The last condition of the pledge was the most difficult of the three and yet when started it was the most enthusing and helpful, both objectively and subjectively. The one acting as ambassador for Christ as well as the one to whom the imperial invitation was given felt the uplift of the new glow of life. This portion of the covenant proved the undoing of the closed circle of forty men. When those in the original group won others to Christ they at once had to accept the new recruits as members of the circle of prayer or leave them without the help and warmth of a praying group. Of course the first alternative was chosen and those approached were taken into the League as each signed the covenant. The number grew rapidly and soon there was a veritable Christian Crusade as well as a League of Prayer. The latter had given rise to the former. Today, in a period of a few weeks, the number estimated to have signed the covenant is approaching 100,000. Only those are definitely known who have sent in their signatures to the headquarters provided in the National Press Building in Washington, D. C., where the names are recorded by communities in what the Cru-

saders call "The Great Book of the League of Prayer."

Where It Happened

The first city where the leaven broke through in a general way was Elmira, N. Y. There the ministers learning of it had covenant cards printed and presented the Crusade to their churches. Large numbers signed. The pastor of First Methodist Episcopal Church, Cortland, N. Y., sent in a list of 235. He was the first pastor to send in over two hundred names to be enrolled. Ten business and professional men of Tampa, Fla., signed and sent for a thousand more of the covenant cards to use among their associates, and asked if their wives might also sign. Of course the reply was, yes. Already thousands of women, from national leaders to kitchen maids, had signed. Other churches then followed with large enrollments, such as Central Church, Wilkes-Barre, Pa., and First Church, Charleston, W. Va. Bermuda's Mid-Ocean Club was heard from through a member desiring a quantity of cards. Other requests came from Daytona Beach, Fla., Los Angeles, Calif., and Fargo, S. D. Granges, lodges, and patriotic societies took up the work. A letter has just been received from a member of the House of Representatives of Kentucky on the official stationery of that legislative body. It bears the names of fourteen who have taken the covenant. These were not the first signatures from a legislative chamber. On one of the Covenant Cards four men placed their signatures as there were no other cards available at the time. They signed in this order: Frederick B. Fisher, of Ann Arbor, Mich., former Bishop in India of the Methodist Episcopal Church; Ernest H. Brown, Major and Superintendent of Police for the District of Columbia; United States Senator Arthur Capper, former Governor of Kansas, a published of dailies and weeklies, and for the past fifteen years a Senator; Assistant Secretary of Agriculture in the Hoover Administration, the Hon. Renick W. Dunlap. The next to sign a card was a Pullman porter, followed immediately by Dr. John P. Sala, leading Disciples minister in Buffalo. Twenty prominent women in Evanston, Ill., signed a typed copy of the covenant and then asked for a quantity of the cards that they might take them to the homes of that academic city on the shores of Lake Michigan.

God's Hand Is Seen

The spread of this Christian Crusade goes on. A group of men in Cincinnati, who had never seen any of the original forty, requested the privilege of sending the story of it to every daily paper in the world published in English. A copy of this story has been sent to the devout and praying wife of Chiang Kai-Shek, with a request to translate it into Chinese and send it to the papers of that great nation. It has been sent to Germany and England, New Zealand, and South Africa. All of this has been done by those who have signed the Covenant of the Christian Crusade, of their own volition. As each signs he becomes as much a responsible Crusader on quest to make the world Christian as is any other.

There are no salaried officers, no expenses except those for office, postage, printing, and the care of correspondence. Everything received goes to further the evangelization of men and women. The Crusade goes forward in the faith that those interested will send in their gifts as they are able, to make possible the furtherance of the task He has set for men. Only One is exalted and to Him tens of thousands each month are turning in a renewed dedication of life and attention to prayer and Scripture meditation. The Crusade is a joining of old and seasoned Christians with new disciples to carry the principles of Christ into every walk and activity of life.

A Christian Crusade Guide has been prepared by devoted university professors, editors, students,

and business and professional Crusade who want to be of help. These give the daily Scripture readings which are being used by the individuals of various denominations, colors, and languages, in several different countries. One of the early covenanters was a professor in a Roman Catholic University who was born in Portugal and now lives in America. At the time he signed he was in the office of the writer, where were also a Russian Jew jurist; a noted traveler and writer, the son of the Bishop of Ripton, who was Queen Victoria's preacher; a professor of an American University; and the representative in the United States of Manchukuo. Everyone but the Manchukuo envoy took the covenant of the Christian Crusade, the Russian jurist asking for religious reasons to be allowed to take the reading and the Bible home with him, with the assurance that he would read the Easter and ascension period lessons and pray with the rest.

Man does not yet know what may be wrought by the united prayer of millions!

716 National Press Building, Washington, D. C.

CHRISTIAN EDUCATION—AFTER FOUR YEARS

By William F. Quillian

The facts concerning the organization of the General Board of Christian Education, the issuing of the charter, the selection of the staff and the foundation of general plans for the promotion of the unified program are common knowledge and have become history in the records of the church.

At the beginning of this quadrennium no promise was made that the budget of the united Board would be less than was that of the three old Boards. However, it was soon discovered that by the combination of officers and the elimination of overlapping the duplication approximately \$50,000 per annum would be saved to the church. The personnel of the Board Staff has been reduced by twenty-five, salaries have been twice reduced and other economies have been effected so that the General Board is now operating on a budget of \$180,000 per annum less than was that of the three old Boards the last year of the past quadrennium. An inherited debt of approximately \$46,000 has been paid and we will come to the close of the quadrennium without a deficit. The work of the Board has suffered greatly by reason of reduced income.

The Board has sought to move in close co-operation with the Council of Church Boards of Education, the Liberal Arts College Movement, the International Council of Religious Education, and other educational agencies throughout the nation. At the recent session held in St. Louis the Liberal Arts College Movement was merged with the Council of Church Boards of Education. The General Secretary has recently been requested to serve on a joint committee looking to the closer co-operation of all of the agencies in America that are interested in Christian education.

The Department of the Local Church

In the legislation covering the Department of the Local Church, provision was made for a Local Church Board of Christian Education. The Executive Secretaries of the Annual Conferences report that approximately 60% of the local churches have organized these Boards, and that 20% of them are definitely at work. In some Conferences the percentage is much higher than above indicated. At the present rate, every local church in Southern Methodism will have its Board of Christian Education within another quadrennium. The General and Conference Boards have also emphasized evangelism in the Church schools. In 1932, 80,051 Sunday school pupils united with the church and in 1933, 78,131, an average of 75%

of the total number received into the church. These figures show the possibilities of the Sunday school as an evangelistic agency.

The plan for the promotion of Children's Work was not radically changed by the new legislation. In 1928 there were 53 Vacation schools and in 1933, 1,216. The enrollment through this period has increased from 5,000 to 90,000.

The Young People's Work has been reorganized so that provision is made for a Young People's Division in every church. It includes all the young people of the church. The new legislation provides a well-rounded program for young people including Sunday school class activities, Epworth League meetings and various week-day activities. All of the values of the old Epworth League Assemblies have been conserved and expanded. In 1933 the attendance in these assemblies was approximately 4,500 greater than that for any previous year. The Young People's Union in the Presiding Elder's Districts has been reorganized to include all young people from the local churches of the area served by the union. The Conference Board and the Conference Young People's Organization have now the same plans and purposes in their work with young people. Our young people have accepted the plans and purposes of the new legislation with enthusiasm and whole-hearted co-operation.

Definite progress has been made in the Adult Division during the present quadrennium. At the beginning of the quadrennium there was no District or Conference organization through which adult work could be promoted, and there were only a few District Superintendents of Adult Work. At the beginning of 1934 there are 216 District Directors of Adult Work and 63 Associate District Directors. At the beginning of this quadrennium, the General Board faced the necessity of providing programs and activities for young adults coming out of the Young People's Division. It is the policy of the Department of the Local Church not to set up an adult program as such, but to mobilize the adults of the 30,000 organized classes of the local church school behind the program of the church itself.

The old Sunday School Board laid great emphasis on its training program, and this work was largely dependent upon financial support. In spite of reduced income, the training program of the new Board has almost equalled in volume that of any preceding quadrennium. The total number of Standard and Cokesbury credits for the quadrennium closing January 1, 1934, is 226,000. The training program has a permanent place in the life of the church and its results are indicated not so much by the number of credits awarded as by the change in the attitudes, the understanding and the loyal service of church workers throughout the connection. Under the old Boards there were five distinct standard training courses. Under the new there is one standard training curriculum leading to a Leadership Diploma on the basis of twelve units, and to a diploma in Christian education on the basis of thirty-six units. Under the old Boards there were two distinct training courses for young people; under the new Board the values in both of these courses have been continued in the Christian Culture course for young people. The Cokesbury Training course has been continued for the workers in the small churches.

The Home and Foreign Missionary Enterprise provides for an extension program in the neglected areas of the home conferences, for extension work in weak conferences, mainly in the West, for "Sunday school work on the foreign field," and for missionary education in the church schools throughout the connection. The funds for this work come mainly from the Fourth Sunday Offerings to missions in the Sunday schools and from pledges made by young people and paid in their Epworth League meetings. This is one

fund of the church which has practically held its own and has not been seriously affected by present economic conditions. It is a free-will offering, and is made as a result of information systematically provided through the literature of the Board. The Board of Missions uses some of these funds for its general work in addition to that which is used for Christian education on the foreign field. The Department of Christian Education at Paine College is also given some support out of these funds.

Under the leadership of Bishop Paul B. Kern and Rev. H. K. King definite progress in Christian education has been made in the Orient. Training Schools, Young People's Conferences and Institutes have been held. The work in Japan and Korea has been stimulated through the co-operation of Brother King with the Sunday school and Young People's Organization in the Korean Methodist Church and the Japan Methodist Church. Rev. S. A. Neblett, in Cuba; Drs. Parker, Ellis, and Carr, in Brazil; Rev. Juan Diaz, in Mexico, and Rev. H. E. Clements, on the border among the Mexican people, have been promoting Christian education in these countries. Thus the Sunday schools of our church are reaching out to the ends of the earth in the building of the Kingdom.

Department of Schools and Colleges

The Department of Schools and Colleges has given assistance to certain of the institutions of the church with reference to changes in policy and the promotion of their financial programs. A systematic plan of college visitation has been followed and in these visits attention has been given to conferences with students, life service and the relating of college students more definitely to local churches serving these college situations. Through the Wesley Foundation a similar service has been rendered Methodist students in state-supported and independent institutions. This department conducted college surveys in Georgia, Alabama, North Carolina, Texas, and Tennessee, and has co-operated in surveys in South Carolina, Kentucky, and Mississippi. The policy of the department favors fewer and stronger schools.

Through the periodicals of the Board emphasis is being laid upon College Day and the promotion of quarterly programs on Christian education in our schools and colleges. Each issue of Christian Education Magazine has featured certain of the conference schools and colleges as well as our connectional work. The Methodist Church-related Colleges have trained about 80% of the ministers who serve their churches. It is noteworthy that about 70% of the young people who attend Methodist colleges take an active interest in the local church when college days have been finished. The Methodist Episcopal Church, South, has invested in her universities and colleges approximately \$100,000,000. These institutions carry an indebtedness amounting to about 6% of their total assets. Every effort should be made to relieve our institutions of this handicap. The situation is critical and we believe that the General Conference will open the way for a larger support for our schools and colleges during the coming quadrennium.

An effort is being made to perfect the standard Departments of Religion in our four-year and junior colleges. A close relationship with the Department of Leadership Training is observed in working out these courses of study. During 1932 nearly 10,000 credits were issued by the Department of Leadership Training for courses offered in our colleges. During the past year the department has promoted twelve Pastors' Schools and co-operated in several Conference-wide Leadership Schools. About 2,000 preachers take these courses annually, and the credits issued usually run above 2,500. Fifteen State-wide Student Conferences with an average attendance of about one

hundred have been held during the past year. In harmony with the new legislation, the Department has co-operated with the Commission on Courses of Study for Young Preachers in working out a graded course of study for our conference undergraduates. Definite steps have been taken to correlate the work of the Correspondences Schools at Emory and Southern Methodist University. Our Schools of Theology at Southern Methodist University, Emory, and Duke are rendering excellent service in the training of our young preachers. The pastor of the future must come to his task with the best academic and theological training.

The Department issues the Christian Education Magazine which goes to about 12,000 of the leaders of the church. During the quadrennium four pamphlets have been issued covering Pastors' Schools, Wesley Foundation Work, College Day, and a statement concerning our schools and colleges.

Editorial Department

At the beginning of the current quadrennium the Editorial Department took over the periodicals of the Epworth League Board and the Sunday School Board. It opened the way for the colleges of the church to have direct access to the local church school. The number of periodicals was reduced to fourteen, the lowest of any church board of similar status. The cost has been correspondingly reduced. The production of the literature and the growth of the program of the local church have gone forward together with the result that definite progress has been made toward a unified curriculum of Christian Education for the Methodist Episcopal Church, South. The same relationship is carried out with the colleges and universities of the church. The Epworth Highroad is being sent to the libraries of our colleges and promotional material in behalf of the colleges is constantly flowing through the periodicals.

High points in the progress of the work are: the creation of the "CHURCH SCHOOL MAGAZINE;" the "EPWORTH HIGHROAD;" the publication of adult elective courses in the "ADULT STUDENT," an enterprise which our denomination has pioneered; the introduction of Senior Group Lessons providing material definitely adapted to the needs of older adolescents; the creation of adult fellowship services for use by young adults; the production of Cokesbury training texts in simpler form and at greatly reduced prices; the providing of materials for expanded sessions of the church school thereby contributing to a more unified program in the Children's Division; the creation of special material for use by parents who are interested in making their homes more Christian; and the striking increase in the amount of missionary material in our periodicals. Literature Guides have been prepared for use by local churches in meeting their needs for materials. Vacation Church School courses have been produced which meet effectively the needs of the local churches. Thus the work of the Editorial Department has been promoted in every way possible and the needs of the church in this field are being met.

Conclusion

During the quadrennium difficulties have been overcome, legislation has been interpreted and the church has to a marked degree given to us full co-operation and support. Other revisions in legislation and organization are being made. I speak for the entire Board when I say that we earnestly desire to render the type of service which will contribute to the growth and development of our people in Christ-like living. To this end we desire to co-operate fully with the leadership of the church. The future calls for a deeper consecration, a more intelligent understanding

of our common task and a rededication to the great cause for which we are responsible. We believe that God has been our Guide and we register here our high purpose that in all of the work of this Board Jesus Christ shall have the pre-eminence for he is the master teacher of the centuries and to him we must look for the redemption of the individual and the nation.

SHREVEPORT DISTRICT CONFERENCE

By Rev. L. W. Smart

The Shreveport District Conference met at Mangum Memorial Church, Shreveport, La., April 17, 1934, Dr. Geo. S. Sexton, presiding elder, in the chair. Twenty of the twenty-one pastors were present. The majority of the delegates from the district answered roll call.

L. W. Smart was elected secretary of the conference and Guy M. Hicks was elected assistant secretary.

Reports showed that 407 additions had been made to the membership of the church. Sixteen churches paid presiding elder and pastor in full to date. One-fourth of the benevolent claims for the entire year in hand. A large increase in collection for Kingdom Extension (about 36 per cent) over last year. Collections for the Louisiana Methodist Orphanage good. A general spiritual enthusiasm prevailed over the entire district.

The Committee on Resolutions and the Committee on the Spiritual State of the Church ask that a revival be held in every church in the district and a very special effort be made to get men and women, boys and girls, to accept Jesus Christ as Lord and Savior and unite with the church. They also ask that the benevolences be paid in full in every church in the district. Preachers and delegates pledged to try to pay in full. Again, that the salaries of the pastors and the presiding elder be paid in full.

Rev. R. W. Vaughan spoke on the work of the Louisiana Methodist Orphanage in Ruston.

Delegates to the Annual Conference were elected as follows: Mrs. Geo. S. Sexton, Jr.; R. H. Nelson, Mrs. H. B. Wren, G. C. Floyd, R. T. Douglas, R. J. O'Neal, Miss Anna Pharr Turner, Mrs. W. M. Ledbetter, H. E. Morrow, Mrs. N. L. Hudson, W. C. McDonald, W. A. McKennon. Alternates—A. J. Scott, O. H. Jordan, Mrs. A. E. Reed, G. A. Allen, Mrs. Guy M. Hicks.

Two young men came up for license to preach. They were Harold B. Teer, from Hall Summit, J. L. Lay, pastor; and Rufus Fisher, from First Church, Shreveport, Dr. W. Angie Smith, pastor.

Also Rev. M. H. Honeycut was recommended to the Annual Conference for re-admission.

The Committee on Temperance and Social Service presented the following resolution, which was unanimously adopted:

"Whereas, a recent decision of the Supreme Court of Louisiana leaves us without a local option law by which we may deal with the question of licensing or withholding license to sell intoxicating liquor in Louisiana,

"Therefore, be it resolved, that we do hereby petition the Louisiana Legislature in regular session in 1934 to pass a bill providing for a workable local option law in Louisiana with the parish as a unit. It has been stated many times through the press and otherwise that the purpose of the present national administration was to allow local self-government in dealing with intoxicating liquors. And in keeping with this idea of local self-government we present the above petition.

"Be it further resolved, that we hereby petition the Louisiana Legislature at its regular session in 1934, to re-enact the Gay-Shattuck Law or similar law that will prohibit the sale of intoxicating liquors for beverage purposes to minors, also to prohibit minors and women from serving as bartenders or handling intoxicating liquors for sale.

"Be it further resolved, that we go on record as urging the pastors, Sunday school superintendents and teachers, and all young people's organizations, together with the P. T. A., to join in

teaching the evil effect of alcohol on the human system, and that we again urge Professor T. H. Harris, State Superintendent of public education, together with other officials in charge of public education in Louisiana, to see that Act No. 40 of 1888 is enforced throughout the public school system in Louisiana.

"Be it further resolved, that all the ministers of the Methodist Church do hereby agree that, insofar as is possible or practicable, on May 8, at 7:45 p. m., to preach a sermon or lecture on some phase of the liquor traffic. We further request the pastors of other churches in the Shreveport district to join in the discussion of this great problem at the same hour.

"Signed: R. T. Douglas, Chairman; S. M. Farmer, A. J. Scott, A. C. Lawton."

A wonderful spiritual feeling prevailed throughout the entire session. We all felt that it was good to be there.

REV. S. L. POPE GOES TO HIS REWARD

We record with sorrow the passing of Rev. S. L. Pope, our pastor at Belzoni, Miss., on Friday, April 20, in the Baptist Hospital, Memphis, Tenn., following an operation.

Brother Pope, a native of Georgia, was 62 years of age at the time of his death. He was admitted on trial as a Methodist itinerant minister in 1894, received into full connection in 1896, and ordained elder in 1898. The following year, 1899, he was transferred to the North Mississippi Conference where for 35 years he served faithfully and creditably many of its leading charges as pastor and for four years he served as presiding elder of the Greenwood District.

His going has cast a blanket of sorrow throughout the entire Conference. He will be greatly missed by his many friends. May God comfort those who remain to mourn his going.

Remarks of Rev. E. Nash Broyles, D.D., at the Funeral of Rev. S. L. Pope, Who Died April 20, in the Baptist Hospital, Memphis, Tenn., After An Operation, and Was Buried At Greenwood, Miss., from the First Methodist Church, Saturday, April 21, 1934.

Rev Solomon Lewis Pope, 62 years of age, was born, reared, and educated in Georgia, has been for forty years a preacher in the Methodist Episcopal Church, South, spent part of his early ministry in the West, and has been for thirty-five years a member of the North Mississippi Conference.

He has for many years been prominent in this Conference, having served many of its leading charges and having been for four years presiding elder of the Greenwood District. Among the charges he has served are the following: New Albany, Columbus, Tunica, Durant, Aberdeen, West Point, Belzoni, Amory, Itta Bena. He was evangelistic in temperament and labors, and during the years many hundreds have come into the church under his ministry.

He was a worthy and successful minister, a devoted husband and father, and a true friend. I know; he was my friend.

He never sought power nor place, but accepted such appointments as were given him with never so much as the least expression that might reveal a desire or preference. I was his presiding elder for two years, and he would never talk to me with reference to his own appointment. In his belief and practice the seeking of power or place was out of harmony with the righteous conscience of a Methodist preacher.

He was courageous. No man ever doubted the courage of S. L. Pope. I have seen him in places that try men; and I have heard men remark in the light of the experience, "Splendid courage." To tell him of danger was to invite his presence and participation and declaration. He had that kind of courage that could look into the barrel of a machine gun without the quiver of his lip nor the blinking of an eye.

He was brave as a lion; he was harmless as a dove.

He never surrendered ought of conviction. What he believed, he believed. He believed it with his heart, mind, soul, and strength. With this faith he defied the devil in whatever guise he showed himself. With this faith he battled for the right. With this faith he fearlessly preached and prayed, and wrought.

To him the Bible was the Word of God and he believed what he understood it to teach—believed it with his life. It was impossible for him to be untrue to this belief. He surrendered to it his all. If he were having his way with this service this afternoon, and if he could make us feel his conscious presence, among any other virtues we might extol he would have us emphasize most of all this faith and work to which he gave himself in Christ's name and under the Savior's call, the unflinching devotion, unfaltering courage, the ever increasing zeal, and the unconquerable, unquenchable spirit of a true preacher of God's Word—the beautiful Christian humanity that marked his character.

If he had any faults, I did not see them; he was my friend; I loved him. My friends do not have faults. They have a right to their thoughts, and words, and acts, and beliefs. These are sincere, and therefore virtues.

With the background of faith, and courage, and devotion, my thoughts now are of those qualities which gave him the capacity for friendship, the tenderness for love, the kindness and goodness, and thoughtfulness of a good pastor.

He loved his brethren of the ministry. He loved his church, and was loyal to all its plans and policies.

He loved and appreciated his people, knew them all by name, sought them out frequently that he might have a friendly hand-clasp, say kind words, and do for them the thoughtful things that he seemed only he could think about. He was one of the best pastors I ever knew.

He knew all the young people and the children—called their names, and was never too busy to devote some of his time to them. He was pastor to our family, and our children were devoted to him. They are now at the age for his death to cause them the greatest shock they have ever had. They will feel lonely too—bereft of a friend that cannot be replaced.

We sorrow with his family, his loved ones to whom he cannot return—but by the grace of the Lord Jesus they may go to him.

Good-bye, my friend. As I have written this, tears have blotted a page and it had to be rewritten. We thank God for our faith, for the gift of the Son, for the promise that we shall meet again, shall know each other, shall love, and shall sing the glad songs of salvation where there shall be no more death, no more tears, and no more sorrow; but joy and peace everlasting with God the Father in our eternal home.

MEMOIR OF THE LATE REV. TOBIAS GIBSON

(From the General Minutes of 1805—Pages 534-536)

(We are indebted to Rev. H. G. Hawkins, of Vicksburg, for the following, which he recently received from Rev. A. D. Betts, of St. George, S. C., who is one of the delegates to the General Conference at Memphis. In sending this Dr. Betts wrote as follows: "Inclosed you will find a copy of the memoir of Tobias Gibson which will settle all questions as to the date of his birth. While no name is signed to the memoir, it has the ear-marks of Bishop Asbury himself, whom I believe to be the author.")

"Tobias Gibson, a native of South Carolina, was born in Liberty (now Florence) County on great Pee-Dee (river), Nov. 10, 1771. He was ad-

mitted on trial in 1792, and filled the following stations: Bush River, 1792; Santee, 1793; Holstein, 1795; Edisto, 1796; Santee, 1797; Charleston, 1798; Missionary to the Natchez, 1800, 1801, 1803, and 1804. The fifth day of 1804, he died at the Natchez, Claiborne County.

"And what shall we say of this good man? What motive was it that induced him to travel and labor, and suffer so much and so long? He had a small patrimony of his own, that, improved, might have yielded him support. The promise of \$64 per annum or two-thirds of the half of that sum, just as quarterly collection might be made in the circuits, could not be an object with him.

"His person and manners were soft, affectionate and agreeable. His life was a life of devotion to God. He was greatly given to reading, meditation and prayer. He began very early to feel such exertions, and exposures, and changes as the first Methodist missionaries had to go through in spreading the gospel in South Carolina and Georgia, preaching day and night. His feeble body began to fail, and he appeared to be superannuated a few years before he went to the Natchez country.

"It is reported that when he found his difficulties, after traveling 660 miles to Cumberland (river), he took a canoe and put his saddle and equipage on board, and paddled himself out of Cumberland into the Ohio River, and took his passage 600 or 800 miles in the meanders of the Great River. What he met with on his passage is not known: whether he went in his own vessel, or was taken up by some other boat. But he arrived safe at his port. Afterwards it was reported to the Conference that he was taken up by a boat.

"Four times he passed through the wilderness, a journey of 600 miles, amidst Indian nations and guides in his land passages from the Cumberland settlement to the Natchez. He continued upon

his station till he had relief sent him from the Western Conference, where he came and solicited help in his own person and in the habit of a very sick man.

"A correspondent writes: 'He preached his last sermon upon New Year's day, 1804; it was blest to many that heard him.' He (the correspondent) visited him in his sickness and said Tobias Gibson was not afraid to die, and appeared to wish for the hour. That he was a pattern of patience, humility and devotion through his life and death at the Natchez. That the fruits of his labors are visible to this day. That he was greatly esteemed by the people of God, and respected and revered in some degree by the people of the world as a Christian and as a minister.

"When Elijah was taken away there was an Elisha. We have two valuable men that will supply his place, but still Gibson opened the way. Like a Brainerd he labored and fainted not, nor dared to leave his station till death gave him an honorable discharge.

"The writer of these memoirs has been larger than usual to show the modern preachers how some of their elder brethren have labored and suffered, and how extensively they traveled; that they may see how ancient fields and vineyards, now delightful and fruitful spots, were won by the sword of the Lord and Gideon; and think of their brethren lodged upon the cold ground, exposed to savages; the want of water, food, sleep, and friends; to pass hills, vales, mountains, rivers, and rocks; for a man to take down his bag of corn for his bed and his saddle for his pillow: not knowing but that he may feel the Indian death blow, or hear the dying groans of one of his fellow travelers, or be himself the victim.

"Thanks be to the Most High, that hath now stilled the heathen round about; Hark, as if we heard the voice of Tobias Gibson, crying in the wilderness between Cumberland and Natchez,

a voice of prayer, preaching, exhorting and praise! But oh! now in heavenly songs he joins praise to the Eternal Trinity, in Eternal Unity, in the land of rest, the saint's delight, the heaven prepared for all—the faithful, holy preachers, and people.

"The author of these memoirs thought he had gone far in the character and praise of Tobias Gibson, but by appealing to the yearly Conference in South Carolina, some of the elders present thought that it was far too low; that Tobias Gibson did for many years preach, profess, possess, and practice Christian perfection. And that those that were acquainted with him must have been impressed with his depth of piety; that infidelity itself would stagger before such a holy living and loving devoted man of God."

PROMINENT MISSISSIPPI METHODIST FAMILY DESCENDANTS OF FOSTER COOK, COUSIN OF NEWITT VICK

Foster Cook, of Virginia, cousin of Newitt Vick, came to Mississippi with Newitt Vick and bought jointly with him most of the land where Vicksburg now stands. From this pioneering Methodist descended four generations who have been true and loyal to their beloved Church. They are: Edwin G. Cook, Mary Cook Hunt, Dr. Edwin Cook Hunt, Bessie Hunt Dantzler and Lorenzo N. Dantzler III.

L. N. Dantzler II, husband of Bessie Hunt Dantzler, served for a number of years as president of the Seashore Camp Ground, now the Seashore Methodist Assembly, and is at present serving as trustee of Emory University, where he has a five thousand dollar scholarship for young ministers.

This Week's Advocate

Being its full sixteen-page self, hints to our pastors and people what the Advocate—their Advocate—is anxious to be again.

Our great General Conference is now in session. Not only will great things be happening all during this session but it is expected that our Church will set out upon new and larger adventures following its adjournment.

Religious news is the greatest news being published today. The Church Press is destined to have a greatly increased place and dignity in the days just ahead.

Do you wish your Conference and our Church to lag behind? You do not?

Then send us new and renewal subscriptions at once. The price is One Dollar per year, and with each subscription will go a copy of our great General Conference Number (as long as they last), which alone sells for Twenty-Five Cents.

RETHINKING HOSPITAL PRACTICE IN A CHANGING WORLD

By Rev. Charles C. Jarrell, D.D.
General Secretary, General Hospital Board

The hospital is not likely to remain static in these fluid times: "Science commits suicide when it adopts a creed," and the care of the sick cannot live in boxed categories. The hospital has been and must ever be responsive to the changing needs of the sick and sensitive to the trends of society.

When the medieval poor-house for sick people began to be a house of healing; when the hot-bed of disease, described by Tenon,¹ began to be the modern hospital; when the chamber of horrors became the modern operating room, where Sleep and Asepsis guard the table of the surgeon; when the shadows in a Crookes tube pointed Roentgen toward the discriminating diagnosis of the X-ray plate, then and there somebody was rethinking hospital practice.

I.

Why Rethinking Becomes Necessary

1. Among the factors necessitating such rethinking I would name, first, the processes of civilization, such as the housing and habits of men; the growth of cities; wars; epidemics and natural disasters, all taking their tolls of human health and teaching their lessons in surgery, sanitation and disease prevention.

2. Rethinking is made necessary by the discoveries of science which "make ancient good uncouth." The "good old days" have little charm for the apostles of health and healing. They were largely days of dirt, disease, ignorance, and, at times, of pestilence. Hospital mortality was expected to be twenty per cent of recovery from a surgical operation rarely expected. Hospitals remained notorious for uncleanness and danger to life well into the 19th century. Florence Nightingale, shall we say, "mopped up" on the hospitals of the world, and Lister showed the surgeons of all the ages how to wash their hands.

3. Another factor has been religious conviction. Pastor Fliedner's pioneering piety and Florence Nightingale's genius and zeal made the nurse a different being, and thus made the hospital a different institution. They found the nurse, "scolded by matrons, sworn at by surgeons, abused by patients, insulted if old, treated flippanantly if middle aged, seduced if young and good looking." When Florence Nightingale died she left the nurse taught by scholars, admired by students, loved by patients, honored by society and sometimes married by doctors.

4. In the fourth place the hospital must always be sensitive to the social, historical and economic trends of the times. This nation is passing through a profound and significant change. Up to recent years our country had a westward moving frontier. Always the pioneer was in the center of the picture and rugged individualism was the theme of the play. This is true no longer. From now on we must work together, play together and succeed together; or workless men will stare at their playless children and a defeated society will sink to despair. We have seen enough of this in recent years to sense how near we came to this doom. Collective endeavor is calling us to the new ideas, new methods and new conceptions of social responsibility. "We are in a process of adjustment and when finally the social economic and political clues essential to progress are discovered and put to work we shall emerge with tremendous impetus from the morass in which we are now engulfed."²

The march of civilization, the discoveries of science, the urge of religious conviction and the pressure of economic conditions force us to re-think the problem and practice of the hospital.

II.

Wherein?

But now more particularly from the inside and concerning the hospital itself we must ask: "Wherein do conditions demand that we rethink hospital practice?"

1. First I shall say because of the imperfectly co-ordinated use of agents and agencies in the light of present day science—such agents as the doctor, the nurse and the hospital; such agencies as the X-ray, the laboratories, the therapies, the dietary, the drug room, and the operating room, and society using all these.

Dr. John S. Billings saw the hospital, (perhaps still coming), in 1875 when he projected the plans for the new Johns Hopkins Hospital at Baltimore.

"Not only the care of the sick poor, but the graded accommodation of pay and private patients in rooms or suits of rooms, proper education of physicians and nurses, and, above all, the promotion of 'discoveries in the science and art of medicine, and to make these known for the general good!'"

In these larger centers and in thousands of



DR. CHARLES C. JARRELL
General Secretary, Hospital Board

smaller voluntary hospitals the American public has invested \$1,250,000,000. How to make this vast socially-given and socially-owned investment scientifically useful involves professional and administrative efficiency within each hospital, the adjustment of each institution to the varied social and economic groups which make up the community, the co-ordination of the services of hospitals with one another and with other medical activities and with some adequate source of support.

2. In the next place the imperfect distribution of hospitals calls for rethinking to save the future from the errors of the past. Look at a hospital map and see the congested centers and the "great open spaces" and ask yourself if these were scientific people who located these institutions.

Every hospital study which has been made in a large city—Cleveland, New York, San Francisco, Detroit, Chicago, Philadelphia, Cincinnati—has brought out an essential casualness in hospital development.

The Committee on the Costs of Medical Care reported a sharp maldistribution of doctors, dentists, and hospital beds. New York State showed one physician to 621 persons, while South Carolina showed one to 1,431 persons, with similar ratios prevailing with respect to dentists and to hospital beds. Since sickness costs the nation

\$10,000,000,000 a year,³ and since the nation spends in various sorts of medical care over \$3,500,000,000⁴ annually a wiser use and more scientific distribution of these agencies would seem to be indicated. Perhaps the hospital world needs a Coordinator.

3. Nobody seems to be responsible for the health of the nation—neither the state, nor industry, nor the medical profession, nor the hospitals. There are gaps and displacements everywhere in our health service. "Physicians care for those who pay a fee; the state cares for the desperately destitute; between the destitute and those able to pay medical and hospital costs stands a great portion of the populace that is only scantily provided for or not at all, even in prosperous times."

Our resources of medical knowledge, doctors, nurses, administrators of hospitals and of public health agencies are sufficient, if properly organized, to put adequate health-care in sight of all the people. Even in times of prosperity we were not approaching such a vision and now we are rapidly receding from it. Forsaken by science, the people turn to quackery and patent medicines, spending for those items alone more than they pay in physicians' fees. One-tenth of the total cost of medical care goes to patent medicines.⁵

A health-first system cannot be created by the physicians alone, nor by the hospital alone, nor by the philanthropist alone. It cannot even be created by the state—at least not out of the scraps that fall from the table of private profits.

Perhaps the hornets of Depression will drive out the two Amorite Kings of Greed and Waste, and Society shall learn to care for the health of her children. No indictment of soulless competitive system could be so bitter or so terrible as this: "In the noontime splendor of medical science the people perish for lack of medical knowledge."

(To Be Continued Next Week)

¹ Garrison, History of Medicine, Page 400.

² The Hospital of the Future: Dr. Fred G. Carter, in Bulletin A. H. A., for July.

³ Costs of Medical Care, Page 13.

⁴ Costs of Medical Care, Page 12.

⁵ Costs of Medical Care, Page 368.

AMONG THE SUPERANNUATES— CONFERENCE AND GENERAL

By Rev. S. S. Bogan

It can hardly be denied that the Conference Superannuates are both abused and neglected. Our General Superannuates are more fortunate and know nothing about hardships and deprivations.

It is a fact, that when a bishop is superannuated he is well cared for with a guaranteed provision of \$3,000 per year—is his as long as he lives and sustains the superannuate relation. While all other superannuates of the Methodist Episcopal Church, South, must take pot-luck with their brethren. Take the Louisiana Annual Conference for example, there are thirty-one names on the roll for 1933. The largest amount paid to any one of them is \$272.00. And the least is \$150.00. A fact to be ashamed of, and should not be tolerated. The educational situation in the Louisiana Conference has militated against the superannuates taking bread from their mouths and clothes from their backs.

Take another view of this situation—the support of superannuates—well, the church has not supported them, the pittance would hardly provide bread to say nothing of clothes and a place to live. If you don't believe it—figure it out for yourself. The sum of \$6,082 was parceled out among thirty-one superannuates, most of whom have their wives to support and some of them

have children depending on them. This is not a monthly nor a quarterly allowance, but a twelve-months' rations.

Yes, thirty-one old-worn-out preachers with their dependent wives and children, must all get a little slice of this \$6,082. Of this amount one brother and his wife is cared for at the rate of \$12.50 per month. May the Lord keep him humble, the church will keep him poor. But then, there are our bishops, when they are superannuated, draw down \$3,000 per year. So it happens, any two superannuated bishops will be paid as much for a year's support as all thirty-one of these Conference brethren.

Why this inequality among brethren? Are bishops a preferred class in the Methodist Church? Are they better than their brethren? It would seem so, else why the vast difference in support? Does it take fifteen and one-half times more to feed and clothe a superannuated bishop than a Conference superannuate?

Again I ask why this difference? Is it right and just for the church to assure care and luxury to a few of her servants while she turns out to grass the great body of her old-worn-out servants to suffer hunger and nakedness?

The church is guilty of favoritism and partiality on the one hand, and criminal neglect on the other hand. It is like saying to the full-fed warmly-clothed and gold ring brother:—"Sit thou here in a good place, while to the brother of vile raiment and half-fed—stand thou here, or sit here under my footstool."

How few of the great body of the church that have any adequate conception of the very great need of these old-worn-brethren. For instance, at the last session of Conference there was a brother superannuated who served his church thirty-two years, his salary always meager, in 1932 was paid only \$620, and in 1933 his salary was \$485. He was told he must superannuate—with the option to take a charge all out of proportion to his strength with the most meager support—he superannuated and the church handed him the munificent sum of \$150, to provide for himself and his wife for twelve months.

But a bishop who draws down \$6,000 per year during his active ministry at superannuation has settled upon him \$3,000 annually as long as he lives; just twenty times as much as this poor brother. Truly justice is vacated, and injustice reigns under the present regime.

When we look into the provision made for the wives of our deceased brethren and bishops, the same disparity is apparent. The wife of a deceased bishop has settled upon her \$1,200 annually, while the wife of a deceased itinerate must take pot-luck—permit me to quote from the General Minutes, 1933-34, pages 353—"The compensation for the widows of bishops is \$1,200 per year with an allowance of \$300 per year for each dependent child under eighteen years of age. Miss Nina Wilson receives \$1,200 and \$800 for the care of her sister." This is per year. There are thirty-two widows on the superannuate relation of the Louisiana Annual Conference, the largest amount paid to any one of these is \$190, and the least is \$60. The lump sum paid these thirty-two widows is \$3,900. Thus any three relicts of bishops including one like Miss Nina Wilson receives more compensation by \$300 than the thirty-two plus their children of the Louisiana Annual Conference.

Do I make it too strong when I say: "Justice is vacated and injustice reigns in her stead?" Sibley, La.

A MEMORIAL TO DR. SAMUEL A. STEEL

Paying tribute to Dr. Samuel A. Steel, the Young People's Union in the Alexandria District, which includes the Young People's Divisions

of the Rochelle, Trout-Goodpine, and Winnfield charges, have named their organization **The Samuel A. Steel Young People's Union**. It is obvious that these young people of the present generation could not pay a higher tribute to one of a preceding generation who had labored so earnestly in behalf of all young people. Because Dr. Steel had made it easier for the youth of this generation to travel the road of life, because of his great work as the first general secretary of the Epworth League Board, these young people desire to honor his memory. May the **Samuel A. Steel Young People's Union** be a living memorial to this great man who passed from our midst.

Fraternally yours;

R. W. FAULK.

The Home Circle

THE MOTHER OF FIVE

By Edgar A. Guest

She mothered five!

Night after night she watched a little bed,
Night after night she cooled a fevered head.
Day after day she guarded little feet,
Taught little minds the danger of the street,
Taught little lips to utter simple prayers;
Whispered of strength that some day would be theirs,
And trained them all to use it as they should,
She gave her babies to the nation's good.

She mothered five!

She gave her beauty—from her cheeks let fade
The rose's blushes—to her mother trade.
She saw the wrinkles furrowing her brow,
Yet, smiling, said: "My boy grows stronger now."
When pleasures called, she turned away and said:
"I dare not leave my babies to be fed
By strangers' hands; besides, they are so small,
I must be near to answer when they call."

She mothered five!

Night after night they sat about her knee
And heard her tell of what some day would be.
From her they learned that in the world outside
Are cruelty and vice and selfishness and pride;
From her they learned the wrongs they ought to shun,
What things to love, what work must still be done.
She led them through the labyrinth of youth,
And brought five men and women up to truth.

MOTHER'S DAY IN HISTORY AND LITERATURE

Paradoxically, modern America, nation of "dollar worshippers," "cold commercialism" and "scornful of sentimentalism," has brought to full bloom that day of all days surrounded by warm and tender emotions—Mother's Day.

No other subject has a history so wound about the heartstrings of mankind, or with such a background of literature as mother love, mother worship, Mothering Sunday, Mother's Day.

Who has not heard such lullabies as Tennyson's lines, "Sweet and low, sweet and low, Wind of the western sea," Edward D. Barker's "Go to Sleep, Ma Honey," Eugene Field's "Sleep, little pigeon, and fold your wings," or E. S. Bumstead's "Summer Lullaby," which repeats "Bye, baby, bye." Tennyson's "Mother O'Mine," Rabindranath Tagore's "The End" and "The Merchant," Eugene Field's "Felice and Petit Poulain," and Charles S. Ross' "Old Mothers" are other beautiful examples of mother lore.

The foundations of Mother's Day go back to early mother-worship in Ancient Oriental times and pagan days in Asia Minor and Europe. Most Oriental religions are founded on ancestor wor-

ship. Worship of Rhea, Great Mother of the Gods, in Asia Minor, was introduced through Greece into Rome about 250 years before Christ.

Worship of Rhea with ceremonies of wild dances and weird music, emphasized the power of motherhood, and that the "female of the species is deadlier than the male," rather than the tender maternal characteristics. Rhea was represented as traversing the mountains in a chariot drawn by lions, and it was not the dove that was sacred to her, but the lion, oak and pine.

In Rome, pagan rites were held on the Isles of March and were known as the festival of Hilaria. With the advent of Christianity, the festival was changed into an occasion for gifts for the altars of churches. From this practice apparently grew the English custom of observing Mothering Sunday which gained a vogue in England. On Mid-Lent Sunday apprentices and servants were permitted to go "a mothering"—i. e., visit their mothers.

Our present day observance of Mother's Day is not a direct descendant of "Mothering Day" in England. The American custom is apparently the only deliberate and direct effort to honor motherhood with an annual, national celebration.

The movement for its establishment is attributed to Miss Anna Jarvis, native of West Virginia, and now of Philadelphia. She obtained the idea in arranging a memorial service for her mother at the request of a Sunday school superintendent of the town where her mother was born and died. Her idea was introduced in Philadelphia and spread.

C. C. Blakely, of Edgewater, N. Y., declares that in the pioneering days in Michigan his mother asked all other mothers of the community to sit on the platform in church, while a sermon was preached on drinking, on her birthday, May 13, and the anniversary has since been observed. When the day became nationally observed, a tablet commemorating its origin was erected at Albion in honor of Mrs. Blakely.

Throughout the world on Mother's Day sons and daughters send expressions of love in telegrams to their mothers, and wear red carnations in homage to a living mother or a white one in case she has passed away. Hundreds of thousands of Mother's Day telegrams are sent over Western Union wires, that day, and the number is growing rapidly each year.—Dots and Dashes.

CHUCKLE-BURS

The poets sing
Concerning Spring,
And say the bird
Is on the wing.

Upon my word
That is absurd,
Because the wing
Is on the bird.

—Exchange.

Peggy: Did you ever notice that Jack's dog won't run cows?

Honey Bunch: That's natural.

Peggy: Why?

Honey Bunch: He is a bull dog.

Our village school teacher is in the habit of giving them a certain word and asking them to form a sentence in which that word occurs. The other day she gave the class the word "notwithstanding." There was a pause, and then a bright-faced youngster held up his hand.

"Well, what is your sentence, Tommy?" asked the teacher.

"Father wore his trousers out, but notwithstanding."—Tid-bits.

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

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TERMS:

Subscription Rates: One year, \$1.00; six months, \$0.50. To superannuates and widows of preachers, \$1.00

Editorial

(Continued from page 1)

to gray hairs. He is a derelict of large proportions floundering and rolling in a turbulent sea. Says he, "Today I am broke. My fortune is wiped out, my name sullied by unwarranted charges, and I am parted from my loved ones." That is a tragic and forlorn picture. But we should place alongside of it that group picture of the thousands who had been coaxed into placing their modest holdings in his care. These have been swept away and storms combine with the "rainy day" that is now setting in for many of them.

\$2,000,000,000 is a right smart money, I suppose. And yet we are told that it symbolizes the dimensions of the utilities empire over which Mr. Insull ruled. I wonder if he can ever look again at a dollar-mark without a shudder. What shall it profit?

Seems that he lost his soul in the transaction as Jesus said.

"I went down with my ship when the economic crisis struck America," he says. Yes, maybe so. But he went down without the chivalry that marks the traditions of the sea. Apparently there was no order, "Women and children first." Is there no chivalry in captains of industry who go down in the storm? For eighteen months Mr. Insull has been hiding and running, resorting to the disguises of a blackened face and the dress of a woman.

You say you are coming home with your "chin up," Mr. Insull? Hardly. We don't so understand it. You are being brought home almost feet first. Every turn of the propeller that brings you toward American shores is against your will. That is the pity of it. Why did you run? Why did you hide? And why have you declined to stand up like a man and say to your victims just what had happened and stand by till the courts could render some decision? This was your one chance. But you destroyed the last foundation for your feet and snuffed out the flickering candle of confidence.

"I sank my last dollar trying to save my ship." Perhaps that is it. You always thought of it as "my" ship and forgot completely that some of the rest of us were stockholders in the ship and were very much interested in its destination.

"My reward is this," you say. An old broken man being dragged back to the shores of his country with none so poor as

to do him reverence. That seems to be the stake for which you played.

Yes, Mr. Insull, we want you to stand before the courts of your country. For the sake of the young men of this country we want you to stand there. We want them to know that you did not "get by." And we want you to take advantage of the opportunity to say something to these young men. Will you do it? You have bought credentials for saying something that may be of tremendous value to them. Speak that word, Mr. Insull.

But the humiliation is not all yours, Mr. Insull. You are a symbol and a reflector of a spirit and a method that have come nigh to wrecking our country and you are certainly not alone in your responsibility. A great throng, we fear, has been marked by this same spirit.

Even we Christian people have kept on trying to define spirituality as something distinct from material things. We hope we shall learn that spirituality finds its meaning and expresses itself in the use of material things.

OUR WEEKLY PARTY

"There will be others to follow," is the word accompanying seven subscriptions from Rev. S. S. Bogan, Sibley, La.

The Woman's Missionary Society, at Mattson, Miss., was recently reorganized with plans for a regular schedule of work.

Rev. J. T. McVey, Hattiesburg, Miss., will be glad to assist in revival meetings during the summer. Write him at the above address.

"Everything is fine here with all the financial interests of the church paid up to date, and prospects bright for a great year." C. K. Smith, pastor, Tallulah, La.

"We are making progress here," writes Rev. R. G. Moore, our pastor at Leland, Miss. And a part of that progress is reflected in these words: "I expect to help push the Advocate Campaign here."

Louisiana Methodists, be sure, by word or letter, to urge upon your representatives in the State Legislature to support the Local Option resolution that will be introduced at the coming May meeting, in all probability.

Another "believer in Christian literature" is Rev. James L. Sells, Port Gibson, Miss. Where he goes so does the Advocate. Which means that another good list of subscriptions from Port Gibson has just been received.

"Inclosed you will find check for the following subscriptions. We have not forgotten you. W. C. M. Baggett." We knew you hadn't, Brother Baggett, as we know others whom we have not as yet heard from will be forthcoming soon. Thank you.

In forwarding his renewal for another year, Rev. W. B. Baker, Durant, Miss., one of our old reliables, writes: "I hope to have a large list for you soon. I am going to work at it this week." We have no cause to worry about our Durant subscribers.

Rev. Frank C. Collins, recently transferred to Louisiana Conference from the Cuba Conference, lost no time in placing the Conference organ in the homes of his people. A recent letter contained 15 subscriptions for Leesville, La., with check to cover.

Tarleton F. Dumas, Lucedale, Miss., tells of bright prospects for that charge this year. The new pastor, Rev. J. A. Moore, is giving great satisfaction to the people. Rev. T. J. O'Neil, presiding elder of the district in which the charge is located, is a former pastor.

Jews, Catholics, and Protetants are finding an opportunity to try out their newly found common interests in a concentrated attack upon indecent movies and the same kind of literature. The movement was initiated by the Cathloic Church. We pray for their success.

Dr. E. Nash Broyles, presiding elder of the Greenville District, seems to be turning his attention to commencements. The following are part of his list of engagements for commencement sermons: Guntown High School, Sunflower Junior College, and the Charleston High School.

Introducing Rev. W. E. Thomas, evangelist: Brother Thomas is to be in Louisiana for awhile. He will be open for a number of meetings. Direct your letters to him at 815 Washington Avenue, New Orleans, in care of J. G. Snelling. Here is your chance to get a good leader for your revival.

"There have been changes in the methods of manufacturing goods," says President Cline of Centenary College, "but there are no changes in the making of character. Honesty, integrity, and virtue must proceed in the same old way. Universal agreement even does not make falsehood truth, or truth falsehood."

The North Mississippi Conference Standard Training School will be held at Grenada College, June 4-8. Dr. Umphrey Lee, pastor Highland Park Church, Dallas, Texas, will be Bible lecturer. Dr. Lee's name is enough to draw all the preachers of that conference and many other people to this school if they just knew it.

"I promised you ten or more new subscriptions during March and April. Have sent you five and here is the rest of the ten or more. Hope to see you next week at the General Conference. H. P. Lewis, Charleston, Miss." The "more" referred to was thirteen. Brother Lewis and the Advocate have always worked hand in hand together.

"Things are still moving here. Missionary offering doubled. Orphanage collection better than it has been in years. Have made a good start on benevolences. Congregations are good. Fishing season opens May 1. Better come up for a few days." All of the foregoing and more comes from Rev. B. C. Taylor, our pastor at Natchitoches, La.

Dr. W. Angie Smith has been much in demand recently as a speaker for various church meetings. Beginning at Marshall, Texas, where he met at a banquet six hundred people, he next went to Texarkana, where he met the preachers and laymen of all denominations in that good city, and closed the itinerary with an address before a banquet group of First Methodist Church, Baton Rouge, La.

Louisiana preachers, have you written your representatives about your wishes for action by the State Legislature that is shortly to convene in Baton Rouge? Some specific legislation should be enacted at this time in order that the temperance people of the State may have a reliable base upon which to work. Tell your people also to write their representative. I am seeing more and more drunkenness. We must get to work.

Do you keep house? If so, is the Advocate included in your budget? "Fifteen years ago," writes Mr. L. E. Havens, Ocean Springs, Miss., "I was making out a list of what it would take to 'keep house' on, and being a Methodist, I included the New Orleans Christian Advocate. It has been coming to my home regularly ever since. In my opinion no Methodist can afford to do without the Church paper." Inclosed in the letter was a check sufficient to cover his renewal for another year.

"Enjoying our work on the Sherman circuit. Mighty good people to serve. Easter Sunday was a great day for our Sherman Church. A 'Sunrise

Service' given by the children and young people, followed by communion service, where almost all present communed. At the 11 o'clock service a wonderful Easter message was delivered by Rev. T. E. Williams, a Presbyterian minister of our town. At the evening service an Easter Cantata was given under the direction of Mrs. H. E. Davis, our choir director. I am inclosing a list of subscriptions. Your brother in Christ, A. W. Bailey, P. C., Sherman circuit, Miss."

Miss Caroline Chisholm, daughter of Rev. Jno. W. Chisholm, pastoring now in Waco, Texas, formerly of Mississippi, is capitalizing the momentum recently acquired in a successful oratorical encounter. Having won first place in Weatherford College, for which achievement she received a lovely wrist watch, she represented her college in a district meet in which she again took first place. From this victory she went to the state contest at Temple, Texas. This final hurdle was made with a good margin to spare. A gold medal for oratory was the recognition given here. Contestants were required to write their own orations. Congratulations, Miss Caroline.

"Please grant me an extension of time to get up my Advocate club. I began taking subscriptions yesterday, (it being my first Sunday back at church in four or five), and I can today send you five subscriptions." This from Rev. H. L. Johns, pastor Trinity Church, Ruston, La., greatly encourages us, first, because we are happy to learn that he is again enjoying good health and able to be up and about the work of the Kingdom; and second, because, on his first Sunday back, after an illness of five weeks, he believes the Advocate of enough importance to present its claims immediately upon his return, and not satisfied with response to his first appeal, asks for additional time in which to thoroughly cover the field.

One dollar is not a whole lot of money, yet it is sufficient to bring to your door every week for one year a copy of your own Church paper. That means that for less than three cents we will gather the news, prepare editorials and select contributions of timely interest and importance, set them into type, run them off on the press, fold them into pages of uniform size, wrap and mail them, and pay the necessary postage to guarantee prompt delivery anywhere in the United States every week. Could anyone expect more than that for two and a fraction cents? Well, it is possible to get just double the above without additional cost. What! you can hardly believe it? Well, just let all our pastors and people work together to build our circulation to 10,000 and we will show you how it can be done. Yes, sir! with a paid subscription list of 10,000, at \$1.00 per year each, we can double the size of our present paper, and with more than 210,000 members this should be an easy task.

LAKE CHARLES DISTRICT CONFERENCE

Rev. Benj. F. Rogers, P. E., announces that the date originally published for his District Conference has been slightly changed. The conference will be held in First Church, Lake Charles, and the opening session will be held Wednesday night, May 16. The conference will also be in session Thursday, May 17. All those representing Conference interests will be given an opportunity to speak to the conference, and are invited to attend.

On Friday, May 18, the District Conference of the Woman's Missionary Society, Mrs. J. N. McDonald, president, will hold its sessions.

In addition to the routine business of the conference there will be a discussion of any new legislation which may be enacted by the General Conference.

THE GENERAL CONFERENCE NUMBER

What They Say

I am in receipt of your General Conference Number and take this opportunity to thank you most heartily for same and to say that I am delighted with the wonderful work you have done in compiling so complete and arranging the materials so as to make this number so attractive. —WM. B. RICKS, D.D., Pastor Madison Street Methodist Church, Clarksville, Tenn.

I have read with great interest the General Conference Number of your splendid paper and want to congratulate you most heartily on same. —J. WILSON CRICHLAW, Helena, Ark.

THE MESSAGE FROM THE WHITE HOUSE

Washington, April 20, 1934.

The General Conference of the Methodist Episcopal Church, South, Jackson, Mississippi.

My dear Bishops:

In these trying days of economic rehabilitation of our country, the spiritual side of our national life assumes added significance, for it is fundamental that in times of stress we feel more keenly the need of Divine guidance. Therefore it seems to me that more than usual importance is attached to this Quadrennial General Conference and great opportunities present themselves to you who are guiding the destinies of Southern Methodism.

May I wish for you a successful outcome on your deliberations with a resultant program which will tend to bring about a spiritual awakening among your people and which will extend beyond the borders of your own Church? It is my thought that there never was a time when constructive efforts on the part of religious leaders of the country could be used to better advantage. Practical Christianity, generally applied, would in my opinion go far in helping us to solve the great economic problems confronting us, brought about in a large part by greed and selfishness.

Very sincerely yours,
FRANKLIN D. ROOSEVELT.

It is a most remarkable feat in Church Journalism, one that has rarely been equaled and more rarely, if at all, excelled. How you ever managed it I do not pretend to understand. But I am more than grateful you did. —W. F. DUNKLE, Treasurer, Board of Missions, Florida Conference.

It is splendid and brings much useful information. I shall continue to enjoy it more than I can express here. —LUCIUS GREGORY, a Lay Delegate to General Conference, Chase City, Va.

I so highly regard our copy of the General Conference Number of the Advocate that I shall file it away for future reference. —MRS. G. W. HUDLESTON, Jackson, Miss.

Please accept my congratulations upon the wonderful General Conference edition of the Advocate. It is worth the full price of the subscription for a year's time. —W. ANGIE SMITH, Pastor First Church, Shreveport, La.

The General Conference edition of your paper

is all one could ask. —C. A. PARKS, Pastor First Methodist Church, Indianola, Miss.

I have read with a very great deal of pleasure and profit your historical issue of the Advocate. This issue will find a permanent place in my files. —R. G. LORD, Executive Secretary, North Mississippi Conference Board of Christian Education.

Permit me to congratulate you on the excellent edition of the New Orleans Christian Advocate. It is indeed an excellent issue filled with a great deal of reader interest. —J. O. EMMERICH, Editor The McComb Enterprise, McComb, Miss.

This is to congratulate you upon the very excellent General Conference Number of the Christian Advocate, and to express appreciation for the number you sent me. —DR. W. L. CASH, Secretary, Louisville Conference Board of Lay Activities, Princeton, Ky.

The historical number of the Advocate is well worth a year's subscription. We shall endeavor to get both new and renewal subscriptions. —G. P. McKEOWN, Pastor, Woodville, Miss.

We think it fine. Highly pleased with the matter on Millsaps, as well as many other interesting things. —D. M. KEY, President, Millsaps College.

My! My! You boys did yourselves proud on your Advocate! I do not know when I can get through all of the good things in it! It is great! —A. M. MAYO, Superintendent Sunday School, Lake Charles, La.

That special edition is a jewel. I did not know you had in mind such a nice piece of work. My hat is off to you. —W. R. LOTT, Pastor, Aberdeen, Miss.

It is a very fine number, and after reading it I shall appreciate Jackson and Mississippi Methodism more than would have been possible otherwise. —H. C. SMITH, Durham, N. C.

Congratulations upon the magnificent General Conference edition of the Advocate. It really was great. —J. L. DECELL, Pastor, Galloway Memorial Methodist Church, Jackson, Miss.

It is a most creditable piece of work and full of most interesting matter. I congratulate you and Brother Chalmers most sincerely. —E. S. LEWIS, Pastor, Winona, Miss.

The General Conference number is a good one. You boys have done a good job which is a credit to any Conference. Congratulations! —B. C. TAYLOR, Pastor, Natchitoches, La.

Your General Conference number was great. It was clearly a rich surprise to me that you could get up such an interesting and attractive paper. The people went wild over it. —L. M. LIPSCOMB, Pastor, Como, Miss.

Thank you so much for the General Conference number. It was great. —MRS. S. M. RICHARDSON, Blue Mountain, Miss.

Congratulations on that special number. It was splendid. —H. L. JOHNS, Pastor, Ruston, La.

The General Conference number was superb, and I shall preserve it as a valuable piece of historical matter. —MATHIS E. ARMSTRONG, Pastor, Mooreville, Miss.

FOR THE GENERAL WELFARE OF THE CHURCH

For the advancement of the Kingdom for which the church exists for progress, change, growth in the methods and operations. A church that ceases to grow, becomes crystalized and loses its life and power except to be seen and admired as an artificial flower.

When members of the church see need of changes in the laws of the church, let them speak out just before the convening of a General Conference. For many years, many members have thought much and said little, but some of them wish now to recommend some needful changes as follows:

1. **THE CHURCH CONFERENCE** provides for no business to be transacted which may not be just as well and consistently transacted by the quarterly conference.

2. **THE QUARTERLY CONFERENCE** provides for no business to be transacted which may not be just as well consistently transacted by the church conference. The church conference is distinctly for the congregation and to that extent the church is committed to a congregational system, but it has no official authority of importance, such as to inaugurate and determine its budget.

3. The supreme business of the church is to save people, the masses, the membership and to save them to serve, and to prepare them to serve, they must have a part in the work of the church; official work, a cordial and friendly and co-operative oneness with the entire body, and the entire work of the church. The official body, say the members of the quarterly conference, which does practically all the official work of the local church, is too far removed from the membership body. The church conference and the quarterly conference should be merged into a charge conference which would include in its membership the entire membership of the local church or charge to be named the "CHARGE CONFERENCE."

4. **THE CHARGE CONFERENCE** should elect once a year a president, vice-president, secretary, treasurer, and other officials and committees. Elect the board of stewards as the finance committee and require it to make all reports on finances to the charge conference with reports to be subject to confirmation. Let the presiding elder, the pastor and local preacher and other permanent officials be ex-officio members of the charge conference. Let the presiding elder, pastor and president elected, preside over the charge conference when present, in order or jointly or as agreed between them. Let the charge conference elect delegates to the District Conference.

5. **THE DISTRICT CONFERENCE:** Let it elect delegates to the Annual Conference. Require the presiding elder to visit the charges to hold only two charge conferences annually, except in cases of necessity or emergency, he may visit said charges to hold conferences oftener or he may call special sessions of same for satisfactory purposes. This will strengthen and magnify the importance of this office and bring all the benefits down to the entire church body and insure a reciprocal return of the spirit of brotherly love, co-operation, and whole-hearted service. Let the experience and efficiency and work of the presiding elder, after serving some years show to his brethren that he should be elevated to the bishopric. Let the supreme business of the district conference be **EVANGELISTIC**—to start a great revival for the entire district at all cost, to include every preacher and member; to continue a week or ten days or longer; to require every preacher to preach at least once, or until he is wholly revived and set on fire for saving souls and to carry the revival fire back to each charge and continue until every church is revived; and to let every

member have a chance to tell his experiences and exhort sinners. Let the district conference provide the home and fix for the district parsonage and estimate the salary, and apportion to the charges, subject to confirmation by each charge conference.

6. **ANNUAL CONFERENCES:** Let the Annual Conference fix the number and size of the district conference and elect the presiding elder to be subject to the confirmation by the bishop. The time limit of the pastorate should be removed. The time limit of the presiding elder should be removed and require his election or re-election annually. When the bishop and his CABINET are making appointments, the cases of dissatisfaction by either the minister or charge, being effected, the right of inquiry and explanation and the voice of the conference should be allowed. The Annual Conference is the supreme governing body of the church and should not be restricted by a time limit of the pastorate nor the presiding elder, since every appointment is made for only one year and must be re-appointed to continue for the second, third or fourth and why not trust the bishop, presiding elder and conference for making every appointment, every year, upon its merits. To a layman, it appears to be a reflection upon the cabinet and the conference to put any restriction of this kind on the Annual Conference.

7. **THE GENERAL CONFERENCE:** The time limit of the bishop should be removed and he should be elected, or re-elected every four years. Two or more reserve bishops should be elected to serve in the event of the disability or death of an active bishop. Let every General Conference accept the responsibility of determining the number of bishops needed and re-elect or elect said number, declining to re-elect such as could not serve on account of disability or advanced age or inefficiency.

"OPTIMIST."

MATTERS TO BE CONSIDERED BY THE GENERAL CONFERENCE

Pertaining to some changes in the laws and polity of the church as follows:

RETIRED PREACHERS: For the church to be consistent and just.

1. Since the bishops are retired on an annual benefit of 50% of the salary of an active bishop, let the widows of deceased bishops receive 50% more or less, of the amount of the deceased husband's allowance, according to her age and the number of years she had been the wife of an itinerant preacher.

2. Let the regular preacher or pastor be retired on an annual benefit of 50% of the amount of the average of his salary during the last ten years of his active service.

3. Let the widow of a regular or retired preacher receive 50% more or less, of the amount her husband would have been allowed, according to her age and number of years she had been the wife of a minister.

4. On the death of a widow claimant, leaving orphan children by herself and deceased preacher-husband, let them receive 50% of the mother's claim.

5. Let every regular itinerant preacher who wants the regular retirement benefit be required to contribute 5% more or less, of his salary to be fixed by actual rules, and the amount to be paid in whole or in part by the preacher or the church or both.

6. Let the maximum salary of the regular itinerant preacher be limited to not over \$3,600.00 and a preacher's home furnished. Let the regular minimum be not under \$1,000.00 and a preacher's home furnished. In each case where extra ser-

vice is required, additional expense fund may be provided, according to large or small capability and services.

COMMITTEE ON ADMISSIONS: The originators of the amendment to the Discipline which provides for the Committee on Admissions, which was enacted by the General Conference, at Dallas, Texas, in 1902, had in mind the preparation and use of a questionnaire, which should be used for making application by the applicant which should show:

First, as to his education, it should be shown that he was much above the average and that he is mentally capable and disposed to higher attainments and efficiency.

Second, as to his health, it should be shown that his ancestral family and his own family were not subject to hereditary or constitutional afflictions, and that he is now in sound health.

Third, that his family was not above the average in numbers and not afflicted so as to embarrass him and the church as a traveling preacher.

Fourth, that should he become disabled and compelled to retire, he should have something to retire upon so that he would not be compelled to become wholly dependent upon the church for a possible long and indefinite time on one-half or less needed support. This condition might be modified if he had property with a value equivalent to a home.

PROTECTION: To protect the church; to protect the itinerant connection; to protect the applicant himself; to protect the applicant's family. "OPTIMIST."

PASTORS' SCHOOL AT BILOXI, MISS.

First Year

"The Making and Meaning of the New Testament," by Snowden.
"Wesley and His Century," by Fitchett.
"Christian Doctrine," by Dale.

Second Year

"The Christian Faith," by Curtis.
"Logic," by Minto.
"History of the Christian Church," by Fisher.

Third Year

"The Virgin Birth of Christ," by Orr.
"Elements of Ethics," by Davis.
"Evidence of Christian Experience," by Stearns.

Fourth Year

"Grounds of Theistic Belief," by Fisher.
"The Resurrection of Our Lord," by Milligan.
The Manual of the Discipline.

Plans are also under way for an attractive course with a strong faculty in the Graduate School. Urge all that can to attend.

J. L. DECELL.

AMERICAN BIBLE SOCIETY AT THE GENERAL CONFERENCE

On the evening of Saturday, May 5, in the Galloway Memorial Methodist Episcopal Church, South, Jackson, Miss., a special service will be held in the interests of the American Bible Society, one of the agencies in the budget of the Methodist Episcopal Church, South.

The Rev. Hugh Thomson Kerr, D.D., pastor of the Shadyside Presbyterian Church, Pittsburgh, Pennsylvania, and a former moderator of the General Assembly of the Presbyterian Church, U. S. A., will deliver an address on the Bible.

The Rev. George William Brown, D.D., one of the general secretaries of the American Bible Society, will give an illustrated lecture on "How We Got Our Bible and Some Things That Are Being Done With It." In his lecture Dr. Brown will begin with a picture of the reception last December of the Codex Sinaiticus by the librarian of the British Museum and will show by a number of pictures outstanding events in the history of the English Bible, closing with translation and distribution processes employed by the American Bible Society in distributing the Bible across the world.

SALVATION BY FAITH

By Rev. G. W. Ridout, D.D.

Recently in one of the church publications, a prominent writer gave a definition of Salvation, which to my thinking was entirely opposed to the Scriptures and to the teachings of Methodism. This writer says:

"Salvation is an old word and it represents a still older idea. Its equivalent may be found in the language of almost every people. It is a boon that all religions have offered to men through varied programs or ritual, penance, sacrifice, and effort. Primitive peoples seek it through magic rites, fires of purification, ceremonial acts, self-inflicted pain, and the blood and smoke of sacrifices, both animal and human.

"What is it they are seeking? Probably all could not agree on any exact definition. In general terms we might say that salvation is the perfect adjustment of life to our whole environment, physical, social, and spiritual, which results in an inward sense of peace, freedom, and satisfaction."

Such a definition by a Methodist preacher sounds queer and is far away from the evangelical idea of salvation. My objection to this definition is for the following reasons:

(a) It is Unitarian. (b) It is social only. (c) It fails to recognize anything supernatural in salvation. (d) It ignores the New Testament or the Pauline conception of salvation. (e) It is un-Methodistic and totally out of accord with John Wesley's teachings and the doctrines of the Methodist Church on the question of salvation.

Now let us put over against this definition of salvation another definition. This one is by that eminent Scotch scholar, preacher and writer, Dr. James Orr, whose great books on the Bible Christology, Theology, etc., have been read world-wide. Dr. Orr says: "Salvation is a generic term employed in Scriptures to express the idea of any gracious deliverance of God, but specially of the spiritual redemption from sin, and its consequences predicted by the Old Testament Prophets, and realized in the mission and work of the Savior Jesus Christ. . . . the main stress is laid on a changed heart, forgiveness, restoration to God's favor, righteousness. . . . a comprehensive term for the spiritual and eternal blessings brought to men by the appearance of redeeming work of Jesus Christ."

"To expound fully the contents of this term accordingly would be to expound the contents of the Gospel. Enough here to say that it includes deliverance from all sin's evils and the bestowal of the Holy Spirit, enlightenment, guidance, strengthening, comfort and is perfected in the blessings and glory in which body and soul share of the life everlasting. The fact never to be forgotten about it is that it has been obtained at the infinite cost of the redeeming death of God's own Son."

In this definition by a noted Scotch Theologian we have a statement absolutely true to the Reformation and to Methodism as well as being satisfactory to the Presbyterian Church of which Dr. Orr was a minister. See what Salvation embraces according to this definition:

1. It is a gracious deliverance and redemption from sin.
2. It produces a changed heart.
3. Reconciliation and Restoration to God.
4. The Gift and Enlightenment of the Holy Spirit.
5. Redemption through the blood of Jesus.

—The Pentecostal Herald.

DR. G. W. RIDOUT, WORLD TRVLEL, SPEAKS TO MISSIONARY SOCIETIES

By Rev. H. B. Hysell

Rev. George W. Ridout, D.D., who has travelled around the world in missionary evangelism, and who has preached on all the major mission fields of the world except the Philippines, addressed the Joint Missionary Societies of Jonesboro and Hodge, with visitors from Ruston and Quitman, on the subject of Brazil.

Dr. Ridout has visited South America twice and in 1933 spent most of the year in Brazilian field of missions. Some of the facts brought out in the address were as follows:

Brazil as a country as large as U. S. A. minus Alaska. It has a population of over forty millions. It is rich in mines, and woods, and cereals, and especially coffee. Its greatest river is the Amazon, which is over 3,000 miles in extent. The richest state in Brazil is Sao Paulo, which is the greatest coffee producing state in the world. Over three-fourths of the coffee of the world comes from Brazil and is admitted in U. S. A. duty free.

Brazil has been called the coffee bowl of the world. Dr. Ridout evangelized in four of the states, namely: Sao Paulo, Minas, Parana, and Rio de Janeiro. He held revival meetings in all the principal cities, and was with Bishop Tarboux in two of his Annual Conferences.

Bishop Tarboux, in his report on the revivals, said: "In Brazil the people are more open to the preaching of the gospel than ever before. At each Annual Conference this year there was an outpouring of the Holy Spirit upon the preachers and the people. At the Central Conference, State of Sao Paulo, the scenes and experiences were indescribable. Sunday night and Monday night we had a veritable Pentecost. Preachers and laymen sang and shouted until they were hoarse. The appointments were given after midnight on Monday. From the church they went to the special car on the sidetrack, but no one went to bed that night. They sang and shouted the rest of the night and nearly all the next day. People gathered at the stations and looked on in wonder and amazement."

Brazil was discovered by the Portuguese and consequently became a Catholic country. Its language is Portuguese. All the other countries of South America speak the Spanish language. The Roman Catholic Church has ruled in Brazil for over two centuries. Protestant Missions started about seventy years ago, and has made wonderful progress. The first Methodist Missionary to preach in Brazil was Rev. Mr. Pitts, of Louisiana, so the missionary work of the Methodist Episcopal Church has been going on in Brazil for over a half century. The work has grown, and we have three Methodist Conferences with about two hundred preachers and some five hundred preaching stations. The principal college is Granberry College. We have a young woman's college in Rio de Janeiro, known as the Bennett College. Another school is Isabella Hendrix College and we have many other schools in different parts of Brazil.

The Woman's Missionary Council has sent out some splendid women missionaries to Brazil, and they have done splendid work in the schools and also in the institutional churches. Miss Glenn, one of the oldest Methodist missionaries, just retired this year. She started the orphanage in Rio de Janeiro, which is destined to become a very fine and useful institution to Brazilian Methodism. The women's work in Brazil calls for a great deal of supervision; also the young people's work, and the women missionaries have a great field there.

In the northwest of Brazil Methodism is growing fast. Fifteen years ago, Missionary Dawsey had a circuit as big almost as the state of Louis-

iana. This territory is now divided up into several districts, with many churches and preachers in it. The presiding elders are also pastors, and carry on the work of supervision without extra cost to the work.

Asked as to whether Brazil should be continued as a mission field, Dr. Ridout said, "Positively yes. The work is growing so fast and so many are needed that it is almost impossible for the native ministry to supply the needs, and more spirit-filled missionaries should be sent to Brazil to extend the work and to help in the native ministry."

Protestant Missions in Brazil are carried on by Methodists, Presbyterians, Baptists, Congregationalists, and Episcopalians, and all these churches have a rapidly growing work all over Brazil. This is the day of opportunity for Christian missions in Brazil.

THE GRAVE OF RANDALL GIBSON

I was both surprised and gratified to definitely locate and identify, yesterday afternoon, the resting place of the bodies of Randall Gibson and his wife, Harriet McKenly Gibson, the first two persons to join the Methodist Church under the ministry of Tobais Gibson, in Mississippi. Jones, in his book, "Methodism in Mississippi," in describing the memorable scene of 1799, when the first congregation of all the Southwest, with 8 members, was formed, says: "Who will respond to the preacher's earnest appeal and most affectionate exhortation? The invitation hymn was announced, and the missionary led the singing in his peculiarly and plaintive voice. Randall Gibson rose up and presented himself, followed by Harriet McKenly, his wife." This was the beginning of a work which has since grown into 11 conferences, with a membership, in 1933, of 873,073. To have an audience that can listen and feel the message is about as important as the preacher. What can the preacher do unless there is a responding soul? Of all these thousands living and other thousands who have gone on, Randall Gibson was the first to come forward, and answer the gospel appeal.

A year or two afterwards he was licensed to preach; and in another part of his book Jones writes: "Randall Gibson belonged to the elevated ranks of society. In his personal appearance, social qualities and agreeable manners he was not unlike his lately deceased cousin, Rev. Tobais Gibson. It seemed to be perfectly natural with him to be and always to speak and act as a gentleman of the highest style. He aspired to a high grade of personal piety, and was active in all the duties of a local preacher." He is considered one of the founders of Jefferson College, at Washington, Miss.

Jones mentions that Randall Gibson moved from Washington and Adams county to a place about 8 miles south of Port Gibson; but I did not know that he later still moved to Warren county. The grave is in a cemetery covering about an acre of ground, several miles east of Tobias Gibson's grave, and approached by another road out of Vicksburg, some 8 miles out, about a 100 yards from the public road. The church that once stood near was "Asbury," with "Antioch" still nearer the city. The cemetery, which contains scores of graves, is fenced, but is rather a wreckage of fallen limbs of huge oaks, broken marble slabs, twisted iron railings, etc. The monument of Randall Gibson is one of the best, and intact, a rather massive shaft 7 feet high, probably twice the weight of the Tobias Gibson slab.

The inscription is as follows (with the spelling a little different from Jones'): "Our Father. In Memory of Rev. Randall Gibson, Born Sept. 1766, Died in Warren Co., Miss., April 13, 1836." Here Rev. 14:13 is quoted. Then lower down, "Our Mother. In Memory of Harriet McKinley Gibson. Born June 29, 1771. Died in Warren Co., Miss., Oct. 6, 1837," with a sentence of faith and hope following.

Our trip was made along with Rev. I. H. Sells and Mr. V. B. Russell. Mr. Russell had located the grave some months ago; but wished it confirmed by someone who was somewhat conversant with this part of Methodist history. Mr. Russell is operator of a linotype machine for the Vicksburg Evening Post; but on his vacation days and hours rambles to points of present and past interest, in and around Vicksburg, writing up these places in a column of the Post, called "Vickburesque." He unearths the past and revives interest in events of former times.

The Asbury cemetery should be cleaned off and its preservation guaranteed.

HENRY G. HAWKINS,

YOUTH LOOKS TO THE CHURCH FOR SPIRITUAL GUIDANCE

By Anna Pharr Turner, Graduate of Centenary College

Innate in every human being is the desire to know what religion really is—to learn about the Supreme Being, and really know Him. This desire is in the heart of youth, though it seems very well concealed at times. Youth's interest in religion is just as deep and sincere as that of the older generation. Naturally, they look to the Church for guidance in matters religious, believing such guidance forms an important function of the Church. Through their contacts with its services and from a careful observance of the lives of its leaders, they seek assistance in building up an adequate philosophy of life and religion which would include a sincerity of belief and the application here and now of the great principles upheld by the Church.

Youth is also looking at the Church, to determine for themselves whether it is measuring up to its purpose and ideals. Their utter frankness of discussion on this point has brought about much comment from those of the older generation who would make youth conform, having neither time nor patience for their questions and criticism. "What ails our critical youth?" they cry.

Dr. Coe, of Columbia, answers their question by the statement that they are thinking—not the mere practice—thinking usually expected of them, but the real thing. The risks involved, as fault-finding and lack of thoroughness, apply to mature thinking also. Youth is sincere in desiring progress in a growing religion, which does not seem evident at times.

What should the Church say to this? There are some leaders who believe in youth enough to give them a hearing. Others have confidence enough to suggest a sharing of responsibility. They would present religion as more concerned with the present than the future, and the bringing of the Kingdom as an unfinished task, challenging the best in you the real spiritual guidance which they so earnestly seek.

YOUTH LOOKS TO THE CHURCH FOR GUIDANCE IN SOCIAL RELATIONSHIPS

By Pearl Hattie, Sophomore Centenary College, Shreveport, La.

Being a young person, I can truthfully say that if there is anyone today who realizes that something is wrong with the modern social order, it is the youth of our land. Contrary to the popular opinion held by our elders, we are not unconcerned as to what the results of the present crisis will be. We are even more interested in the methods and policies that governments and businesses shall adopt in avoiding similar depressions and in bringing about a permanent, well-distributed prosperity. We are not altogether unaware of the profiteering and so-called "good business" policies which have been so responsible for many of our economic ills. Sometimes we wonder how so many evils, tied into so complex a system, could ever become established in a country that calls itself Christian.

Thinking young people of our Church have been turning this matter over in their minds, and now we are beginning to ask questions. Where has the Church been during the past two decades? Has it been asleep? Can it do nothing to help in days such as these? Youth is not laying the responsibility for the recent breakdown at the feet of the Church; we are merely asking the eternal question, "Why has this happened?"

We are beginning to find some of the answers. One of these answers is that professed Christians have not been practicing Christianity in all phases

of life. Recently a questionnaire was sent out to all the high school students in a large Southern city. It is amazing for us to learn that 96% of these students said that they saw no difference between Christians and non-Christians. This percentage may not be true in all cities, but young people know that there are far too many people in places of leadership today whose religion is of the type that begins each Sunday morning, ends each Sunday night, and is conveniently forgotten the other six days in the week. There has been too much keeping up of appearances. "Save the surface and you save all," may be a good slogan for selling paint, but it is a tragically poor idea around which to build a social order. Young people are saying: "It is more essential to live the truth every day than to keep up appearances on Sunday." It was Jesus who drove the money-changers from the temple because they were taking an unfair advantage of His people. Should not His Church take a stand just as definite and just as determined against the evils of our day as He did against the corruption which He saw in His? Is not the careful manipulation of an enterprise so that it robs many of those equally deserving—just another type of dishonesty? If St. Luke were writing about an event in 1934, he would probably be telling us not about the cleansing of the temple but about Jesus' attack upon corrupt industry. Certainly the youth of today is looking to the Church for a demonstration of its principles in every phase of social and economic life. In summarizing this phase of the subject, youth is saying this: "We know what the Church believes. We are asking it to show the world that Jesus' way of life is the only practical way to solve problems."

Problems concerning industry is only one of the fields in which youth is thinking and asking questions. We are wondering what the Church is going to do about this question of war. Young people are not easily deceived; we know that this curse has not been removed from us. We know also that war is folly and avails nothing. Our question is: "Why must this be continued? Is there no other way?" We are appealing to the Church to give us leadership and guidance in order that we may be spared participation in another great war. We believe that the Church can do more than any other agency to help us.

With the introduction of the N. R. A. legislation, another social problem is looming large on the horizon. It is especially pertinent to young people, and claiming more and more of our thought and attention. This problem is largely centered in a use for the leisure time which is being given to our people all over the country. Time which used to be spent in shops and offices is now given to people as unregulated time—time which they may use in any way which they please. It takes very little thought on our part to realize just how great a problem this is coming to be. During one week in Chicago working men and women were given four thousand extra hours—hours formerly spent in work, but now left open to them. What are we going to do with all this time? The Church cannot afford to let this situation pass unnoticed, lest this time be used destructively instead of constructively. The program of the Church must necessarily be broadened enough that it can cope with this problem. Youth believes that the Church can not only offer us solutions, but that it can give us more interesting things to do than we have ever experienced before. Young people are asking the Church for a positive, definite recreational program that will guide and direct our time and thought into useful channels.

Young people today are certain that the Church now has the greatest opportunity it has ever had to prove to the world that the laws formulated and practiced by the Man of Galilee will work, even in a situation as complex and as tangled as ours. Young people are asking the Church to serve our generation as Jesus served his. In closing may

I leave this thought with you: "Even in spite of what people may term rash criticism on our part, youth is possessed by a humble spirit of cooperation, and we are only asking guidance in the solution of the difficult problems that will become our own within a few short years."

POINTED PARAGRAPHS

By Rev. John W. Ramsey

"In an editorial in the Advocate, after admitting that the present religious distress is due to moral and spiritual break-down—and the failure of the Church, the editor says: "We should certainly conceive our religion in such large and compelling terms that we shall not have to take time out to debate modernism and fundamentalism." In my opinion the editor here assigns the very reason for the "present religious distress" and the failure of the Church. Both are to be accounted for on the ground that we have not taken enough "time out" to refute the teachings of modernism which have been undermining the foundations of our faith, and we have not been diligently proclaiming the fundamentals of Christianity. Our forefathers fearlessly stood for the fundamentals and thundered against modernistic falsities with the result that the Church marched triumphantly from victory to victory, and victory was written upon all her banners. The "present religious distress" will never be relieved till the ministry of the Church once more courageously stands for the fundamentals of our faith—till we "earnestly contend for the faith once delivered unto the saints."

Representatives of several denominations, assembled at the invitation of the Federal Council of Churches, issued a statement concerning the economic, social, and religious situation. Among other things these representatives said: "The Eighteenth Amendment has been repealed, but there has been no repeal of the liquor problem." Strong drink has been a problem throughout the centuries—ever since Noah got drunk after the flood. It is a problem hoary with old age, and doubtless will continue to be till the end of time. Various methods have been devised for its control, all having proved to be failures. It cannot be denied that even total prohibition was largely a failure, and we still have the problem with us. What shall we do about it? In my opinion there are only two solutions for the liquor problem; first, a continuous course of instruction concerning the evils of alcohol; second, remove all revenue, thereby making all liquors as cheap as branch water, thus removing the profit for its sale.

Rev. J. H. Moore, chaplain of the State Prison Farms, in an article in the Advocate, after stating that he is ministering to 2,600 prisoners, adds: "Every man here is a lost son of God." I do not believe a word of it. Such teaching is the legitimate result of the doctrine of the universal fatherhood of God, which I deny in toto. If his prisoners are the sons of God, he should resign his job. They are the sons of the devil and the object of his ministry is to lead them into sonship.

In reading the obituary columns of religious periodicals, I note that most resolutions of condolence begin: "Whereas God in his infinite goodness and wisdom has removed from our midst, etc." There is only one truth in such a preamble, and that is the affirmation of God's wisdom and goodness; but as for the declaration that God "has removed from our midst, etc." I do not believe a word of it. God is not out in the world killing people and "removing them from our midst." If I thought that, I could not believe in his wisdom, much less his goodness.

According to the annual report of the Carnegie

Foundation, the duels among German students are said to be "safer" than American college football. Yet our Church colleges persist in their policy of abetting intercollegiate football, the games often resulting in more deaths and casualties among our youth than many ancient battles fought among various tribes of barbarians! Oh, well, what can we do about it? The answer is nothing. The editor of the Advocate, after relating the fact that at the dedication of the New Orleans airport, three men lost their lives through stunt flying and parachute jumping, said: "You shudder with me at this folly. Why should men be permitted to kill themselves stunt-flying to entertain a crowd and make a little cash? Yet, neither he nor anyone else protested, except this writer, when fifty-one boys were killed in football in one season."

FROM MEMORIAL MERCY HOME

To our Friends: Many of you know that Brother Vaughan, the superintendent of the Ruston Orphanage, voluntarily relinquished his claim on the Octagon Soap Coupon Plan for raising funds. The Colgate Company then offered the plan to the Memorial Mercy Home.

After discussing the matter with our board, we have accepted the plan and have asked the women of the Missionary Societies of the Louisiana Conference to sponsor the campaign to raise a million coupons by December 31, 1934, for which they will pay us \$4,000.00, in cash.

We are delighted to have the endorsement of Mrs. B. W. Lipscomb and Mrs. George Sexton, who is State President of the Woman's Missionary Society. Mrs. Sexton has planned to let the campaign head up through the office of Mrs. Robert Irvine, of New Orleans, who is Conference Secretary of Christian Social Relations of the Woman's Auxiliaries. Mrs. Newell, Council Superintendent of Christian Social Relations, while attending the Woman's Missionary Conference that met in New Orleans, said that this was a most excellent way for the women of the missionary societies and church to help this most worthy cause of mercy.

We are delighted to know that so many of the auxiliaries have begun work, and we feel certain that they will make a success of raising the million coupons, so that the Memorial Mercy Home might get this \$4,000 from the Colgate Company which, of course, the Home needs very much at this time.

Mrs. Alma G. Riley, Field Secretary for the Colgate Company, is in our Conference now, at the expense of the Company, and desires me to say that she is ready to render every and any assistance to the presidents and secretaries or the committees that may be appointed in the interest of the coupon campaign.

With grateful appreciation for the co-operation and enthusiastic interest that the women of the missionary societies and our Church are taking in our work of mercy, I am,

Yours most sincerely,

J. G. SNELLING,

Supt. Memorial Mercy Home.

CARROLLTON AVENUE MEN CLOSE SUCCESSFUL YEAR

V. R. Patterson Re-elected President; Over One Hundred New Members Added During the Year

The fiscal year of the Men's Bible Class of the Carrollton Avenue Methodist Church, New Orleans, came to a successful close with the regular monthly business meeting of April.

The President, V. R. Patterson, was greeted with loud applause following the reading of his annual report, from which we quote in part as follows:

"During October we initiated a Layman's Revival, with the preaching being done by our teacher, Mr. W. H. Black. We had good crowds and the results were satisfactory.

"We held a successful campaign for new members in November, adding 64 to our roll. Over 40 of this number are active in the class. A fine percentage and a still finer group of men.

"We were successful in organizing a male chorus, that the class has wanted for so long.

"The class published a roster of its members from a business standpoint, which is proving helpful among the members.

"We have just closed our spring campaign for new members and secured 46, which, with 6 others recently enlisted, gives us a total of 116 for the year. Our total membership is now 247.

"Our collections amounted to \$708.30. We have contributed \$150 to mission work through the Sunday school; \$140 to the regular Sunday school for general expenses; \$101.63 for the Orphanage at Ruston; \$25 toward education of Mexican youth; \$23.08 for Kingdom Extension; \$50 for special charity work, and only a small amount for ourselves.

"While we have accomplished much during the year, there remains much to be done this year. We hope to add 150 new members. We plan to make the class active in other matters. We have a message to give to others, and I know you men well enough to know that this message will be carried to other men not enjoying what we are. There must not and there will not be any letting up in our work. FORWARD is our slogan."

Following the regular business, the president announced that the next order of business would be the election of officers, and, after considerable discussion, during which the president urged that the precedent established at the organization meeting of the class not be broken, so high were the members in their praise of the administration that they overruled the objections of the Chair, set aside all precedent and unanimously re-elected the entire personnel.

Mr. Wm. H. Black, prominent layman and Christian worker, has been the popular teacher since the class' organization and many men have been led to Christ through his influence and teachings. Rev. W. H. Giles pastors this live body of Christian men.

REPORTER.

MRS. AMELIA HARRIS EVANS

By Judge H. H. White

Mrs. Amelia Harris Evans passed from death unto life from her home in Alexandria, La., on March 15, 1934.

The facts as to her life are given in the following brief summary taken from the "Daily Town Talk" of March 16, 1934:

"Died, at the family residence, 430 DeSoto Street, Alexandria, La., at 10:10 p.m., Thursday, March 15, 1934, Mrs. Amelia Harris Evans, age 76, wife of the late John Evans. Deceased is survived by one sister, Mrs. John Francis, New Bridge, Mon County, England; one niece, Miss Amelia Francis, Alexandria; two foster daughters, Mrs. Charles Houghton, Fort Wayne, Ind., Mrs. George Odom, Woodworth, La.; two foster sons, Roy Deaton, Lake Charles, La., and George Deaton, Kinder, La.

"Mrs. Evans was born in Newport, Mon County, England, on March 2, 1858. She moved to the United States about 49 years ago and had lived in Alexandria for many years. She was married while living in England in 1882. Mr. Evans preceded her in death on Jan. 9, 1928."

These facts exemplify the short and simple annals of a life well spent. She left a good name better than riches; as a wise woman she builded her house, a mansion not made with hands, eternal in the heavens; her labor tended to life, and in the way of life she kept instruction.

She was not blessed with children of her own, but she mothered many orphans and they remain to call her blessed.

She loved her church and regarded it as the place of God's abode. In her will she made

equitable provision for her kindred, remembered her church, and the Ruston Orphanage, and a number of other charitable organizations.

She and her husband had for many years been loyal members of and liberal contributors to the First Methodist Church of Alexandria. Their presence is greatly missed and their absence is greatly felt from their places in the ranks of the church militant, but we have an abiding faith that they have joined the church triumphant and are walking in Heaven as they did on earth, in loving companionship by the "pure river of water of life, clear as crystal proceeding out of the throne of God and of the Lamb." They see His face and His name is in their foreheads, and their names are written in the Lamb's Book of Life.

DR. B. S. WINCHESTER AT MOUNT SEQUOYAH

Among the outstanding features at the Mount Sequoyah, Fayetteville, Ark., Leadership School of the General Board of Christian Education, July 3-17, will be two courses to be offered by Dr. Benjamin S. Winchester, of New York, namely, "The Use of the Bible in Christian Education" and "Christian Education in the Family". In the latter course Dr. Winchester will be assisted by Mrs. Winchester.

"The use of the Bible in Christian Education" will be of special interest to workers with children and young people, as it will give considerable attention to the literature used in the several groups.

"Christian Education in the Family" will be attractive to parents and to those who are especially interested in parent education. The opportunity offered also to have personal conferences with the Winchesters on parent education problems will be used by many who have responsibilities in this field.

Dr. Winchester is nationally known as a leader in Christian education, having been for a number of years a leader in the educational section of the Federal Council of Churches of Christ in America. He was a professor in Yale and is well known as an author in Christian education and related fields. He has also served for several years as an associate editor for the Congregational Publishing Society.

Mrs. Winchester has for several years been doing special work in the field of parent education. It will be a privilege to have her associated with Dr. Winchester in the course on "Christian Education in the Family."

Dr. Winchester will also be in the Young People's Leadership Conference at Mount Sequoyah, July 17-28, to lead the young people in the study of "Christian Home Making."

Those who attend these meetings this summer will share an unusual privilege under the leadership of Dr. and Mrs. Winchester.

For a catalog giving full information about these programs address the Division of Leadership Training, 810 Broadway, Nashville, Tenn.

BOOKS FOR SALE

Rev. J. L. Greenway, Jackson, Miss., has decided to dispose of his books, a library of some six hundred volumes. Delegates and visitors to General Conference will be able to see these books by calling at the home, 505 Broad Street, Jackson.

BATON ROUGE DISTRICT CONFERENCE

The Baton Rouge District Conference will convene at Franklinton, La., May 22-23. Nine a. m. on the 22nd of May we will have our opening service. I trust that all preachers and delegates can be present at this service. We plan to open with the Holy Communion.

K. W. DODSON, P. E.

MISSISSIPPI CONFERENCE YOUNG PEOPLE

Assembly dates: June 4 through 8.
Place: Whitworth College, Brookhaven, Miss.

As Assembly time draws nearer and nearer we find more and more people who are planning definitely to attend this year. What about your delegate for Assembly? Have you decided who to send? What about his expenses? Are you saving to go yourself? Let's send those who are capable workers.

Here is a letter that was written about the Assembly to Mr. Hawkins, dean of the Assembly, also Conference Missionary Secretary. To those who have never been to Assembly here is an idea of just what Assembly means to a conscientious young person.

"Dear Brother Hawkins: This fall in talking with some of the ministerial students at Emory, I was interested to find that the Epworth League Conference had had an important part in helping these students find their life work.

"I was greatly helped in this way and was glad to hear of others who had likewise been helped.

"To the Epworth League is due the credit of giving to the church most of its Christian workers today, in my opinion; the League Assemblies help young people to see the broadness and the challenge of Christian-life work as perhaps they have never seen it before.

"I shall never forget you and Mrs. Hawkins' interest and work with us young people at the summer Assemblies in Brookhaven, the three years that I attended, and will always appreciate it.

"With best wishes for the year, I am,

"Yours sincerely,
"WARREN BLACK."

Make your plans now to attend the Bigger and Better Assembly of 1934.

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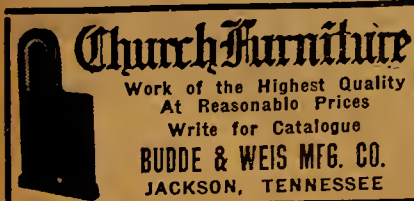
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LOUISIANA YOUNG PEOPLE'S NEWS

Service Union Publishes Paper

The "Young People's Herald," edited by Edward Gott of Bonita, is the newest addition to Louisiana Young People's constantly increasing list of Union and District papers. The "Herald" is the official paper of the Service Union, located in Monroe District.

The introduction number is a three-page, newspaper with local, conference, and union news, an illustrated cover, a book review, poetry, and Bible questions. Editor Gott plans a special assembly number for next month's "Herald."

There are now five unions and two districts in the Conference which publish their own papers. "Unionews," the publication of New Orleans City Union, was the pioneer in the newspaper movement.

Hammond Young People Give Opinions

(From Miss Aralynn Hastings, Publishing Agent)

When the scheduled leader of the evening meeting did not arrive recently, Hammond Young People, under the leadership of Miss Mig Wolf, department president, held an "Opinion Meeting." Anyone was free to express his opinion of anything pertaining to the department. Meetings of this type are held frequently, and much constructive criticism is obtained.

LYDEL SIMS.

Natchitoches, La.

CHURCH INSURANCE

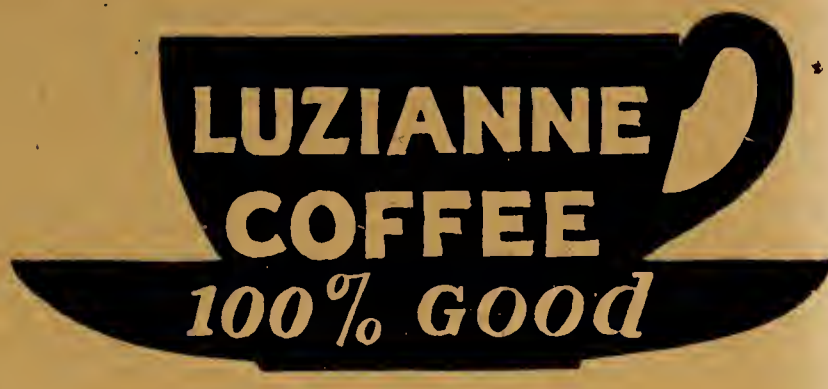
Financial problems constantly press upon church insurance during these difficult days. Sometimes this leads to allowing local needs to crowd in ahead of payments that should be made for insurance. This should never occur, because, if a church burns down or is blown down, or is seriously damaged, a tragic situation immediately results if the insurance premium is in default. Let nothing come ahead of insurance which should be maintained at approximately 75% of the value of all buildings and contents.

We recommend that you promptly wire or write to Henry P. Magill, president and manager of the National Mutual Church Insurance Company at 175 W. Jackson Boulevard, Chicago, Illinois, which was authorized by order of the General Conference of 1896.

METHODISTS PROTEST CHILDREN'S PARADE

The Church Parent-Teacher Association of the Methodist churches of New Orleans, at its regular meeting held at Carrollton Methodist Church, March 21, voted to enter protest against the Children's Parade becoming an annual feature of the Mardi Gras celebration.

We are heartily in accord with the following reasons advanced by the



Praent-Teacher Association of Audubon and Lusher Schools:

1. Participation in the parade can easily endanger the health of our children due to uncertain weather conditions.

2. The parade exposes the children to the hazard of accidents.

3. The cost of the parade diverts funds from some very necessary projects to one which is entirely unnecessary.

4. A spirit of rivalry and dissatisfaction, which is most unwholesome, will undoubtedly arise, if it becomes an annual affair.

5. It is exploiting the children for the benefit of commercial interests.

6. An unjustifiable amount of time is bound to be taken from regular school work in the preparation of the floats and other details of arrangements connected with the parade. This is especially unfortunate because the time for the major part of preparation for the parade conflicts with the time for school board examinations, promotions, and the entire reorganization of the school for the second term.

7. It violates the foundational principles upon which the public schools are built, in selecting a chosen few and excluding the many.

In addition we wish to advance two other reasons:

1. We feel that a most un-Christian attitude is encouraged in the minds of the children because of the keen rivalry for prominent places on the floats.

2. We feel that the discrimination based on lack of finances is most un-Christian and undemocratic.

THE LEADERSHIP SCHOOLS AND COLLEGE RELIGIOUS LIFE

Special efforts will be made in the Leadership Schools of the General Board of Christian Education this summer to deal with certain phases of religious life on the college campus. At Mount Sequoyah, July 3-17, Mr. Boyd M. McKeown, of the Department of Schools and Colleges of the General Board Staff, will lead the study of "Religious Work With College Students." Consideration will be given to the program and organization which will be the most effective in college situations. This is provided especially for student religious leaders as well as for pastors and others who have close relationships to campus life.

At Lake Junaluska, August 14-28, Dr. W. A. Smart, of Emory University, will direct the study of "The Church's Approach to Campus Religious Life."

It is expected that this course may challenge the interest of college officials, pastors, student leaders and others who have a special interest in college work.

During the Young People's Leadership Conferences at Mount Sequoyah, July 17-28, and Lake Junaluska, July 31-August 11, a course in "The College Student's Search for Religious Values" will be offered by Mr. Boyd M. McKeown and Dr. Harvey C. Brown, respectively. These conferences are limited to young people 16 though 23 years of age, and these classes will be composed of college students.

It is hoped that increasing numbers of college students will attend Mount Sequoyah and Lake Junaluska. These places should become the centers for student summer conferences. This would enable Methodist students to keep closely in touch with the church's program for young people and should result in the development of a stronger religious program on the college campus under the auspices of the church. Will your college be represented this summer?

Any who may be interested in further information about these opportunities should address the Department of Schools and Colleges, 810 Broadway, Nashville, Tenn.

For catalog giving full program, write the Division of Leadership Training, 810 Broadway, Nashville, Tenn.

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SARDIS-GRENADA W. M. S. HOLD ANNUAL MEETING

The Sardis-Grenada Woman's District Conference held its annual meeting, Tuesday, April 17, at Mark's, Miss., being entertained by zone 5.

The District Secretary, Mrs. Roy Grisham, presided with 18 auxiliaries answering the roll call.

The Conference Secretary, Mrs. R. P. Neblett, was present, with a message from Council meeting from Birmingham.

Mrs. Grisham introduced the Conference President, Mrs. B. P. Brooks, of Belzoni, who brought a special message, and who later in the day spoke to the women on prohibition.

Mrs. Dan Comfort, of Amory, Miss., explained the status of women in the Southern Methodist Church.

Mrs. Will Taylor, of Como, Miss., made a plea that the district take up a special work in China by educating a medical missionary. This suggestion was taken under advisement.

The new president of Grenada College, Rev. W. C. Newman, was present and made a strong plea for the support of Grenada College.

The meeting closed with a consecration service led by Mrs. R. P. Neblett.

REPORTER.

PARKER'S HAIR BALSAM
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and inflamed from sun, wind and dust, you can allay the irritation with Dickey's Old Reliable Eye Wash
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COTTON YARNS: For knitting and crocheting bedspreads, table mats, chair backs, sweaters, dresses, etc., old fashion unbleached cotton yarns, 40c per pound, postage extra. Furnished in skeins, or on one and two pound cones. Free samples on request. Neely-Tra-
vora Mills, Inc., York, S. C.

ITCHING IRRITATION
Even in persistent cases where parts are sore and tender—comfort follows the soothing touch of
Resinol
HEADACHES
Yield Quicker
To This RELIABLE
"Balanced Prescription"

It's bad enough to have a headache, it's worse to take chances with unbalanced UNSAFE imitations which may upset your stomach and leave a "Heart-Shock" after-effect. STANBACK, the ONE "Balanced Prescription," contains exactly the proper amount of each pain-relieving agent to insure both SPEEDY and RELIABLE relief. STANBACK also gives quickest relief from Neuralgia, periodic and muscular aches and pains due to inorganic causes. Ask for STANBACK and for your PROTECTION, make sure you get STANBACK.—10c.—Adv.

FALSE TEETH
Can Not Embarrass

Most wearers of false teeth have suffered real embarrassment because their teeth dropped or slipped at just the wrong time. Do not live in fear of this happening to you. Just sprinkle a little FASTEETH on your plates. Makes false teeth stay in place and feel comfortable. Sweetens breath. Get FASTEETH at any good drug store.

HOME COMING AT HISTORIC LINCOLN PARISH, LA., CHURCH

Many friends and members gathered at Wesley Chapel for a very pleasant home coming service on April 22.

Wesley Chapel is one of the oldest Methodist meeting places in Lincoln Parish. For many years, there stood on this site a large tabernacle; where many inspiring camp meetings were held, which led numbers of people to God. The church now standing was erected 73 years ago.

The program was as follows:

11 A. M. Sermon—"The Church and Its Meaning," By Rev. H. J. Boltz.

1 P. M. Church Conference. At this session the church decided to adopt the Lord's Acre Plan and many covenant cards were signed.

2 P. M. Sermon by Rev. Frank A. Matthews.

Thus ended a day of many pleasures and spiritual blessings.

ALBERT A. COLLINS, P. C.

1534—LUTHER'S BIBLE—1934

The 400th anniversary of the publication of Martin Luther's translation of the Bible is being commemorated by the American Bible Society in the material to be distributed by the Society to pastors and churches for use in the observance of Universal Bible Sunday this year. The Rev. A. Ross Wentz, D.D., professor of Church History in the Lutheran Seminary, at Gettysburg, Pa., is writing the annual brochure, and other material related to Luther's monumental translation of the Bible is in process of preparation.

In announcing the Luther anniversary as its theme for Bible Sunday, the Society states: "Among the many noteworthy achievements of the celebrated German reformer, it is difficult to determine what was his greatest contribution to the development of Protestant Christianity. Certainly, his scholarly translation of the Bible stands out as one of his great works. It is still largely used by all German-speaking people of whatever faith throughout the world as the popular translation and interpretation of the original, and it will probably continue to be used throughout the future. Because of its significance, it has seemed appropriate to the Society to commemorate it by issuing, for Bible Sunday, suitable material bearing directly upon the 400th anniversary of its publication."

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

At the time of his death, MR. L. O. ROARK, was the principal of the Dry Creek High School, and from information at hand, he had gone to carry a minister to his appointment at Starks, La. They were to take dinner at Dr. Ratcliff's, Mrs. Ratcliff being in

the car with them, was also killed. They were crossing the railroad and were killed by a north bound train. Mr. Roark was born Jan. 5, 1892, and died on April 8, 1934. He was married on Sept. 2, 1917, and to this union were born seven children: two boys and five girls.

Mr. Roark was not only a good school man, a fine teacher, but a Christian gentleman in the highest sense of that term. He was a strong Methodist, believing in the doctrine of Methodism, and tried to live the Christian experience every day of his life.

I was his pastor for four years, and I never knew a more devout, loyal church worker. All that one had to do was to let him know what you wanted him to do and he was ready, and willing. Outside of religious matters, he stood for every movement for the uplift of the country, and was one of the best Sunday school teachers, especially among the young people, that old Davis Spring Church ever had.

He leaves a wife and a group of trustful children. They are all members of the Davis Spring Church, unless recently transferred. It would be indeed hard to find a more noble family. Sister Roark is one of the many consecrated women of our great church, a great mother and a most lovable Christian.

His former pastor,

C. B. POWELL.

Marksville, La.

DEATH OF W. M. PETRIE MOURNED BY BOARD OF STEWARDS

Whereas God in his infinite wisdom has called home our Brother, William M. Petrie, after many years of fruitful service in His kingdom, and

Whereas, this our Brother, has served as a member of the board of stewards of the First Methodist

Church, Mansfield, La., for many years; and has always taken an active part in the spiritual life of our community, and

Whereas we appreciate the inspiration and beauty of his life while in our midst, therefore be it

Resolved, That we, the board of stewards of the First Methodist Church, Mansfield, La., express to his family our deepest sympathy and con-

I WILL HELP YOU RAISE MONEY!...

My co-operative plan enables women's clubs and church organizations to raise much-needed funds with very little effort.

Gottschalk's Metal Sponge, the original sanitary metal scouring device, is known and endorsed by millions of women throughout the land. To keep pots and pans shiny and bright, it has no equal. This year there are two additional Gottschalk items to go with the original Metal Sponges—namely, Kitchen Jewel and Hand-L-Mop. Write today. I will help with your money problem.



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THE ORIGINAL-SANITARY
METAL SPONGE

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Sour Stomach
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Price 25 cents
CALOTABS COMPANY, INC.
ATLANTA, GA.
MADE IN U.S.A.

10¢ 25¢

Teach your daughter how to guard her health



Mother... You Must Do Your Part

Most girls need a tonic and regulator when they come to womanhood. If your daughter is languid, nervous and cranky... if she complains of new pains and aches... see that she takes Lydia E. Pinkham's Vegetable Compound regularly. When she is a happy, healthy wife and mother she will thank you.

"My daughter Leona is a stenographer and switchboard operator. She was nervous and weak and often had to stay home from work. Never cared to go anywhere, lost her appetite and always had headaches. Your Compound helped her wonderfully. She is more peppy and can work now every day."—Mrs. B. Trommer, 2520 W. Juneau Ave., Milwaukee, Wisconsin.

LYDIA E. PINKHAM'S VEGETABLE COMPOUND

Used by women for more than 60 years



cern. We can only acknowledge that it is God's will for this dear one to be in that beautiful land where he is free from the pain he endured here. When we, too, gather at the River, it is sweet consolation to know that he will meet us on the other side.

Signed: Board of Stewards of First Methodist Church, Mansfield, La.

MRS. R. E. HUDSON

The subject of this sketch, Mrs. R. E. Hudson, was born of sturdy Christian parents, June 4, 1895, and went away to God Feb. 9, 1934. She had been in ill health for several years, and was not unaware of the fact that hers was an incurable disease. With this information she bore her suffering with greatest patience and fortitude. Hers was a great faith. She read the Bible, church paper and good books and waited with greatest resignation for her call to the Glory Land.

She suffered greatly, but in her suffering never forgot others. With a most exquisite bouquet of flowers sent Mrs. Beasley, she penned these words:

"I would rather have one little rose
From the garden of a friend,
Than to have the choicest of flowers
When my stay on earth must end.

I would rather have the kindest words

Than flattery when my heart is still
And this life has ceased to be.

I would rather have loving smile
From friends I know are true,
Than tears shed around my casket
When this world I've bid adieu.

METHODIST BENEVOLENT ASSOCIATION FOR LIFE INSURANCE

(Chartered 1903)

PURPOSE

To provide homes and support for widows, orphans, disabled and aged ministers and members of the M. E. Church, South, by a practical business insurance system on safe at cost rates.

PROGRAM FOR 1934

Our goal: to multiply membership by members securing additional policies on themselves and on all members of their families and friends, ages from 1 to 60.

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Cystex

BOILS SORES CUTS BURNS

Are Relieved Quickly By

GRAY'S OINTMENT

Used Since 1820 25c at Drug Stores

Bring me all the flowers today
Whether pink or white or red,
I'd rather have one blossom now
Than a truck-load when I'm dead.

W. C. BEASLEY, Pastor.
Coldwater, Miss.

RESOLUTIONS

Our Heavenly Father, infinite in wisdom, love and mercy, wishes for his children, here on earth: life, love, and happiness.

We cannot understand why sorrows and separations come to us, but we do know and feel that he suffers with us when our hearts are broken with grief.

Whereas our Morgan City Sunday school has lost one of its finest, sweetest, and best members, in the untimely death of Doris May McLean, and

Whereas, our Sunday school as well as the entire church membership, sorrows with our pastor and his family, in this great loss; therefore be it

Resolved, That our Sunday school shall cherish the memory of Doris May, with her bright, happy smile, and sunny disposition, and her readiness and desire, always to live up to the ideals taught in the Sunday school, and be it

Resolved, That her example of love and service shall always remain with us, to challenge and encourage us; and be it further

Resolved, That a copy of these resolutions be read to the Sunday school membership, and placed on file; that copies be sent to our dear pastor and his family, and to the New Orleans Christian Advocate for publication.

MARIETTA G. NOSSON,

Her teacher.

CHARLOTTE S. PHARR,

MRS. J. E. BASS.

Morgan City, La.

BIBLE MINISTRY TO THE NEGROES

The American Bible Society is commemorating the completion of a third of a century of Bible distribution to the colored people of America with a series of anniversary celebrations. Special services are being held. Anniversary sermons and addresses are being delivered. The ministry of the American Bible Society to the colored people is being described. The worldwide service of the Society in many lands and to many nationalities is being illustrated with stereopticon lectures, and opportunities to aid and assist the American Bible Society in making the Bible more widely available around the world are being offered.

Of the ten agencies of the Society in the United States the Colored Agency was the first to be established, being instituted originally to care for the Scripture needs of the colored people of the South, but has later been extended to serve the negro population without regard to geographical location. In the 33 years of service 2,469,331 volumes of Scriptures have been distributed and divisions in charge of a district secretary have been established in Dallas, Atlanta, Charlotte, and Cleveland.

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Columbus District—Third Round

West Point, preaching Sunday, May 13, a.m.

Starkville, preaching Sunday, May 13, p.m.

Crawford and Mayhew, at Sessums, Sunday, May 20, a.m.

Macon Station, Sunday, May 20, p.m.

Durant, preaching Sunday, May 27, a.m.

Kosciusko Station, preaching Sunday, May 27, p.m.

Chester, at Antioch, Sunday, June 3, a.m.

Brooksville, Sunday, June 3, p.m.

Central Church, Columbus Sunday, June 10, a.m.

Mashulaville, at Middleton, Sunday, June 17, a.m.

Shuqualak, Sunday, June 17, p.m.

Macon Circuit, at Cooksville, Tuesday, June 19, a.m.

West Point, Tuesday, June 19, p.m.

Caledonia, at Mt. Pleasant, Wednesday, June 20, a.m.

Columbus First Church, Wednesday, June 20, p.m.

Artesia and Shaeffer's Chapel, at Shaeffer's Chapel, Sunday, June 24, a.m.

Ethel, at Shady Grove, Tuesday, June 26, a.m.

Weir and McCool, at Bowie's Chapel, Wednesday, June 27, a.m.

Kosciusko Circuit, at Marvin Chapel, Thursday, June 28, a.m.

Kosciusko Station, Thursday, June 28, p.m.

Pickens and Goodman, at Richard, Friday, June 29, a.m.

Durant, Friday, June 29, p.m.

Sallis, at Bethel, Saturday, June 30, a.m.

Sturgis, at Mt. Airy, Sunday, July 1, a.m.

Ackerman, Sunday, July 1, p.m.

Starkville, Thursday, July 5, p.m.

Longview and Cedar Bluff, at Pheba, Friday, July 6, a.m.

Louisville, Friday, July 6, p.m.

High Point, at Rural Hill, Saturday, July 7, a.m.

Noxapater, at Flower Ridge, Sunday, July 8, a.m.

Columbus First Church, preaching Sunday, July 15, a.m.

Louisville, preaching Sunday, July 22, a.m.

District Conference at Ackerman Tuesday and Wednesday, May 22-23.

V. C. CURTIS, P. E.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

HAS YOUR SUBSCRIPTION EXPIRED?

The address label on page one will tell the tale. If the date thereon reads May 1934 or prior thereto your subscription has expired and is running on grace. Check up on it now, and if you are one of the two thousand who have overlooked this seemingly small, yet important, matter, won't you immediately forward \$1.00 to the Advocate office, 512 Camp Street, New Orleans, La., so as to insure against a break in the regular visits of your Church paper? By doing so you will greatly assist us in meeting pressing obligations. Thank you.

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GLORY GOLD brings beauty and brightness to all faded or drab hair like a tonic—encourages permanent waves.

DERMAL OINTMENT—Thousands testify how Dermal Ointment melts away skin and scalp impurities, like pimples, blackheads, acne, dandruff. A coarse pore treatment. Madame Helene Beauty Creations—The Beauty Bower, 108 Baronne St., New Orleans, La., Third Floor. Main 6891.

GRANDMOTHER'S TRUNK

Look in that old trunk up in the garret and send me all the old envelopes up to 1880. I pay highest prices. GEORGE HAKES, Belvidere, Illinois.

Lady Says She Took CARDUI for Cramps; Was Soon Relieved

Women who suffer as she did will be interested in the experience of Mrs. Maude Crafton, of Belleville, Ill., who writes: "For several years I suffered from irregular trouble and cramping. There would be days when I would have to stay in bed. I would get so nervous, I was miserable. My aunt told me to try Cardui. She believed it would build me up, regulate me and help the nervous trouble. I knew after taking half a bottle of Cardui that I was better. I kept on taking Cardui and found it was doing me a world of good. I am in good health, which means a lot to me." . . . Try this same medicine. Thousands of women testify Cardui benefited them. If it does not benefit YOU, consult a physician.

Christian Advocate

NEW ORLEANS

Vol. 81—No. 18. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 4077. Published every Thursday, at 512 Camp St., New Orleans, La., by the Publishing Committee of the Methodist Episcopal Church, South. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918.

D. B. RAULINS, M.A., D.D., Editor

NEW ORLEANS, LA., THURSDAY, MAY 10, 1934.

C. MILTON CHALMERS, Manager

EDITORIAL OBSERVATIONS

THE OVERTONES of the General Conference are interesting, arresting, haunting. It is as though One greater than our Church had set the time and stage, and seeks to direct and guide the whole performance. Is it not the timeless beating like waves upon the shores of our time?

You hear these overtones in the opening prayer of the Conference led by Bishop Mouzon. "We pray that the spirit of internationalism may not die out amongst us. May we still realize the significance of the brotherhood of nations." This seems to hint that that spirit has begun to burn among us, but that it may flicker and go out announcing the coming of King Chaos to take over the reigns of the government of the nations.

"The lessons that history has taught us confirming the teachings of Jesus Christ, that our only hope is in the application of the principles of Christ to the solution of the world's problems." Here we have confessions of a sick world and the announcement of the one sure remedy. But maybe we have not learned the lessons of history. We have preferred to preach that "history repeats itself" and fondle a paralyzing fatalism. Have we correctly read history so long as we entertain the notion that progress is automatic and that no one is called upon to exercise the sacrificial daring necessary to the world's remaking?

You can hear these overtones in President Roosevelt's message to the Conference. "In these trying days of economic rehabilitation." "In times of stress we feel more keenly the need of Divine guidance." "To bring about a spiritual awakening among your people." "It is my thought that there never was a time when constructive efforts on the part of religious leaders of the country could be used to better advantage." "Great economic problems . . . brought about in a large part by greed and selfishness." Do you not hear them in these marching phrases of our President?

Hear them again in the words of the President's personal representative, Hon. W. A. Tarver: "However successfully a human program may be shot through and through with the emphasis upon human values, it cannot ultimately succeed save and except it be kept in tune with the spiritual values which must illumine and guide not only the individual but the nation itself if the program would succeed." One in a certain place testified saying, "There is none other Name under heaven given among men." Here in the words of Mr. Tarver we find recoil from a way that leads toward the gates of death, death for all that is golden and good.

AND GOVERNOR CONNER, speaking words of welcome to the General Conference, fades before us as the Chief Executive of the State of Mississippi and becomes a prophet and pleader for righteousness all unashamed. Hear him:

"We welcome this great Conference of religious leaders the more heartily because in this critical hour in the life of the world spiritual guidance is sorely needed. . . . We steadfastly hope that your deliberations may evince Christian faith and strategy adequate for these parlous times. Economic maladjustment has wrought havoc

growing in strength and eyeing each other with unconcealed hostility as they strive for supremacy. The renewed race in armaments, inflamed nationalism, the struggle for world markets, the seizure and exploitation of undeveloped lands and the control of raw materials are all fruitful sources of another war that will endanger, if not utterly destroy, our civilization. The project of reclaiming and rebuilding the world is great enough to challenge the best that is in the Methodist Episcopal Church, South, but your human best is not enough. There will be need for superhuman wisdom and power. There can be no new world until a new spirit and habits of thought and life are formed in the leaders of society, and that new spirit must come from a divine source.

"Only a vital Christianity can offer the world moral guidance and spiritual force sufficient to unify, redeem and direct the complex life of the twentieth century. . . . A sick world needs the vitalizing touch of the greatest Physician of all the ages. . . . We herald your coming with joy. Your presence in our midst and your plans for earnest and decisive action will strengthen faith and inspire hope, and these words of welcome are also an expression of confidence that you will progressively achieve your mission to spread the Gospel of Jesus Christ around the world and to enthrone him as Lord over all the world's life."

Not only through the words of those quoted, but from messages from Secretary Roper and Ambassador Josephus Daniels, and others. It is the same note. Through them all we hear the appeal, the plaintive appeal, of a baffled and beaten world, crying to the Church for guidance out of this slough of darkness and defeat. All are agreed as to the troublous times, that the disease is universal and humanity deep, and the feeling that the remedy lies with Jesus Christ and the Church.

May our Church not fail nor disappoint them.

* * *

BUT SECRETARY ROPER'S message gives us pause. Says he, "You are meeting at a time when this nation faces many of the gravest problems in its history." And he speaks of our responsibility in "charting the future." Speaking of the Church and its work he further says, "In connection, one thing stands out in bold relief as a savior, namely, that the Church teach and preach the gospel, but that it should not be drawn into those outside activities which are likely to detract from its main purpose of spiritual inspiration and the salvation of the soul."

(Continued on Page Four)



BISHOP HOYT M. DOBBS

Recently Assigned to Preside Over the North Mississippi, Mississippi and Louisiana Annual Conferences

throughout the world. Millions of workers are unemployed; farmers are uprooted from their well served soil; families are evicted from their homes; children suffer the ravages of malnutrition, and vice follows the disrupting effects of poverty. We must confess to many danger spots in our cultural life. One is appalled to consider the amount of lawlessness on the part of supposedly patriotic citizens, the increasing number of broken homes, the boldness of crimes of violence, the pessimism and irreverence of smart writers, a hollow pretense of so-called high society, the sensuality of many motion picture films and the moral indifference and superficiality of the thoughtless crowds.

"The realm of world politics is disordered and uncertain. In Europe and Asia Fascism and Communism are each

A LITANY FOR MOTHER'S DAY

By Rev. James Myers

From slowness of heart to comprehend what is divine in the depth of constancy of a Mother's love;

Good Lord deliver us.

From the unreality of superficial sentiment, from commercial exploitation, and from all lip service to Motherhood while we neglect the weightier matters of justice and mercy and love;

Good Lord deliver us.

By our remembrance of the Mother of our Lord standing by the cross of her well-beloved son;

Good Lord deliver us.

That it may please Thee to open our ears that we may hear the Saviour's word from the cross, "Behold thy Mother;"

We beseech Thee to hear us, Good Lord.

That it may please Thee to give us grace from this hour, with the swift obedience of beloved disciples, to take unto our own every woman widowed, bereft, hard-pressed in life;

We beseech Thee to hear us, Good Lord.

That it may please Thee to touch our hearts that we may behold our Mother in every woman; in women who toil in the factories and on the farms, in office and shop and home; in women of alien race and foreign clime, in women of every creed and color and condition;

We beseech Thee to hear us, Good Lord.

That it may please Thee to excite our pity for all Mothers robbed of their beloved sons by the hideous institution of war;

We beseech Thee to hear us, Good Lord.

That it may please Thee also to lay upon our conscience the unequal lot of the Mothers of the poor, the underprivileged and the unemployed;

We beseech Thee to hear us, Good Lord.

That it may please Thee to kindle within us divine discontent with any social order which tolerates war or poverty, or any preventable suffering among the Mothers of the world;

We beseech Thee to hear us, Good Lord.

That it may please Thee to hasten the coming of the divine society, when every Mother shall be secure, encompassed by loving provision for her every need;

We beseech Thee to hear us, Good Lord.

--Federal Council of the Churches of Christ in America.

A NEW ERA HAS DAWNED

Address By the Hon. Daniel S. Roper, Secretary of Commerce, Before the Editorial Council of the Religious Press

I am pleased in these times to confer with groups of persons, like this, which sense the interdependence and inter-relationship of all segments of our economic and social life. It was in the furtherance of such ideals that Christian Churches were founded and have been supported and sustained throughout the centuries. The great difficulty in successfully impressing the necessity of this co-operative attitude has been uncontrolled greed and unbridled selfishness, blinding us all to the inner and more lasting values of life. As Shakespeare has well said, "There is a tide in the affairs of men which taken at the flood leads on to fortune." Such a tide of opportunity now appears for human service.

It is an interesting thing in the history of man, as well as in the history of individuals, that relatively few people are cognizant at the right time of such tides or opportunities. Let me illustrate: I was born in an agricultural era, characterized by the definite feeling on the part of the majority of the people that agriculture was the basic and controlling industry. One day in my early life I noticed from a statement in the Atlanta Constitution that, according to the head-line, a new era had dawned, the editor stating that on the day before cotton has been picked in a cotton field adjoining a new cotton factory in the vicinity of Atlanta, Georgia; the cotton had been ginned, carded, spun, woven into a fabric, the fabric dyed, the fabric cut into a suit of clothes, tailored and worn to a ball on the same night of the day the cotton was gathered from the field.

The newspaper article went on to state, "A new industrial era takes precedence over agriculture." However, relatively few people in the agricultural area, at least in my locality, sensed this situation

and the manufacturing industry went largely to other localities.

While in Washington thirty years later, the Secretary of the Treasury called a group of bankers to his office from New York, told them that the World War had to be financed, and asked their suggestions as to how it could be done. These bankers stated that they would have to take the bonds as they had done on previous occasions when the Government needed to be assisted in its finances and be given a rate of interest. This greatly displeased the Secretary of the Treasury and he stated that he would take the matter to the people and get the people to buy the bonds. The bankers laughed at the idea, but the Secretary did take the matter to the people, sold them the bonds, and initiated a bond and security mindedness on the part of the people. A new era had dawned. This era, uncontrolled as to greed and selfish aggrandizement, exploded in 1929.

We are now in another era—what shall it be called? Let us hope that it may justify some terminology of stabilized control that will recognize the fact that after all, the proper human relationship makes man essentially and necessarily his "Brother's Keeper." This conception of government conforms to the principles of social and economic stability enunciated by the great Nazarene two thousand years ago. While we all know that Christ did not discuss the technique of economics, we do know that through His teachings He gave expression to human motives and human values that must underlie any just economic and social system. His doctrines emphasized the service for the common good as against that of self-seeking advantage.

True Christianity is founded upon the principle of mutual aid and seeks unselfish co-operation as against selfish individualism.

The Federal Government is endeavoring to work out economic and social control in business through a series of regulations called codes which have for their purpose the establishment of an equitable condition with maximum benefits and minimum inequalities for all concerned—an effort to give all an opportunity to live and enjoy reasonable opportunities in life. Equal handed justice must be sought for the laborer, the capitalist, the industrialist, and all other agencies having a place in our social life.

The most important function in the whole procession, however, is the creation and maintenance of a proper attitude toward life—a proper responsibility as between man and man. The religious and civic organizations must assume important responsibilities in this work.

We need a code in such organizations that will look to the establishment of necessary co-operation and defend against unfair practices just as is attempted under the codes for business. The Federation of Churches looks in this direction as it undertakes to bring into effective co-operation the churches and stress the fundamental principles for which the Nazarene stood and for which humanity is sorely in need.

I bespeak for you success in co-ordination and in effective co-operation that will bring all church people into such harmony as will forget their minor creed differences and center upon the teachings and principles of the Christ.

We need to sense the feeling of the Phillips Brooks' shoe cobbler who visited the church of Phillips Brooks on Sunday morning. Dr. Brooks said to him after the sermon, "Please tell me just what you think of me as a preacher?" The cobbler promptly replied, "I was so much interested in the principles that you were announcing in your sermon that I did not think anything of you at all." We need to forget ourselves in well doing.

Methodist Unification

To the question which has been put to me concerning unification among Methodists, my answer is that I favor the reunion of the Methodist bodies, because I believe every proper purpose would be served thereby. The duplication of effort and the needless expenditure of money for unnecessary plant equipment and upkeep are appalling. However, as important as the prevention of this material waste is, the greatest loss after all comes from the divided forces of mind and spirit. Our country and the entire world await a united spiritual movement and it is high time that we respond to this demand with a united Methodism.

HANDLING THE MOVIE PROBLEM

By William H. Short, Director Motion Picture Research Council

We now realize as never before the extraordinary power of the movies over the minds and habits and lives of those who see them, especially

of the children. For four years some twenty psychologists and sociologists of leading universities, acting as the Educational Research Committee of the Payne Fund, have been at work on this problem of determining the effects of the motion pictures on their audience. This research was initiated by the Motion Picture Research Council and has included elaborate investigations involving thousands of children and adults. The results have been published by the MacMillan Company in nine volumes of scientific data. Another volume, interpreting the findings in a popular way for the ordinary reading public, "Our Movie-Made Children," has been written by Henry James Forman and has enjoyed a wide sale.

From these scientific studies we have for the first time obtained a body of facts about the movies, as distinguished from a body of opinion. We know that the average American child goes to the movies once a week, that the weekly movie audience of 77,000,000 contains over 11,000,000 children under fourteen years of age and over 28,000,000 under 21. We know that they see a vividly advertised, highly sensational output of films, in which the main subjects treated are love as interpreted by the movies, and crime, which Dr. W. W. Charters, of Ohio State University, director of the research, characterized as "a sorry layout for children." This unbalanced diet of movie themes is made even more abnormal by the fact that the characters and settings, far from showing a true cross-section of life, show a world that is both askew and very much worse than that in which we live.

Furthermore, we now know that the effect of the films on the child mind is far greater than we had ever suspected. Practically nothing passes over the children's heads. They catch from the screen and remember 70% as much as adults and this memory holds over, so that, when tested three months later, they still recall 90% or more. This is in striking contrast to the amount they remember from studying a book, for after thirty days has elapsed they remember only thirty per cent of what they recalled next morning. The movies, because they harness the drama, are the most potent educational force in the world.

Children are three times as much emotionally aroused by the pictures as are adults, and because of lack of "adult discount" they take everything they see in the movies as true. Moreover, one picture stressing an attitude favorably or unfavorably produces a marked change of opinion, and two increases the change. The effect is cumulative; seeing a number of pictures stressing an attitude favorably or unfavorably is sure to produce change. Investigation has clearly shown that the attitudes caught from the movies carry over into the children's life ideals, thought and conduct patterns. Finally, we have discovered that boys in reformatories have picked up an extensive technique of crime from the movies, and that delinquent girls believe the movies to be a contributory factor in their misfortune.

Surely this information about the effect of the movies on our children should rouse us to action! And that action should be well considered and carefully planned. For years the Motion Picture Research Council has been trying to discover the most effective and practical way to deal with the situation. With the advice of experts the country over, it has worked out plans of action which are designed to make public opinion effective in dealing with the present situation.

The first barrier that must be removed before public opinion can operate to improve the quality of pictures shown in communities is the barrier of block-booking and blind-selling. By these trade devices the motion picture industry effectively prevents better films committees, theatre managers and therefore communities from selecting the best films for showing in local theatres and excluding the worst. For block-booking requires that the theatre manager, in order to buy a good picture made by one of the Hollywood producers, must buy a large block of other pictures, including those that are inferior and objectionable. Blind-selling requires that he buy these pictures without seeing them, and even before they are produced or even planned. Thus the hands of the theatre owner, of the local group, and of the community are effectively tied in regard to selection of pictures. Once block-booking is abolished the local theatre manager will be able to select his programs from the entire annual production of the motion picture industry, which amounts to more than five hundred feature pictures and two thousand five hundred shorts, some of which are pictures of a high excellence.

The first step in the program of the Motion Picture Research Council is to give freedom of choice to communities to select the films to be exhibited, and to this end it seeks to abolish the trade practices of block-booking and blind-selling. This may not seem a very spectacular way of dealing with the problem, but it is sound and sensible, and offers a means of using the force of opinion as a sharp driving wedge instead of an ineffective

steam explosion. The Council, therefore, urges that every pastor and every local group interested in bettering the movie situation co-operate with it in this effort to end block-booking and blind-selling. Detailed plans of action will be sent organizations or group leaders who communicate with the Motion Picture Research Council, 366 Madison Avenue, New York City.

LAKE CHARLES DISTRICT

We have a new broom up in this part of our district that is certainly doing some fine sweeping. Here are some excerpts from a letter that came at the request of the news reporter for the Northern Kingdom from our enterprising pastor at Zwolle, Rev. Henry Rickey:

"Zwolle is a small oil-sawmill town of about 1,000 people. There is no movie and no recreational facilities except a pool hall and three open saloons. It seems to me that to combat the obvious sins of the town the church must provide wholesome leisure-time activities in addition to the regular church program.

"We are observing the regular Church program. We took a Kingdom Extension Offering of \$123. We observed the Anniversary Day and sent in an offering of \$10. We put on a minstrel for the benevolences and cleared \$50, which was sent in, giving us a total credit to date on benevolences of \$111.50. That is approximately one-third of the year's assessment. We sent in our Fourth Sunday Missionary Offering properly. We have a Workers' Council, a live Epworth League, and we are planning a Hi-League. We had a young people's banquet during the Easter holidays. We have a junior choir and regular rehearsals of the senior choir and male quartette. The presiding elder has been paid in full for the first three months.

"It is during the week, though, that folks get into most mischief, and it is the week-day and week-night program that demands my attention now. The first step was the organization of the Boy Scouts. With the pastor as Scoutmaster, and two first-class young men as assistants, a good scout troop has been organized. Some 20 boys stuck by the troop, even when they had to go to work to really become working scouts. The next step was the organization of the Cub Scouts, un-

der the same troop committee, with a competent leader in charge. Materials have been ordered for the organization of the Campfire Girls, and an efficient leader has been found. These three groups will help in a constructive way to overcome evil with good here.

"The biggest need, though, is with the young men. How could they be reached in Zwolle? The answer seemed to be through a church-sponsored athletic club with a gymnasium. Could we get a gym, with everyone nearly devoid of funds? I went to work to see. I found twelve young men who would pay monthly dues to maintain the incidental expenses of a Community Center Gym. I found a Baptist brother willing to donate us a lot one-half block from the church, and give us a deed to it. I found the Mansfield Lumber Company willing to make a large donation on the lumber. I have gotten much free labor, and the growing subscription list indicates that the building will be begun shortly. No one in town has refused—people of all churches and of no church. The building will be supervised by the scout committee, and will be open at stated hours to the Athletic Club, to the Scouts and Cubs, to the Campfire Girls, to the churches for banquets and parties, and so on. A bowling alley has been donated and will add much to the attractiveness of the plant. It is not a large building, only 25x40, but it will be most useful. In some towns such week-day activities may not be useful, but in Zwolle they are essential. The building will be gradually equipped with all necessary gymnasium equipment through club dues and benefit contests and parties. It will not cost the church a cent.

"It will be used for a Sunday school class of young men, taught by the pastor, on Sundays, as there is no immediate prospect of a new church or Sunday school building."

We are still holding the fort at Oakdale and would like to report that our Kingdom Extension offering was \$100.

GEO. W. POMEROY, Reporter.

EXCERPTS FROM THE DIARY OF JAMES WALTON

My Dear Editor: Have just been reading your General Conference number and got just a lot out of it.

I have in my possession the diary of my grandfather, James Walton, who was a minister in Mississippi almost a century ago. He, at one time, held a charge at Black Hawk, Miss. This charge was one of Bishop Galloway's first charges.

In the pocket of this diary are some slips that are very interesting, and I am giving them to you just as they are written. His oldest daughter, Mary, married a Methodist preacher named Phillips, and one of his first charges was Black Hawk, Miss. After several years in the Mississippi Conference he transferred to Louisiana Conference and had charge of Mansfield Female College, at Mansfield, for years and died there. I have tried to find out something about this preacher named Phillips, but so far have not been able to do so. I wrote to Dr. Steel, at Mansfield, where he lived several months before he died, but never got a reply.

My grandfather Walton died at Richland, in Holmes County, in the sixties.

Best wishes for the Advocate,

Yours truly,

IKE B. PICKENS.

P. S.—This diary is in black leather and tells he bought it at Canton, Miss., from Cassell, and looks as good as new.

Notes From Diary

State of Miss., Oktibbeha County,

This is to certify that Brother James Walton has liberty to exercise his gift as an exhorter in the Methodist Church so long as his general department corresponds to his rules and regulations, this the 2nd day of September, 1838.

Signed in behalf of the Society at Starkville.

L. D. LANGFORD, P. E. of the Louisville Circuit, Mississippi Conference.

SECOND SLIP

James Walton recommended by the society of which he is a member was examined before the quarterly conference of this circuit according to Discipline and license to preach in the Methodist Episcopal Church, Anoth, 1838.

T. G. JONES, P. E., Louisville Circuit, Mississippi Conference.

The next one is on sheepskin, part printed and (Continued on page 8)

THE RELIGIOUS PRESS

Dr. Joy Elmer Morgan, editor of an educational Journal, in an address before the Editorial Council of the Religious Press, held in Washington recently, said:

"The religious press today bears an unique and far-reaching responsibility. It is one of the major enterprises of the Christian Church and should be given greater emphasis than it now has. By and large the religious press is the only national press free from the commercial spirit which reaches the great body of active citizens with sufficient frequency to serve as an inspiring and motivating force in dealing with the pressing current social and economic problems.

"These problems cannot be put off. They cannot be solved in ignorance and indifference. Paganism under any name offers no solution. The Christian press, moving like a mighty flame throughout the homes of the land, has the opportunity to help lay the foundations of a new order. Failing in that, the alternative is to be carried down as the lights of civilization go out and the twilight of greed and paganism envelops mankind. Shall the world be guided by teaching or by force? By the pen or the machine gun?"

Pastors who have not presented the cause of the Advocate are urged to do so without further delay. The annual subscription price has been reduced to \$1.00 while operating costs have been increased under the NRA.

Unless our people take advantage of the \$1.00 rate and largely increase the number of readers to the Conference organ the reduction in price will result in a large deficit. The campaign has been extended in order to give every charge ample time in which to canvass for Advocate subscriptions.

DO YOUR PART NOW---ADVOCATE THE ADVOCATE

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

D. B. RAULINS, D.D., Editor

C. MILTON CHALMERS, Manager

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North Mississippi Conference—Rev. V. C. Curtis, D.D., Rev. W. R. Lott.

TERMS:

Subscription Rates: One year, \$1.00; six months, \$0.50. To superannuates and widows of preachers, \$1.00

Editorial

(Continued from Page One)

While I am heart and soul for everything that is good or well intended in this final statement of the Honorable Secretary of Commerce, I must confess that when someone goes to advising the Church and preachers to stick to the "gospel" and look out for the salvation of the "soul," I begin to get suspicious and start looking for something in the woodpile.

The liquor interests in this country urge that the Protestant churches and preachers keep to the "gospel." Those who insist upon "rugged individualism" in industry offer the same instructions. There are certain matters they would prefer that the preachers and the Church leave alone. The munition manufacturers are going to be issuing instructions to the preachers as to the gospel just as soon as they become fully awake to its devilish machinations that would engulf humanity in a war that would wipe out civilization having disrupted every shred of international understanding, and begin to speak out about them.

Some of these agencies marked by sinister and selfish motives of greed and gain seem more fully acquainted with the dynamic possibilities of the Church than are we. When the Church seriously comes on the field in behalf of the Kingdom of God all are afraid. Nothing would please them more than a diluted and attenuated "gospel." They are willing to pay for such.

What terrifies me during these days is the dread that the Church may fail to rise to this imperative day with the final word for its remaking throughout the whole of our larger community life.

The Church, by these times, is called upon to strike through along all lines geographic and social. It dare not accept for itself a limited definition of the Gospel. To do so means to write its own defeat and the despair of men. May it not be so.

* * *

WOODROW WILSON, in the closing paragraph of his essay, "The Road Away From Revolution," written a very short while before his death, said:

"The sum of the whole matter is this, that our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ and being made free and happy by the practices which spring out of that spirit. Only thus can discontent be driven out and all the shadows lifted from the road ahead."

Make no mistake. The mob is at our doors. Only Christ can turn the battle to victory for righteousness. We have made a beginning. But—

"The New Age stands as yet
Half-built against the sky,
Open to every threat
Of storms that clamor by;

"Scaffolding veils the walls,
And dim dust floats and falls,
As moving to and from,
Their task the masons ply."

GENERAL CONFERENCE

We have time and space to call your attention to just a few of the things the General Conference has been doing during the past week. It will be closed by the time this reaches you. When the record is complete we shall try to give a more detailed appraisal of the Conference.

Bishop James Cannon, Jr., by a very substantial majority, was returned to his work notwithstanding some rather strong opposition. The Conference seemed far from convinced that his physical condition was such as to warrant his superannuation.

The Judicial Council was set up, becoming the Supreme Court of our Church. Instead of to the bishops as formerly all matters must be referred to this body for final settlement where questions cannot be settled otherwise. Thus we now have three distinct divisions in our organization: Legislative, the General Conference; Judicial, the Judicial Council; Executive, the Bishops.

A new financial system was adopted requiring that a budget covering all our church-wide expenses be set up. This budget will then be divided out to the several annual conferences for their adoption. In its course it will come finally to the local church. All these bodies will have the right to adopt the proposed budget, increase it or decrease it. There will be no preferred claims in the local church.

No new bishops were elected. While the 1930 quadrennium began with sixteen the new quadrennium begins with only eleven. Hereafter bishops will be required to reside within their episcopal districts, the next four years being given for the transition.

Presiding elders will not be permitted to continue in that office for more than four years, after which they must serve in some other capacity for four years before they can become eligible for the office again.

Pastors go back to the four-year time limit. Mississippi and Louisiana are again combined in an episcopal district over which Bishop Hoyt M. Dobbs will preside.

LOUISIANA PREACHERS AT GENERAL CONFERENCE

There was no way of knowing just how many Louisiana Conference preachers were willing to be delegates to the General Conference without attending that Conference. Why, you might have thought it an adjourned session of the Louisiana Conference itself.

Among those whom the Editor saw and about whom he heard at the General Conference were the following: Dr. R. W. Vaughan, Ruston; Dr. W. L. Doss, Ruston; Dr. Briscoe Carter, Alexandria; Dr. Jno. G. Snelling, New Orleans; Dr. R. H. Harper, Lafayette; Dr. A. M. Serex, Minden; Dr. H. T. Carley, Monroe; Dr. J. R. Spann, Baton Rouge; Dr. Wm. H. Wallace, Jr., New Orleans; Dr. W. L. Duren, New Orleans; H. L. Johns, Ruston; E. C. Gunn, Lake Charles; D. W. Poole, Mangham; C. B. Clayton, Calhoun; F. C. Collins, Leesville; J. M. Boykin, Greenwood; Dr. Geo. S. Sexton, Shreveport; S. S. Bogan, Sibley; Jolly B. Harper, New Orleans; Ellis Smith, Winnfield; H. B. Hysell, Hodge; B. C. Taylor, Natchitoches; Louis Hoffpauir, Homer; Lastie N. Hoffpauir, Columbia; R. F. Harrell, Lecompte; J. F. Dring, Ringgold; H. N. Brown, Ponchatoula; R. M. Brown, Shreveport; Dr. T. M. Brownlee, Shreveport; V. D. Morris, New Orleans; C. M. Morris, Greensburg; H. M. Johnson, Bogalusa; S. A. Seegers, Rayne; C. B. White, Wisner; John J. Rasmussen, Bunkie; C. Karlos Smith, Tallulah; W. H. Royal, Haynesville; Dr. M. S. Monk, New Orleans; R. H. Staples, Coushatta; F. J. McCoy, Baton Rouge; W. H. Giles, New Orleans, and others.

We noted also that the wives of some of the preachers were there, and that a number of laymen called by to see what was going on.

OUR WEEKLY PARTY

As you know the "big party" is being held at Jackson. Are you getting the Daily Advocate? Next to being at the General Conference this is the best thing.

And you had better make daily prayer for the Conference. The delegates are meeting big issues. For the next four years we shall feel what they are doing in Jackson, and probably for a much longer time.

Mrs. W. M. Wiggins, Leland, Miss., is giving en-

thusiastic support to the Advocate. A recent letter brought a good list of subscriptions.

Some years ago it was said that there was an open door in Brazil for preaching the gospel. Today missionaries declare that this door has been multiplied a hundredfold.

Rev. A. D. George, pastor at Vinton, La., has sent ten subscriptions from Vinton and threatens to gather others from the places about him. By George, why not every pastor do that way?

We regret to learn of the tragic death of Mr. J. W. Williams, Methodist layman and subscriber to the Advocate at Plaquemine, La., who was instantly killed by a train on the morning of May 1.

Mrs. H. Wilson, Plain Dealing, La., does not seem to be chairman of a "paper committee." She takes her work seriously. Fifteen subscriptions have been received. Rev. P. B. McCullin is pastor of the work.

Rev. Wm. Schuhle can always be counted on to do his part for the Church paper. His usual annual list of subscribers came to hand May 1. Brother Schuhle is the pastor of our church at Plaquemine, La.

Dr. F. C. Wren, Winnfield, La., has something to do besides solicit subscriptions for the Advocate. That is one reason he does that so well. Why, he has just sent us a dozen new and renewal subscriptions!

What can be done about this? It was presumed that Rev. C. E. McLean was sent by our Bishop to Franklinton, La., to look after the Church and pastor the people. In a recent letter to the editor which he wrote purely to get to add this "P. S.," "We have Black Bass for dinner today."

The good work in expanding proportions goes on at First Church, Lake Charles, La., where Rev. E. C. Gunn is pastor. Much attention is given to the music of the church. Rev. T. F. King was the guest-preacher at a recent Sunday evening service. Brother King is pastor at Sulphur.

If we do not mention all those sending in subscriptions in this space look for reports elsewhere. Anyhow, Rev. W. H. Lewis, pastor at Moss Point, Miss., sent in a list. He says that he usually agrees with positions taken by the editor. Now that is giving almost too much. Of course it is appreciated.

Are you keeping up with what is going on at General Conference? If you are getting the daily paper be sure to read the reports that are coming out. The churches of the country have their eyes turned toward Jackson during these days. People have come to expect great things of the people called Methodists.

Mr. and Mrs. Fredrick J. Wysor, of Tampa, Fla., announce the arrival of a son, Fredrick, Jr., on Tuesday, May 2; weight 7½ pounds. Mrs. Wysor was before her marriage, Miss Ruth Chalmers, sister of the manager of the Advocate and daughter of Mr. and Mrs. Chas. O. Chalmers.

There are at most not more than 500,000 people connected with Christianity in any form among Japan's population of 56,000,000. There are at least 33,000,000 rural folks without any real knowledge of Christianity. "We cannot yet say," declares Rev. W. K. Matthews, "that our task in Japan is finished."

Reports for the first quadrennium of the Methodist Church of Brazil shows the following increases: Membership in 1930—15,631; for 1933—18,492; increase of 2,861. Sunday school enrollment for 1930—16,601; for 1933—21,457; increase of 4,856. Contributions for 1930—\$67,466.78; for 1933—\$75,026.19; increase of \$7,559.41.

Again let us remind our subscribers to refer to the address label on their Advocate and if the date thereon reads May, 1934, or prior thereto, to please forward \$1.00 to the office of the Advocate, 512 Camp Street, New Orleans, to cover their renewal for another year. By neglecting this small, yet important matter makes it embarrassing for the business manager in meeting current operating expenses.

It is estimated that at least 60 per cent of the tribe of Comanche Indians, in Oklahoma, are yet pagan in the truest sense of the word; while there are some tribes that have scarcely been touched by the gospel message. Rev. W. U. Wilt, superintendent of the Indian Mission, says: "The Indians are hungry for the light of the gospel and the comfort and help it gives them in the midst of their many perplexities."

Much appreciated words of approval of our General Conference number of the Advocate continue to come to hand each day. The editor and manager are happy to know that this number has met with such wide-spread approval. There still remain several hundred extra copies that can be

had for twenty-five cents each. All new subscribers will receive a copy without additional cost so long as they last.

The laymen in the Japan Methodist Church are this year raising Yen 25,000.00 to meet the deficit caused by the reductions of appropriations made by the three missions co-operating with the Japan Church, namely, the United Church of Canada, the Methodist Episcopal Church, and the Methodist Episcopal Church, South. Rev. I. L. Shaver declares that this fine spirit among the Japanese laymen is one of the most encouraging things about the work in Japan today.

The meeting of the Second General Conference of the Methodist Church of Brazil, held recently at Porto Alegre, marked an important milestone in the history of the Church in that country. A "Constitution," a "Discipline," and a "Ritual" were adopted by the new Church, and the first national bishop—Rev. Cesar Dacorso Filho—was elected to take charge of the affairs of the Church. Bishop J. W. Tarboux was re-elected to the office of bishop, but on account of poor health will not be able to render active service.

RESOLUTIONS

Whereas God, Our Heavenly Father, in his infinite wisdom and love, has seen fit to call to his eternal reward, our former pastor, beloved friend, and faithful minister of the Gospel, Rev. S. L. Pope; and

Whereas in his death, we feel greatly the loss of his Christian counsel, noble example, and Godly ministry; be it therefore

Resolved, first, that we, the board of stewards and pastor of the Tunica Methodist Episcopal Church, South, extend our sincere sympathy to the family and commend them to the Great Comforter; and

Resolved, second, that a copy of these resolutions be sent to the family; and that a copy be sent the New Orleans Christian Advocate for publication.

H. J. ALLEN, Chairman.

SHED HILL CAFFEY, Pastor.

WE THANK YOU

As we do not know who they are, we take this method of expressing our very deep appreciation for the expression of interest and sympathy by the liberal contribution we received through Rev. C. C. Wier. We also greatly appreciate the many letters and cards from our brethren expressing their sympathy for us in our recent bereavement.

REV. AND MRS. S. J. McLEAN AND FAMILY.
Morgan City, La.

SEASHORE DISTRICT CONFERENCE

The Seashore District Conference met in Wiggins, Miss., Thursday and Friday, April 12 and 13. The sessions were well attended throughout. Every pastor in the district was present. On the first day of the conference the ladies of the local church served lunch to over one hundred and twenty-five persons. The auditorium was well filled for the special addresses and sermons. On the morning of the first day the Sesqui-Centennial Celebration of Methodism was held, with Rev. M. L. Burton and Dr. J. L. Decell as speakers. Rev. G. H. Thompson, Biloxi, preached at the night service. Then on the morning of the second day Rev. P. M. Caraway, Gulfport, brought the message.

Principal lay delegates to the Annual Conference were elected as follows: S. A. Tomlinson, Mrs. M. B. Sharbrough, Horace Hinds, C. V. Hathorn, M. A. Pigford, Fred Skellie, Dr. D. B. Stevenson, D. R. Weston, F. B. Woodley, J. P. Drake, Mrs. V. G. Clifford, L. T. Fickling, Olla Nix, A. K. Guinn.

The four alternate lay delegates elected were: H. C. Hall, Mrs. R. E. Johnson, D. W. Slay, Dr. J. F. Collie.

One young man was licensed to preach—S. L. Bayliss, of Columbia.

Visitors at the conference included J. L. Decell, J. T. Leggett, W. M. Williams, C. A. Schultz, L. J. Power, J. B. Cain, Rev. and Mrs. H. M. Johnson, I. H. Sells, R. H. Clegg, D. M. Key, G. F. Winfield, J. M. Sullivan, and Rev. J. N. Lee, of the local Baptist church.

Rev. T. J. O'Neil, presiding elder of the Seashore District, presided at all the sessions. The spirit prevailing at the conference was that of

optimism, and all left Wiggins feeling that we had really accomplished something. Kreole was chosen for the meeting place of the 1935 conference.

CLYDE H. GUNN, Secty.

VANDERBILT MEN IN THE GENERAL CONFERENCE

Sixty-eight Vanderbilt men have been elected to the clerical membership of the Methodist General Conference meeting April 26-May 15 at Jackson, Miss., with thirty-four as alternate delegates. There are also five Lay delegates who are former students of Vanderbilt, namely: Prof. J. M. Sullivan of Millsaps College, Miss.; Prof. J. M. Williams, vice-president of Hendrix College, Ark.; Littell Rust, of Nashville; President H. N. Snyder of Wofford College, and James Atkins of Waynesville, N. C., while Dean F. M. Massey of the State University of Knoxville, Tenn., and Prof. W. O. Batts of Columbia, Tenn., are lay alternate delegates. The names of the clerical delegates and the Annual Conferences which they represent are as follows:

Alabama—R. R. Ellison, R'06; W. M. Curtis, Rx'93 (89-90); J. W. Frazer, R'09. Alternates (2)—Andrew Sledd, Rgrx' (97-98); O. V. Calhoun, Rx'94 (00-01).

Baltimore—H. M. Canter, R'97; Forney Hutchinson, R'95; E. Y. Woolf, R'01. Alternate, H. Sydenstricker.

California Oriental—W. A. Davis, Rx'11.

FROM A MAN WHO KNOWS

The church paper is required to find itself, sell itself, and at its own cost promote every other interest of the church. Those who produce our papers are told if they will make a worthy paper it will have a market. Beyond doubt our papers are not as good as they ought to be. The men who produce them know this as well as anybody—better, in fact. That, however, is like handing a man a handful of straw and telling him if he will make a million bricks he will find a market for them. As if a man capable of performing a miracle like that would need a market for bricks. I will say very frankly that the church must have a better type of papers or it will fail to win this battle. Generally complaints about the church paper are unjustified. One man complains of the contributions the editor prints. Yet the editor does not have one dollar with which to buy contributions, but must depend upon those offered, and the men who complain do not themselves offer to write something better.—The Southwest-ern.

Central Texas—Julius Earl Crawford, Rx'10 (06-07); Philip Eugene Riley (06-07) Rx'10; Eugene B. Hawk, R'09.

China—Sidney R. Anderson, R'14. Alternate, James H. H. Berkman, M.A.'21.

Czechoslovakia—J. P. Bartak, R'14, Alternate.

Florida—W. F. Dunkle R'05; Smith Hardin Rx'05; Ludd M. Spivey, Rx'16 (09-16).

Holston—J. W. Perry A'91. Alternate—C. T. Talley R'05; J. A. Burrow (deceased).

Indian Mission—W. U. Witt.

Kentucky—J. L. Clark Rx'96; H. C. Morrison Rx'87. Alternate—W. V. Cropper R'15.

Little Rock—J. D. Hammons Rx'03; J. L. Cannon; C. M. Reves R'13. Alternate—C. J. Green (1) R'17.

Louisiana—W. W. Holmes R'13; F. N. Parker Rx'88; W. Angie Smith Rx'26. Alternate—D. B. Raulins (1) Rx'16.

Louisville—Arthur W. Kasey (99-01) R; J. G. Akin R'13; B. W. Napier Rx'13. Alternates—Summers Brinson R'15; J. W. Weldon Rx'10.

Memphis—G. C. Fain A'17; J. Mack Jenkins A'01, M.A.'03; C. N. Jolley.

Mississippi—Alternate—C. A. Bowen M.A.'08.

Missouri—J. D. Randolph Rx'08.

New Mexico—Alternate—H. C. Henderson, M.A.'14.

North Alabama—Clare Purcell TH.D.'10, R'16; eirduB. T. Waites R'07; H. M. Stevenson R'01; F. K. Gumble R'07; I. F. Hawkins Rx'95. Alternates—W. G. Henry (3) R'02; W. M. Harris Rx'14; B. B. Glasgow Rx'05.

North Arkansas—C. W. Lester Rx'09.

North Carolina—J. M. Ormond R'10.

North Georgia—W. P. King Rx'99; C. C. Jarrell R'00; W. H. LaPrade Rx'00; and Wallace Rogers Rx'01.

North Mississippi—Alternate—Melville Johnson, Rx'14.

North Texas—O. T. Cooper R'08. Alaternate—W. T. Whiteside M.A.'96.

North West—Alternate—Hiram S. Shangle (R81-82).

Northwest Texas—Alternate—R. A. Steward Rx'06.

Oklahoma—J. R. Abernathy. Alternate—R. S. Satterfield R'04.

Pacific—G. C. Emmons Rx'12. Alternate—J. A. B. Fry Rx'96.

Polish—Foye G. Gibson Rx'30.

St. Louis—Ivan Lee Holt A'04; Luther E. Todd R (98-99). Alternates—H. C. Hoy Rx'14; E. H. Orear R'11.

South Carolina—Peter Stokes Rx'94; E. L. McCoy Rx'11. Alaternate—J. H. Graves Rx'08.

South Georgia—Alternate—E. F. Cook Rx'08.

Southwestern Missouri—Alternate—Eldridge W. Bartley R'15.

Tennessee—E. P. Anderson Rx'02; W. B. Ricks R'94; John Durrett Rx'10; E. C. Shelton R'26, Alaternate—G. A. Morgan A'97.

Texas—Glen Flinn R'03.

Upper South Carolina—W. B. Garrett Rx'13. Alaternate—A. L. Gunter Rx'15. NOTE: Dr. H. N. Snyder A'87, M. A.'90, leads the Lay Delegation.

Virginia—H. C. Pfeiffer (deceased); J. W. Moore R'02; T. A. Smoot Agrix'97-98; J. C. Robertson Rx'12; H. P. Clarke R'11. Alternate—F. R. Chennault Rx'13; C. O. Tuttle R'05; Starke Jett R'08.

West Texas—H. M. Ratliff R'12.

Western North Carolina—J. B. Craven Rx'10; C. S. Kirkpatrick R'05; C. C. Weaver Agrix'95-96; E. K. McLarty R'98. Alternate—W. A. Lamberth Rx'04.

Western Virginia—J. W. Pearson Rx'12; R. T. Brown.

—From the May issue of the Vanderbilt Alumnus.

BRITISH MUSEUM INTERESTED

The Southern Methodist University publication, the Southwest Review, has received the tribute of having the British Museum put in a call for a complete file of the publication. This publication, begun at the University of Texas, was taken over by S. M. U. and has been developed to the peak of literary fame it now enjoys. Now in its eleventh year, the Southwest Review has recently formed an alliance with Louisiana State University, by which merger a new supply of life blood was transmitted to the financially ailing Review. With the amalgamation a new set of editors were arranged. The S. M. U. editors are Henry N. Smith, John H. McGinnis and S. D. Myres, Jr. The L. S. U. editors are William Read and Charles W. Pipkin. There are numerous distinguished contributing editors from all over the southwest. Mr. J. W. Blanton, chairman of the advisory committee of S. M. U., has recently presented to the A. V. Lane museum a prayer wheel. It is made of a bronze cylinder embossed with artificial turquoises and rubies. Inside the cylinder is an antiquated transcript said to contain every prayer ever conceived by the indigenous worshippers of Tibet. The prayer wheel, along with a large collection of coins from every country, which were also presented to the museum, were secured by Mr. and Mrs. Blanton while on their world tour in 1932-33.

Wednesday, March 14, S. M. U. students heard Mr. Francis A. Henson, noted lecturer and economist, speak on the place of religion in economic reconstruction. Mr. Henson spoke to classes and to smaller groups on the campus during the day. He is chairman of the National Christian Association of America and one of the secretaries of the National Religion and Labor Foundation. He is concerned with the contribution which prophetic religion can make to fundamental social reconstruction. He was brought to the local campus by the Y. M. C. A.

Thursday, March 15, the 11 o'clock chapel service was a memorial service dedicated to the late Dr. H. K. Taylor, head of the School of Extension of S. M. U. Dr. E. C. Webb presided, Dean E. B. Hawk read the scripture and offered prayer, and Dr. C. C. Seleckman delivered the memorial address. Dr. Taylor was a great educator, a fervent reformer and a devout churchman. His long career was filled with outstanding service in many fields. He will be missed greatly by students and faculty of S. M. U., though he will remain long in our memories.

CARROLL M. MOON.

The Advocate needs you to Advocate its privilege to save. Back your Conference organ.

MANY PREPARATORY ACTIVITIES HERALD ASSEMBLIES

Christian Adventure Assembly
June 12-18
Ages 12-16
Theme: "First Things First."
Reg. and Board: \$11.

Young People's Assembly
June 19-25
Ages 16-23
Theme: "Dare We Be Christians?"
Reg. and Board: \$11.

Assembly numbers of union papers, rapidly increasing delegate funds, and a union all-day rally advertising the Mansfield Assemblies are among the activities of Louisiana Young People in appreciation for the 1934 assemblies. Friendship News, publication of the

Phone, MAin 2838

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Search for old stamps and envelopes used before 1890. Highest prices paid.
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Do FALSE TEETH
Rock, Slide or Slip?

FASTEETH, a new, greatly improved powder to be sprinkled on upper or lower plates, holds false teeth firm and comfortable. Can not slide, slip, rock or pop-out. No gummy, gooey, pasty taste or feeling. Makes breath sweet and pleasant. Get FASTEETH today at any good drug store.

Friendship Union, of Natchitoches and surrounding towns, was issued this month in the form of an Assembly number.

Friendship Union plans to be well represented this summer. The Young People of Montrose, former home of Rev. Jolly Harper, dean of the Christian Adventure Assembly, plan a play for their delegate fund. Flora Young People likewise plan a play, while Natchitoches, looking forward to sending eight delegates, will have a series of private silver teas, an ice cream and cake stand, and a rummage sale. Service Union will have an all-day Union Assembly Booster Day on May 27. The May issue of their paper, The Herald, will be an Assembly number.

The Young People of Many have forty dollars already on their delegate fund, which will pay practically all costs for four delegates, or half the expense of eight. Alexandria Young People's Sunday school department has around twenty-three dollars.

Less than a month and a half remains before the 1934 Assemblies begin.

THEY LIKED THE GENERAL CONFERENCE NUMBER

I wish to congratulate you on the fine number of the special New Orleans Advocate. It is simply superb. I do not think it could be excelled. J. B. STREATER, Black Hawk, Miss.

I want to tell you that your General Conference number was great. It was clearly a rich surprise to me that you could get up and put out such an interesting and attractive paper. L. M. LIPSCOMB, Pastor, Como, Miss.

REV. G. H. CORRY, PASTOR, AT INDIAN BAYOU, LA., SAYS

"All Things Are Possible To Him That Believeth"

Will you permit me to tell about what some have called a miracle in our church at Indian Bayou? About two and one-half years ago when we arrived at this post, we found a rather heavy church building debt upon which practically nothing had been paid for a half dozen years. The prevailing opinion seemed to be that it would never be paid. The creditors were talking of closing the doors to the congregation and putting the building to other uses. But happily we found a handful of men who believed as we did that this need not be done. For the last two years some little payments had been made, but the bulk of the debt still remained till the beginning of this year. Then we got together and conferred with our creditors and they made a considerable cut as an inducement, provided we could raise the balance agreed upon in a short specified time. We formed a committee and went to work. Thanks to the fine work of the committee, we got the \$1,200 we were looking for on time.

If you ask by what means it was done, I should say there were mainly three: (1) The committee itself. Each member of it deserves commendation. Ornon Spell was the efficient chairman. Jack Foreman, who made the largest contribution and who would not weaken in his faith that it could be done, was right with us, helping wonderfully with his smile, efforts, and encouragement. Dave Spell, with that marvelous energy of his, brought in the biggest pile of money. We could say something just as fine about the other members: Roy Foreman, H. P. Morgan, Abel Hoffpauir, George Foreman, C. L. Boulet, and Lenox Burke, the secretary-treasurer. (2) The fine spirit of the committee and people. They had a mind to work and work together. (3) Faith in God and in the importance of his cause.

Our prayer is that we shall in this spirit continue to advance along all lines. G. H. CORRY, Pastor.

Under the Code You Pay No More

Almost every day some business man, pastor, church organization or college has need for printing of one kind or another. The Graphic Arts Code of Fair Competition as approved by General Johnson and signed by President Roosevelt has made it possible for all to obtain High Grade printing at a price that you will be called upon to pay for just the ordinary kind.

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If your requirements call for the best in workmanship, for which you pay no more, forward your order to C. M. Chalmers, 512 Camp Street, New Orleans, La.

EPISCOPAL ASSIGNMENTS FOR THE COMING QUADRENNIUM

District No. 1. Baltimore, Virginia, and Western Virginia—Bishop Edwin D. Mouzon.

District No. 2. North Carolina, Western North Carolina, South Carolina and Upper South Carolina—Bishop Paul B. Kern.

District No. 3. North Georgia, South Georgia, Holston and Cuba—Bishop William N. Ainsworth.

District No. 4. Kentucky, Louisville, Tennessee, Memphis and Illinois—Bishop U. V. W. Darlington.

District No. 5. Alabama, North Alabama, Florida and Latin Mission—Bishop Sam R. Hay.

District No. 6. Missouri, Southwest Missouri, Saint Louis, North Arkansas and Little Rock—Bishop John M. Moore.

District No. 7. Mississippi, North Mississippi and Louisiana—Bishop Hoyt M. Dobbs.

District No. 8. Texas, North Texas, Oklahoma and Indian Mission—Bishop A. Frank Smith.

District No. 9. Central Texas, Northwest Texas, West Texas, New Mexico and Texas Mexican—Bishop H. A. Boaz.

District No. 10. Arizona, Pacific, California Oriental Mission, Northwest and Western Mexican—Bishop James Cannon, Jr.

District No. 11. Orient, Europe and Africa—Bishop Arthur J. Moore.

COMMITTEE ON LOCATION OF GENERAL CONFERENCE

E. C. Watson, Chairman, 241 Clay Street, Clarksburg, W. Va.

Harry Denman, Secretary, First Methodist Church, Birmingham, Ala.

J. W. Pittman, Box 808, Corpus Christi, Texas.

Dr. Peter Stokes, 84 Pitt Street, Charleston, S. C.

Dr. C. Wesley Webdell, 6364 Washington Avenue, St. Louis, Mo.

HAS YOUR SUBSCRIPTION EXPIRED?

The address label on page one will tell the tale. If the date thereon reads May 1934 or prior thereto your subscription has expired and is running on grace. Check up on it now, and if you are one of the two thousand who have overlooked this seemingly small, yet important, matter, won't you immediately forward \$1.00 to the Advocate office, 512 Camp Street, New Orleans, La., so as to insure against a break in the regular visits of your Church paper? By doing so you will greatly assist us in meeting pressing obligations. Thank you.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.



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Yield Quicker
To This RELIABLE
"Balanced Prescription"

It's bad enough to have a headache, it's worse to take chances with unbalanced UNSAFE imitations which may upset your stomach and leave a "Heart-Shocking" after-effect. STANBACK, the ONE "Balanced Prescription," contains exactly the proper amount of each pain-relieving agent to insure both SPEEDY and RELIABLE relief. STANBACK also gives quickest relief from Neuralgia, periodic and muscular aches and pains due to inorganic causes. Ask for STANBACK and for your PROTECTION, make sure you get STANBACK.—10c.—Adv.

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Look in that old trunk up in the garret and send me all the old envelopes up to 1880. I pay highest prices. GEORGE HAKES, Belvidere, Illinois.

SALESMEN WANTED. For one of the oldest and largest Monument Concerns in the South. Spare time. No experience necessary. Write today. ROBERTS MARBLE COMPANY, Dept. R, BALL GROUND, GA.

Black-Draught Good Laxative Needed In Troubles Like These

Mr. J. T. Stinson, of Barren Spring, Va., writes that he has taken Thedford's Black-Draught when a laxative was needed for twelve or fifteen years. "I take it for biliousness, a tired, dull, aching feeling, sick headache—Black-Draught relieves quicker than anything I have ever tried. If I don't take Black-Draught when I feel a headache coming on, I have to go to bed. It seems to keep off the headache." . . . This old, reliable, purely vegetable laxative is so popular that millions of packages are sold every year.

MISSISSIPPI MISSIONARY SOCIETY NEWS

By Mrs. H. M. McMullan


The "special event" for the second quarter is the Membership Campaign which (in 1934) the Council is asking to have initiated at a Sunday morning service, when the pastor or someone chosen by him and the Woman's Missionary Society will present the



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YOUR EYES
A Few Drops Every
Night and Morning
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Are you all in, tired and run down?



WINTERSMITH'S TONIC
Will rid you of
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and build you up. Used for 65 years for Chills, Fever, Malaria and
A General Tonic
50c and \$1.00 At All Druggists

Do You Know As Much As Your Cat?

She's a knowing cat:

She asks for little—just her meals, a saucer of milk and a place in the sun. She gets plenty of sleep and exercise. She never worries, never frets. What is the result? Such vitality and resistance that we say, "Cats have nine lives."

What does your cat do when she is not well? She eats catnip, if she can find it. She eats grass and certain green plants to which her instinct leads her.

Your cat takes herbs for a tonic. Did you ever stop to think that Old Mother Nature, who supplies the herbs necessary to your cat's health, has also provided the herbs necessary to your own well-being?

You don't have to hunt for them as the cat does. The herbs you need are skillfully blended and compounded in Lydia E. Pinkham's Vegetable Compound, an old fashioned tonic that will help to restore your strength and energy.



LYDIA E. PINKHAM'S
Vegetable Compound

The Medicine Grandmother Used

Woman's Work of the Church. At this service, an opportunity for membership enlistment will be extended to all women of the congregation. Later an intensive effort will be made to reach those women who were not present in the congregation Sunday morning. It will take careful work to carry out this plan, as the pastor's program of work may make it difficult for him to give a Sunday service to this purpose, but we have confidence that, if an early approach is made to him and earnest co-operation of the society secured in making this service effective, the plan can be successfully carried out.

Let every missionary society begin now to plan for this presentation of the woman's work and make a great success of our "special event" by a large ingathering of new members.

* * *

Mrs. J. L. Nichols, superintendent of publicity for Alligator Missionary Society, reports that society has taken on new life under the leadership of Mrs. C. W. Avery, the new president. They have twenty members enrolled and increased their pledge \$5.00.

A new Woman's Missionary Society has been organized at Prairie, Miss., with a full corps of officers. Mrs. W. B. Roberts is superintendent of publicity.

COLDWATER W. M. S. CELEBRATE

The Woman's Missionary Society, of Coldwater, Miss., celebrated the birthdays of two of its oldest and most beloved members in the form of a social immediately following the regular program and business meeting for April.

Two cakes with appropriate candles were presented by the acting president, Mrs. J. L. Christy, one to Mrs. R. R. Moore on her seventy-fifth birthday and one to Mrs. P. T. Callicott on her ninetyeth birthday.

Mrs. Moore has been a member of the Coldwater society for many years and is still an active member. She is greatly loved for her influence and steadfast strength of character.

Mrs. Callicott has the unusual distinction of being a charter member of the society which had its beginning fifty-one years ago. She served as the society's first president and is still an active member after over half a century of splendid service.

METHODISTS PROGRESSING AT WISNER, LA.

Under Direction of Rev. C. B. White, Advancement Is Going Forward Steadily

Marked interest is being shown in the work of the Wisner Methodist Church as evidenced by the large attendance on all the meetings of the various departments on Sunday.

Out of an enrollment of 120 the report showed 100 present. The success of this Sunday school is said to be due to the loyalty and faithfulness of the teachers, who seldom are absent from their classes.

Rev. C. B. White, preached an inspiring and spiritually helpful sermon to a large congregation at the eleven o'clock service. In addition to a good choir they have added a violin quartette to help with the music.

The World Club, an organization composed of junior boys and girls, met at seven o'clock, with between 25 and 30 members present, in addition to a number of visitors. The purpose of this club is to develop a spirit of friendship toward the children of other lands by the study of the people of these foreign countries. One of the projects of the club last quarter was to write picture post-cards to children in Holland, France, and Japan. These cards were sent to the boards of education of these three countries with the request that the cards be given to children who were studying English, who were asked to write a card or letter in reply. Already about a dozen cards and letters have been received

from Holland. As a result of this correspondence between these children—some of the Wisner children are sending their photos—there has been an understanding and a friendship formed which perhaps they would never have known.

The Epworth League of this church is also very active, the young people, led by Miss Juanita Funderburk, as president, taking a deep interest in this phase of the church work. This is the young people's organization that sent more delegates to the Young People's Conference at Mansfield last year than any other in this state. When comparison is made between the number of young people in this small church and those in the larger churches, a fair idea can be had of the interest taken by the young people themselves and the church itself in its young people.

At the evening worship service at 7:45 an unusually large congregation was present, a big percent of them being children. In the past, the attendance at the evening service was not as good as it should have been, so a stereopticon was purchased by the laymen. With this machine pictures are thrown on a screen, illustrating the pastor's sermon, or lecture by one of the laymen. Sunday evening, following the sermon by the pastor, an illustrated lecture was given by one of the laymen on Korea, covering the work of the Methodist Church in that country. These lectures showed very strikingly the marvelous work the church is doing in this eastern country, where prior to the coming of the missionaries their condition was pitiful, where girls were not permitted to attend school, but were made to do a large part of the manual work of the family, poor parents even selling these girls into slavery; where goblins and imps and evil spirits were worshipped and the natives kept in fear and dread that these spirits would cause something terrible to happen to them. A great many have been converted and become Christians. The change was evidenced in the happy faces of the boys and girls attending the mission schools, as shown in the pictures. This method of bringing home to our people the work our missionaries are doing in the foreign lands far surpasses any other plan.

We take off our hat to this enterprising small town church, which is up and doing all the time and going ahead in promoting the work of the kingdom of God. It has been said that the Wisner Church is one which has always carried out the full program of the Methodist Church.—Exchange.

RICHTON, MISS., PASTOR SURPRISED.

"Following the regular mid-week service at the Richton Methodist Church, between fifty and sixty of the members secretly gathered at the parsonage while Brother Ledbetter, the pastor, had been decoyed to town on some subterfuge. On his return he found the crowd assembled around the table in the dining-room on the center of which was a birthday cake with forty lighted candles. The table was piled with many individual gifts as well as a handsome recognition from the church. Brother Ledbetter was

completely taken in and after expressing his appreciation of the many lovely gifts, cake and punch were served by the ladies of the church.

Rev. Mr. Ledbetter has only been with the Richton charge a few months, but has already won a high place in the esteem not only of his own church, but of all with whom he has come in contact."

Very truly yours,
RUPERT F. SUFFLING,
Richton Church Secretary.

Do You Have Headaches? Take CAPUDINE Ease the Pain Promptly

It is a well balanced Prescription of several ingredients so proportioned that it brings quickest relief.

Capudine is liquid—already dissolved—easy on the stomach and is assimilated at once thereby producing quickest relief.

Good for cold aches, back aches and muscle aches and pains also.

10c, 30c, and 60c at drug stores.

Skin Discomfort Eczema itching, chafing, smarting, etc., yield amazingly to the specially efficacious ingredients of Resinol

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Mr. A. S. R. of New York City writes: "I had 3 bald spots the size of a half-dollar. I used Japanese Oil for 3 months and now my bald spots are entirely covered with hair."

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EXCERPTS FROM THE DIARY OF JAMES WALTON

(Continued from page 3)

the other filled in with pen and ink, and red seal on the corner.

This is on parchment:

KNOW ALL MEN BY THESE PRESENTS, That I, James Osgood Andrew, one of the bishops of the Methodist Episcopal Church, in the United States of America, under the protection of Almighty God, and with a single eye to his glory, by the imposition of my hands and prayer, have this day set apart James Walton for the office of a deacon, in the said Methodist Episcopal Church; a man who, in the judgment of the Mississippi Annual Conference, is well qualified for that work; and he is hereby recommended to all whom it may concern, as a proper person to administer the ordinance of Baptism, Marriage, and the Burial of the Dead, in the absence of an elder, and to feed the flock of Christ, so long as his spirit and practices are such as become the Gospel of Christ, and he continueth to hold fast the form of sound words, according to the established doctrines of the Gospel.

IN TESTIMONY WHEREOF, I have hereunto set my hand and seal, this 4th day of December, in the year of our Lord, one thousand eight hundred and forty-two.

JAMES O. ANREW.

KNOW ALL MEN BY THESE PRESENTS, That I, Edmund Storer Jones, one of the bishops of the Methodist Episcopal Church, in the United States of America, under the protection of Almighty God, and with single eye to his glory, by the imposition of my hands and prayer (being assisted by the elders present), have this day set apart James Walton for the office of an elder in the said Methodist Episcopal Church, a man who is well qualified for that work; and he is hereby recommended, to all whom it may concern, as a proper person to administer the sacraments and ordinances, and to feed the flock of Christ, so long as his spirit and practice are such as become the Gospel of Christ, and he continueth to hold fast the form of sound words, according to the established doctrines of the Gospel.

IN TESTIMONY WHEREOF, I have hereunto set my hand and seal, this fifteenth day of December, in the year of our Lord, one thousand eight hundred and forty-four.

Done at Port Gibson, Miss.

EDMUND STORER JONES.

Jackson, Miss.

RETHINKING HOSPITAL PRACTICES IN A CHANGING WORLD

(Continued From Last Week)

III.

What Must Be Safeguarded In All This Rethinking?

1. Foremost, we must safeguard the scientific and ethical character of hospital care. The hospital must not slide back into the pit from which it was dug by Florence Nightingale, Lister, Billings, Welch, and others. Neither must it be turned over to those who would profiteer in pain. The heritage of Hypocrates must not be lost. The beginning of the science of healing must forever date from the day when he gave to the art of healing its scientific character and its ethical ideal. Then and there Greek medicine became a "Science in the making, with Roman medicine as an offshoot, Constantinople as a cold storage plant, and Islam as traveling agent."¹

A profession still able to give to the world men like Jenner, Pasteur, Lister, and Osler; a profession which is always trying to find the cure for some disease and give it to mankind, such a profession is not so far gone from original Hypocratic righteousness and is not utterly fallen from the grace of ethical ideals. Such scientific idealism is close akin to the faith that saves and to the truth that makes us free.

The starlike stuff that was in these men is the stuff that can and must build the New Society—an Era of which their lives are prophetic gleams. Such men help us to understand why the Great Christ devoted so much time to healing the sick souls and bodies of men.

2. We must also safeguard the social character of hospital care as against the motive of private profit. It is not a department store, nor a manufacturing plant, nor a utility, nor an industry. It is a mercy, a ministry, a Social Service. It is the flowering of the religion of Jesus in which the

blossoms are the lives of men like Jenner, Pasteur, Lister, and Reed, the fragrance is the aroma of lives like Nightingale, Clara Barton, and the Nursing Sisters; and in which the leaves are for the healing of the nations.

3. We must keep alive the idea that human reconstruction is our task. The whole man is sick and the whole man must get well. This means that the body, the mind and the spirit of a patient must be put together again. To accomplish this perfect result, complete co-ordination will be needed between the administration in the executive office, the nurses on the floor, the technician in the laboratory, the dietary in the kitchen, and the doctor and his consultants in the sick room, and each of them working with and under the great Healer of Galilee.

4. We must safeguard the idea just beginning to dawn that disease prevention and health conservation belong particularly to hospitals. Hospital workers must be evangelists of healing. This is a task of missionary import. Men must be evangelized with the gospel of salvation from sickness. Deeds like Jenner's are immortal; gifts like Lister's are germinal. Such ideals make a gospel. People must be told. Society must learn how to implement her preventive medicine. Here is work for the hospital.

Summarizing the safeguard let me say that the hospital must not again merely be a hotel for the sick, nor merely a poorhouse for the infirm and destitute; because it is and must be increasingly the workshop of the physician, and the lighthouse of preventive medicine.

IV.

Where Shall We Begin?

1. We must rethink the mandate given by the Superlative Healer of all time.

"The ministry of healing inheres," says Bishop Candler, "as an essential part, in the commission given by our Lord Jesus Christ to his followers. It is a perpetual obligation which he imposed upon his Church to be faithfully and tenderly discharged by it as long as there are in the earth suffering to be soothed and disease to be cured."

2. The hospital must learn to extend its services to the pay patient who does not need to go to bed, but who desires the benefit of hospital diagnosis and regimented oversight. This will increasingly bring doctors' offices into the hospital and accentuate a tendency already well under way.

3. We must rethink the social responsibility. The hospital of the future will certainly find itself bound up with the medicine of the future and with the nursing of the future and with the social forms of the future. If medicine adopts a system of great medical centers, the hospital will be in its midst. If medicine adopts service and periodic payments the hospital will be needed by doctor, nurse and patient. The hospital will be needed then as now to keep the doctor on his toes and up to date; and to enable the medical profession to subject its members to stimulating professional environment, which, by its appraisal and review, helps him to better work and saves him from becoming careless and superficial. We are moving toward some kind of group medicine; at the same time we must and will find a way to preserve the heart of the ethical relations of personal medicine. In the new society the gravitational pull in healing will not be hospital with beds to sell; nor the doctor with skill to sell; but society with persons to save.

4. The hospital must rethink its sources of support. Endowments will be relied on, of course, for the teaching hospitals and for the great medical centers. But it is beyond all reasonable expectation that they can be relied on to finance hospital care in the average voluntary hospital. The total hospital endowments in 1928 amounted to \$437,000,000. The accumulation of endowment funds has not and is not likely to play an important part in financing hospital service in the United States.²

Taxes have been increasingly relied on in furnishing hospital care and many blithely predict that the tax-supported hospital will pre-empt the field. But this will hardly come to pass until we change our theory of government and our conception of taxation.

Hospital fees and donations of various kinds will still be relied on, but all these sources must be supplemented by some plan of periodic payment by groups insuring themselves for hospital care.

But who shall build a bridge right now across the chasm that separates the man who ought to be a patient from the hospital that has hope and healing for him? Group Hospitalization now being tried in twenty American towns and cities and in sixty participating hospitals is a big push toward an answer to that question. It has passed the experimental stage; it has met the endorsement of the American Hospital Association through its Council on Community Relations and bids fair to receive the prevailing endorsement of the medical profession.

5. Of the present crisis, Dr. Flexner has just

said: "Unquestionably, in a period of distress, as in a period of storm, wise navigators take in sail, but they do not jump into the sea."

"Nothing has happened, nothing will happen, nothing can happen, that will justify a great and powerful community, like that in which we live, in curtailing its educational and philanthropic activities and interests, particularly the care of the nation's health."

"Those who believe in mankind and in its future, the friends and lovers of goodness, kindness, beneficence must be more confident and more daring than ever before."

After all, the goal is yet ahead, yonder in the distance: Adequate health—care for all the people.

The radiant Osler says: "The practice of medicine is a lonely road which winds uphill all the way, and a man may easily go astray and never reach the Delectable Mountains, unless he early finds those shepherd guides of whom Bunyan tells: Knowledge, Experience, Watchful, and Sincere."

The General Board has kept out of debt in spite of diminishing revenues and has come through 1933 without borrowing a dollar.

With an income of \$50,000 a year the General Board could greatly advance this long-neglected ministry that was so near to the Master's heart. We need at least a dozen more hospitals in our territory. An adequately supported General Board could acquire them at little cost to the Church.

One short quarter-century has seen the hospital movement rise and take shape in our Church. We have twelve hospitals of fine character and service. The politicians have repealed the Eighteenth Amendment. Churchmen should set themselves against the hysteria that would seek to repeal the moral progress of a whole generation.

¹ Garrison's History of Medicine, Page 120.

² Crisis in Hospital Finance. Davis and Rorem, Page 152.

DR. W. D. WEATHERFORD

Dr. W. D. Weatherford, president of the Y. M. C. A. Graduate School, Nashville, Tenn. addressed the students and faculty of Centenary College at the regular chapel hour Wednesday, on "Getting Ready for the Great Fight of Life."

Dr. Weatherford, a man who has been in constant contact with the American college youth for many years, made a most interesting talk in the student language, with an appeal to the young intellect to rid itself of the weak spots in character.

"You of the present young generation are running in high gear, and you must strip yourselves of the handicaps before you can actually get into the thick of the fight of life. In getting rid of the weak spots, you must fight to eliminate three great evils, which are hypocrisy, dishonesty and irreverence. These three weaknesses are found in the students of every American college campus, and they are, as a general rule, completely unrecognized as evils," he pointed out. "There is more hypocrisy in one square inch of a college campus than in a mile in the outside world. College students are hypocrites in that they pretend to be bad and gay when underneath they are fine and industrious. They are ashamed to show their interest in culture and the uplifting things of life because they are afraid of jeers and criticism from fellow-students. They come to college to learn, and, as a general rule, fight their hardest to resist the very learning that they come for. They are dishonest in examinations and in lying, because they follow the crowd and come to think of that particular type of dishonesty as something smart and something due them as college students. They are irreverent in their careless and thoughtless use of profanity. They use the name of the Lord in vain, not because they wish to dishonor Him, but because they are so in the habit of hearing His name used in vain that they think nothing of it—they think it is collegiate. Too, they are irreverent in the lack of respect, one person for another. They fail to recognize the sense of respect for individual personality; and they criticize and condemn without thinking."

Dr. Weatherford, appealing to the students as individuals, asked them to try and erase the weak spots in character, and to try and let the flame burning deeper in the young breast come to the surface and guide the life into a higher, finer channel. He especially urged the students to seek genuine fellowship with God and with fellow-students, so that unselfishness might be erased.

Only a few charges have secured their quota of Advocate subscriptions. Let no pastor neglect this important matter.

Christian Advocate

NEW ORLEANS

Vol. 81—No. 19. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 4078. Published every Thursday, at 512 Camp St., New Orleans, La., by the Publishing Committee of the Methodist Episcopal Church, South. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918.

D. B. RAULINS, M.A., D.D., Editor

NEW ORLEANS, LA., THURSDAY, MAY 17, 1934.

C. MILTON CHALMERS, Manager

EDITORIAL OBSERVATIONS

THE TWENTY-SECOND General Conference is now history. Bishops, delegates and guests, gathered from all directions and from far parts of the earth, have departed for their far separated homes and posts of duty, and the place of their deliberations is now vacant and silent while only echoes inhabit the great hall. The city of Jackson has the deep vacant feeling of "school is out."

For those busy and crowded days these people mingled together in a fellowship quickened and controlled by great common objectives. Now they are all gone and the auditorium is quiet. Figures and voices familiar grown during those days are now pictures of memory, and their departing footfalls echo along our days.

There is something feelingly dramatic about it all. The Conference is over, and it is not. This Conference was but one division in the grand march of the General Conferences of our Church. All the members of those earlier conferences with standards rippling in the breezes of the far yesterdays have marched on into the silences and their beholders with them are mingled in the dust. Their records still advise us and their momentum is still felt.

The delegates are now re-absorbed by the conferences that sent them, and their tasks claim them again. Their local communities and churches have become the points at which the General Conference is to be interpreted and its inspiration translated into action.

Though it is far too soon to give a dependable estimate of the Conference an onlooker may indulge some observations. Conferences close and delegates depart, but the Church remains. For "Brethren, the Church is of God, and will be preserved to the end of time, for the promotion of his worship and the due administration of his word and ordinances, the maintenance of Christian fellowship and discipline, the edification of believers, and the conversion of the world. All, of every age and station, stand in need of the means of grace which it alone supplies; and it invites all alike to become fellow citizens with the saints and of the household of God."

* * *

THE CITY OF JACKSON, with her noble and friendly people, deserves our largest and heartiest commendation. Jackson is large enough to entertain a General Conference and small enough to appreciate and enjoy it. The entertainment had all of the elements of efficiency and all the flavor of simple and fervent enthusiasm. It was marked by an unspoiled and unso-

phisticated understanding of the guests of varied tastes, and by a joy that only unselfish and sacrificial hospitality can bring.

The genuineness of the friendliness of the people was unmistakable and generous. They said, "It is a convention that is different." And it was clearly evident that, to the Jacksonian, the difference was on the plus side. There was something about it all that reminded one, who has been blest with such memories, of the old days when the "preacher" came to the home. That was an occasion for granting special privileges and for conferring special favors upon the honored guest while the members of the family gladly accepted temporary inconveniences without complaint, finding these more than compensated for by the fellowship made possible by the event. Why you felt as though you might freely slip into any home or place of business and ask a favor. And the favor would be granted quickly with apologies that it had not been thought of already and granted before asked.

Such hospitality is never an abstract something of atmosphere. It is always a warm and practical delivery from the hands, the human hands, of individual people who have with sacrifice made ready for the event. Hospitality is the radiance of individual souls who have names, post office addresses and street numbers. Dr. J. Lloyd Decell, Pastor-Host; Rev. B. L. Sutherland, Presiding Elder Host, with the pastors and laymen composing the hard-worked committees serving with them, were the human points where this entertainment found its unforgettable expression.

* * *

THE DEPARTING forms of Bishops Candler, Denny, and DuBose hold us and carry us with them as they take up their new and more difficult assignments as superannuates. Much was said and some things done at this General Conference to affect the status of our beloved chief pastors, but none of these things can take them from our hearts or alter their value for us. We would rush after our superannuated bishops bearing flowers and words of affectionate farewell and unfading appreciation.

* * *

THERE WAS A GOOD DEAL of talk about matters episcopal. Echoes of "office" and "orders" were again heard. And the Editor called to mind a question which faced him on one of Dr. O. E. Brown's examinations in Methodist History at Vanderbilt. The inquiry was, "Which type of

Methodism is more truly Wesleyan, that of Great Britain or America?"

Well, up to that time it had not occurred to me that there was any particular difference. And I fear that my reply did not greatly augment Dr. Brown's information upon the subject. But I later learned that there are Methodists and Methodists so far as government is concerned.

But when all has been said about the episcopacy, life tenure or term office, the main thing is the calibre and quality of the men the General Conference exalts to the office.

As the discussion went forward one contender against term office seemed to hint that the General Conference was the creature of the bishops, but, considering everything, it appeared to me that the bishops are the creatures of the General Conference.

Why, in a way, as deliberations proceeded, you might come to feel that the bishops were orphans. There they sat in a row with one of the number presiding, just a moderator. They could not vote. They looked on and listened in. Asbury's insistence that he be elected by the General Conference before accepting consecration to the office went a long way toward fixing the place of the bishop in American Methodism.

* * *

THE FRATERNAL SPIRIT that prevailed impressed the onlooker. Issues at times were sharply drawn. Speeches were pointed and clear. But there was a marked absence of personations and discounting references to opponents. It must be remembered that men are still men even though delegates to a Methodist General Conference. And it might be recalled that religious and ecclesiastical discussions have a record for bitterness. And this is no reflection upon the Church and religion. Great men do not become bitter and vindictive over matters of secondary importance.

With remarkable calmness and courtesy the members stated and discussed their positions, cast their ballots, and continued brothers. This, perhaps, is not altogether due to the advanced stages of grace enjoyed by the delegates. Something may be said for science and invention. There was a little fellow there whom they all referred to as "Mike." While of small dimensions and insignificant proportions and having no beauty that we should desire, every delegate was compelled to face him before making his speech or motion. No one will know how great the debt is to "Mike." It was more or less like having to look in the mirror and speak the truth to yourself.

(Continued on Page Four)

MILITARISM AND MUNITION MAKERS AN OPEN LETTER TO CONGRESS

By William P. King
Editor Nashville Christian Advocate

It is a curious kind of paradox that the sentiment of peace is doubtless stronger than ever before and the equipment for war is much greater. Congress passed, over a valiant minority, the Vinson Bill, with its vast expenditures.

The old fallacy of preparedness still sways the minds of the majority of our lawmakers. To be prepared, the United States would have to be stronger than all possible hostile combinations. Any nation to be prepared would have to be stronger than all possible combinations, which reduces this idea to an absurdity. The race of preparedness is the race of death. Europe was bled white before the World War for military equipment, but it did not prevent war. The only real preparedness comes as a result of the cultivation of international good will and understanding. The United States can pursue a course that will inevitably arouse the suspicion and intensify the military mania of other nations, which will in turn increase our own war spirit; or, with our advantageous situation and vantage point of wealth, power, and influence, we can take the course of encouraging peace and set the pace which will lead the other nations out of a military system.

When the question is raised as to why our Government is so war-minded, it puts us on the trail of the armament corporations, the most sinister and heartless agencies that ever threatened the collapse of civilization. It is not possible to exaggerate the deep-dyed villainy of these modern Judas Iscariots. Their only logic is lucre. Their only god is gain. They have no love for any country; their only master is mammon. If all the selfish schemes of these calculating, cold-blooded murderers could be brought to light it would present a record of blackness before which the world would stand horror-stricken. If the universe had begun without a hell, it would have been necessary for a God of justice to construct a hell for the accommodation of these monsters of depravity.

I.

The Expenditure on Armaments.—It has been estimated that between 1920 and 1929 approximately \$37,500,000,000 was spent on armaments. Of this, about \$8,250,000,000 was spent on arms and munitions of war, on which the profit runs from 200 to 300 per cent. The six great powers, exclusive of Germany, are spending 65 per cent more on their armies, navies, and air forces than they did the year before the World War. The United States, the defenseless country according to our militarists, made the largest increase of expenditures for national defense from 1913 to 1930, an increase from \$244,000,000 to \$727,000,000.

The Vinson Bill makes the annual cost of the Navy Department more than \$500,000,000, and, in addition, \$750,000,000 a year for the next five years. This, together with the military expenditures of the War Department, would reach approximately the statling total of an annual expenditure of \$2,000,000,000.

The present Congress must receive the discredit of having furnished a stronger incentive to the other nations in the folly of competitive armament building. If the moral indignation of our people cannot be aroused against the recent act of Congress, then we have reached a stage of emotional and spiritual decadence. If the citizens and taxpayers can be awakened to bring pressure on their representatives in Congress, this mad movement may yet be arrested. One clause in the bill offers some hope, which is to the effect that the President may suspend the program if there should be an international agreement for the reduction of armaments. This does not remove, however, the unfortunate incentive which has been given to other nations in armament building. In contrast with the increasing cost of military equipment is the decrease in expenditure for education. Some 200,000 certified teachers are unemployed. Schools now operate on \$368,000,000 less than in 1930. Teachers, numbering 45,228, will receive less than \$300 this school year, and 210,120 teachers will receive from \$300 to \$750. In the past two years there has been a decrease of about \$56,860,000 in college budgets.

II.

The Slimy Trail of the Armament Corporations.—The average American is entirely unacquainted with the methods of armament makers in inciting wars and rumors of wars. To the November issue of *Living Age* the French publicist, George Hoog, contributed an arresting article, "Steel Against Peace," in which he said:

"What, then, are we to think of the 'patriotic' attacks that certain newspapers, more or less in the service of this international, have launched on pacifists who in their eyes are guilty of trying to understand each other across frontiers? Well, it would be scandalous if pacifists united internationally to establish peace through good will and intelligent comprehension. It would be a crime against their countries. But when cannon merchants unite internationally to prepare for future wars from which their profits will run into billions, they are worthy of praise and are performing an act of the highest patriotism. Such hypocrisy must be denounced."

The extent to which these firms are international, not only in organization but in policy, is shown by these facts from the period of the World War: German soldiers were trapped in barbed wire sold to France by German firms, and shot down by guns which they had previously made and which had been sold to Russia; French soldiers were disastrously attacked from zeppelins for which France had supplied aluminum, and suffocated by gas made from supplies sold by French firms to Germany. This exchange of war materials was carried on between France and Germany through Switzerland; a similar exchange for the mutual destruction of their citizens was carried on between England and Germany by way of Denmark. In a town in England a gun captured from the enemy had been mounted as a war memorial. On one side there is an inscription recording the fact that British troops captured it after hard fighting; on the other side there is a plate giving the name of the British firm that had manufactured it.

Recently the Chinese have been defending themselves against the Japanese with arms supplied by Japanese manufacturers. Today at Shanghai, the center of armament distribution for European firms, armaments are sorted out, some for China, some for Japan.

The British and Australian troops in the Dardanelles were massacred by guns and forts built by a British firm. The regiments of the allies of France in the Balkans were destroyed by guns and cannon supplied to Bulgaria by a French firm. The British and American troops in France and Flanders were mowed down by armaments constructed with nickel supplied during the war by a British-American firm.

American expeditions sent into Mexico to attack Tampico and Vera Cruz in pursuit of Villa were met with munitions manufactured in the United States. Before the World War German armament firms of Krupp sold to American firms a process for making nickel steel and a patent for making hand-grenade fuses to the British. During the war German-made Pareseval airships were used by British to sink German submarines, and they were also said to be found in the armaments of Russia and Japan. When British warships attacked Constantinople, one was sunk in the Dardanelles by a British-made mine.

The United States on the one hand deplores the action of Japan in violating treaties, while on the other hand the Government permits its own citizens to provide the military instruments with which these treaties are broken.

Again, the United States has protested the violation of the Peace Pact on the part of Bolivia and Paraguay. And here, again, the United States has permitted its citizens to sell arms and munitions to these two countries.

A joint resolution, passed by Congress, gives the President power to prohibit munitions of war to belligerent nations. This is far better than no action at all, though there are possibly two loopholes in leaving it to the discretion of the President, and in a definition of munitions of war. Senator Nyé has introduced a resolution which would authorize an investigation of munitions makers and their methods. It remains to be seen whether or not armament trusts have a stranglehold of the United States Government. The armament firms are after the dividends of death, and for this reason they are always for war. Shareholders in Bethlehem Steel received in 1917 a dividend of 200 per cent, while the total of the corporation rose from \$9,000,000 in 1914 to \$57,000,000 four years later. In the three years before the World War the United States Steel Corporation earned \$180,000,000, but from 1916 through 1918 this organization made \$633,000,000 profit, as was disclosed by governmental investigation of alleged excess war-time gains of more than fifty per cent.

The limitation of profits to ten per cent does not remedy the situation, since a profit of \$4,000,000 on a \$50,000,000 battleship is a very inviting proposition. Then, if the profit is lessened, the armament corporations will become more diligent in inciting war as an offset.

Philip Snowden, a socialist, said to the English Parliament: "It would be impossible to throw a stone on the benches opposite without hitting a member who is a shareholder in some munition firm."

There are strong indications that the present militarism of many members of Congress, in their enthusiastic support of Secretary Swanson and the Vinson Bill, is based not on patriotism, but on mammonism.

A survey of the votes recorded on military and naval measures presented to Congress shows that Congressmen from the munitions-making section of the country are strongly in favor of increasing the size of and expenditures for the army and navy. This munitions-making section comprises the twelve states in the rectangle cornered by Boston, Chicago, St. Louis, and Baltimore.

The Senators from these states voted 100 per cent in favor of building the navy up to treaty limits, in retaining citizens' military training camps, and against decreasing the army by 2,000 officers. On each of these issues the rest of the country cast a considerable vote for reduction.

With our many investigation committees, we should have an investigation to determine whether or not members of Congress have any financial interest in the profits of armament makers. The same investigation could be made as to army officials. We make not wholesale accusation, but some newspapers are silent as to scandals connected with this nefarious trade. The newspapers have been concerned for fear the freedom of the press might be restricted. But the real destruction of freedom of the press is when a newspaper, through the motive of gain, becomes a mouthpiece of the murderous business of munition firms.

III.

The principal governments of the world have acquiesced in a regular supply of arms and ammunition to belligerent nations and nations preparing to be belligerent. Wilfred Gibson makes a poignant rebuke of our mixture of sentiment and nonsense on Armistice Day:

The buzzer sounds, and, at our benches, we,
Stopping the lathes, two minutes silently
Mourn for the lads who fell; then turn again
To making arms for killing other men.

In the name of all reason and righteousness, if a nation must manufacture arms and deadly gas, it should be through government ownership.

The various groups who receive profits from militarism are eloquent advocates of war. Those whose profits are involved in war may be expected to create a war scare. The munition makers are very fervent in their patriotism. They are prophets of the certainty of wars for the future, because they desire that their future profits shall be certain. If war to these "patriotic" citizens meant financial loss or loss of life by a gas attack, they would become so pink in their pacifism that Tolstoy would look like a rampant militarist. They have a superabundance of proxy patriotism. They are perfectly willing to lay down your life for their country. They are more than willing to furnish the guns and receive the gains. Their patriotism is located in the purse. They have no interest in the cultivation of peace so long as it interferes with their vested interests.

Lord Welby, Assistant Under-Secretary of the English War Office, 1900-02, said: "We are in the hands of an organization of crooks. They are politicians, generals, manufacturers of armaments, and journalists. All of them are anxious for unlimited expenditure."

One of the most startling incidents in connection with the World War was the failure of the French to capture Briey. Toward the end of the year the Minister of War announced that he had given orders for the bombardment of the Briey basin several times, but his orders had not been executed. M. Flandin, who had served at Verdun as an artillery officer, said in a speech in the Chamber in January, 1919, when this appalling treachery was exposed: "There was a means of shortening the war, and this means was neglected for more than two years. War, for those who manufacture the instruments of death, is a good business." And, on the same occasion, Deputy Barthe made the following declaration:

"I affirm that either by the fact of the international solidarity of the great metallurgical companies, or in order to safeguard private business interests, our military chiefs were ordered not to bombard the establishments of the Briey basin, which were being exploited by the enemy during the war. Our aviation service received instructions to respect blast furnaces in which the enemy steel was being made, and that a general who wished to bombard them was reprimanded."

The fact has been brought to light that a French-controlled armament firm has contributed money to help Hitler to power, because they think he is the one man most likely to stir up war in Europe and thus increase armament orders and armament dividends.

The act of the United States Congress has without question brought delight to the avaricious aims of these corporations. Mr. Biermann, of Iowa, a member of the minority, said:

"For years the United States has spent more money on its army and navy each year than any other nation has ever spent in peace times since the dawn of history. Yet we are asked to believe we are 'unprepared.' If we are 'unprepared,' it cannot be for lack of appropriations. Some of the vital facts involved are these: Since we have been setting this example of disarmament with a 'menace to the peace of the world,' we have spent more than four and a quarter billion dollars on our navy, Great Britain has spent a sum far less, and Japan's expenditures are not nearly half of ours. We have spent and continue to spend each year more money on our navy than any other nation ever has spent in peace times in all history. If we are still inadequately prepared, what has become of those four and a quarter billion dollars?"

IV.

In all the strife between nations there is friendly fellowship between the interlocking armaments corporations. But we can come nearer home. In 1929 Shearer sued the Bethlehem Shipbuilding and two other of the largest shipbuilding corporations for \$255,655, on account of his services in preventing any effective disarmament at the Naval Conference at Geneva in 1927. He admitted that he had already been paid \$51,230. Eugene Grace and C. M. Schwartz, chairman respectively of the Bethlehem Shipbuilding Corporation and of the Bethlehem Steel Corporation, admitted having paid Shearer a fee of \$25,000 to act as "observer."

Twelve years ago a commission of the League summarized the evils which attend this accursed trade in blood. Armament firms have been active in fomenting war scares and persuading their own countries to adopt warlike policies and to increase their armaments. They have attempted to bribe government officials both at home and abroad. They have disseminated false reports concerning military and naval programs of various countries in order to stimulate armament expenditure. They have sought to influence public opinion through the control of newspapers in their own and foreign countries. They have organized international armament rings through which the armaments race has been accentuated by playing off one country against another. They have organized international armament trusts which have increased the price of armaments to governments.

It has been brought to light that some of the delegates to disarmament conferences have actually been shareholders in armament corporations. A small number of men—possibly not over one hundred munition millionaires—exercise the sinister power of involving millions in fratricidal conflict while they clip their coupons of murderous cupidity.

V.

The jingo politician finds his opportunity in appealing to the provincialism, partisanship, and baser prejudices of the people. His politics and official position and patriotism all blend into one. He advocates the urgency of military preparation, provided it means a preparation for his political position. He keeps one ear to the ground and both eyes on the main chance.

The yellow newspapers see red. What if the rest of the world should combine against us, and we should not be ready? The yellow newspapers see the peril of the yellow races, whereas our greatest peril is the yellow metal of commercial exploiters.

The vilest abuse is heaped upon pacifists by the tools and agents of a conscienceless traffic in human blood. These men who do not know the meaning of patriotism dub as unpatriotic the citizens who resist their selfish greed. An English writer recently said: "There is no racket more steeped in wickedness than the armaments racket; the men responsible for it are the enemies of the human race."

In reality, the racketeer, or gangster, is a petty criminal in comparison with the men who for greed of gain will deliberately set out to discourage peace and to inflame the feeling of nation against nation. Senator Borah, addressing the Senate, said: "Capone and Dillinger are no more heartless or bloodthirsty than those who make arms and munitions for the disemboweling of human beings."

Far worse than a narrow nationalism is the internationalism of armament firms. They are pronounced nationalists in fomenting the military spirit of the nations, and also internationalists of the basest sort, since they supply munitions of war as readily to an enemy nation as to their own country. Their wicked cunning is the inspiration of the movement for a bigger navy and a larger increase in military expenditures. Modern warfare does not mean fighting for justice or national rights; it means the destruction of human life and the bankruptcy of nations to satisfy the greed of these murderous traffickers.

MRS. R. H. WYNN GIVES US EXCERPTS FROM LETTERS OF MISS OLIVE SCALES

Excerpts from letters from Miss Olive Scales, of Shreveport, La., who has been on a trip around the world, following service in the Orient as secretary to Bishop Paul B. Kern:

From Singapore she wrote on Jan. 27, saying it was like our summertime there, though it was snowing when they left Shanghai ten days before.

From "S. S. President Adams," on Feb. 22, she wrote: "We got to Cairo three days ago. It surely is 'a fur piece' from home. The days go by with amazing speed. It doesn't seem possible that in four more days I shall have been gone from home six whole months. I have been less homesick than ever before, doubtless because there were so many new and interesting things to see and do, as well as because I was so far away that I knew no amount of homesickness could get me back! We had a most wonderful day and a half in Cairo. Went out to the three pyramids of Giza and saw the Sphinx which has been looking out over the desert sands for so many hundreds of years; made the trip on camels. They are often referred to as 'ships of the desert' and they are fearfully rough riders, but heaps of fun. Mine was named 'Brevda.' Bishop Kern's was 'Moses.' Then we spent an entire morning in the Cairo museum; it is here that the articles which were taken from King Tut-ankaman's tomb have been placed. A marvelous collection! Really beyond anybody's description or imagination. We had a two-hour automobile ride across the desert and nearly froze. I never did know the desert was cold before. We had to give up the trip to Palestine because we could not get accommodations on the next boat. Naples day after tomorrow, then Florence, Rome, Paris, Geneva, London."

In a letter dated Jan. 4, "at sea," she wrote: "We left Kobe yesterday and travelled all night through the Inland Sea, but now that we are out on the ocean, passengers are beginning to succumb to sea-sickness! The Kerns have both gone to bed and feel miserable. I find writing a little difficult, however, as I'm never quite sure where my pen is going to land. Had a lovely Christmas in Okayama with Dr. and Mrs. Meyers. Mrs. Meyers is the adopted daughter of a Mrs. Smith, who lives very close to S. M. U., and she was a missionary to Africa before she married. Then we were in Kobe for almost a week attending the Japan Mission meeting. During this time practically every store in Kobe was closed in celebration of the birth of the little Crown Prince and the arrival of New Year's Day.

"I spent one week in Hiroshima at the Hiroshima College for Women. Miss Lois Cooper worked here but she is at home on furlough now.

"The ocean is so very blue and the white caps are so very white—it is all so beautiful.

"I have met several missionaries (Vanderbilt men) who knew Mr. Wynn and they spoke beautifully of him.

"I spent a week-end with Ruth Barr, formerly of Dallas. Her children are lovely."

THE EFFICIENCY OF CLASSROOM AND PULPIT

By J. Fisher Simpson

Dr. George Herbert Betts, Northwestern University, in a recent article in the *Christian Century*, under the title "Rethink Christian Education," makes the statement: "Neither the leaders nor the led seem to be aware that in the average church the total classroom efficiency for the young is quite certainly less than one-half (possibly less than one-fourth) the pulpit efficiency

for adults." If this is true, and probably there are few who will dispute the statement, a challenge is presented to pastors to help make classroom work more effective.

Is there not a close relation between the work of the classroom and the pulpit? Are not the leaders in classroom assistants to the man in the pulpit? The classroom has the same people for whom there is a message from the pulpit. The aim of both is essentially the same. They use the same Bible with extra material drawn from other sources. The activities of both are carried on in the same environs. In short, the classroom and pulpit are parts of the task of the church in its endeavor to answer the prayer, "Thy kingdom come, thy will be done on earth as it is in heaven."

If the classroom work is less efficient than the pulpit, may it not be accounted for at least partially in the fact that the pulpit occupants have been specially trained for their task? But how much training have the classroom leaders had for their work of teaching the Christian religion? True, many have had training in business, in medicine, in law, in economics, in engineering, and household management, but has this prepared them for teaching? If special preparation is needed for pulpit ministration, is not some also needed for that more intimate relation of the classroom?

Does not this special preparation on the part of pastors carry a responsibility for providing opportunity for training for his assistants in the classroom? The leadership training program has been provided to help raise the degree of efficiency in the classroom of the church. The courses are rather of an introductory nature and are planned for short term classes. Hence they can be adapted to meet the needs of local churches.

Of all the opportunities of the pastor for multiplying himself, that of training his assistants is supreme. This is not an extra task added to a pastor's duties. It is one of his main lines. It will be a glorious day for the church when we as pastors catch up with Jesus' idea of training the Twelve. His ministry centered around those who were his co-laborers. To that end he worked for them, with them, and through them. Can we not also learn how to carry on our work so that it will result in consecrated, intelligent, and skilled church members? Each church should have as a part of its program continuous efforts for developing a leadership through study classes.

There are improved opportunities for pastors to lead training classes in Bible, in missions, in the interpretation of religion, in the church and its task, in method. A new type of assignment is now being used in both Standard and Cokesbury courses which eliminate the final examination and is found to be more satisfactory in every respect. Write your Conference Executive Secretary for information.

DELEGATES TO THE SESQUI-CENTENNIAL CELEBRATION IN BALTIMORE, MARYLAND, OCTOBER 10-14, 1934.

Louisiana Conference

Clerical—W. W. Holmes, F. N. Parker, Briscoe Carter.

Lay—Mrs. Geo. S. Sexton, Jr.; T. L. James.

Mississippi Conference

Clerical—B. L. Sutherland, J. A. Smith, J. L. Decell. Alternates—J. B. Cain, B. M. Hunt, O. S. Lewis.

Lay—J. M. Sullivan, J. M. Forman. Alternates—W. S. F. Tatum, G. W. Mars.

North Mississippi Conference

Clerical—E. S. Lewis, W. R. Lott, T. M. Bradley.

Lay—J. H. Johnson, A. W. Mildren.

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

D. B. RAULINS, D.D., Editor

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North Mississippi Conference—Rev. V. C. Curtis, D.D., Rev. W. R. Lott.

TERMS:

Subscription Rates: One year, \$1.00; six months, \$0.50. To superannuates and widows of preachers, \$1.00

Editorial

(Continued from Page One)

ECONOMY, EFFICIENCY, PROGRESS, may come to be the words that formed the slogan of the Conference. It is too soon to know whether or not it succeeded in its aim.

It is difficult in organizations to keep economy and efficiency in balance. And it is even more difficult in the case of the Church. In it there are certain factors, non-material, not involved in other business enterprises. In the Church of Christ material things must serve the spirit and not cramp nor cripple the spirit. Economy in the Church is something more than saving money or getting on upon as little as possible.

Surely no defense can be made of the attempt to maintain useless organizational machinery. On the other hand the organization must be cut to fit the objectives to be achieved. The degree of efficiency, read in terms of the work to be done, is the best proof of the economy.

But with economy and efficiency kept in the right balance and motivated by the right spirit, progress is assured.

Perhaps the day of uncritical acceptance of the church and its government is over. And that is well. The reverence we have for the Church must be based upon the daring and constructive attack it makes upon the matters pertaining to its uncontested field and it is obligated to express itself in the most intelligent manner.

Methodists generally may be counted upon, though, to rally to the program of the Church and its spirit. Few will substitute a grudge for loyalty to its great enterprise however far short some of the planning may come.

* * *

WHILE THE JUDICIAL COUNCIL becomes the supreme court of our Church the bishops have been left a most important and praiseworthy responsibility. They are now responsible for making statements from time to time bearing upon the task, the program and the progress of the Church. Seems to me this function should be exercised to the great benefit of Methodism.

The bishops become the watchmen upon the walls of our Zion. With keen and consecrated eyes they must continually scan the moral and spiritual horizons. And the Church has a right to cry to them, "Watchmen, what of the night and what of the day?" To them we must look for reports, for warnings, for advice, or encouragement, and for orders to advance. It is to be hoped that we may be favored with rather frequent messages upon the major issues and problems of our day with which the Church must deal. Let us hear from them on matters pertaining to evangelism, missions, education, worship, church co-operation, war, peace, race, industry and other matters pressing today. They might begin to tell us something as to the meaning of our responsibility with reference to the Social Creed of the Churches.

Unless the Church at this period both sees and acts courageously regarding the conditions threatening stable life for our time it will suffer at least temporary eclipse and precious time will be lost.

* * *

EVANGELISM AND CHRISTIAN EDUCATION received some clarification and were

brought into better relationship. We are beginning to see that there is no necessary antithesis and that there is no occasion for a false alternative. It is not "either or" but both. Let each define for itself a little more clearly just what he means. And let us all re-examine the whole matter in order to avoid waste of time and energy without worthy gain. Let us look toward synthesis and progress rather than to conflicts and contrasts. Jesus was both teacher and preacher. There was room in the early church for "evangelists and teachers." Our Church should not be smaller. Evangelists, don't forget education. Teachers, don't forget vital religion.

* * *

THE CONSOLIDATION of the Hospital Board and the Board of Temperance and Social Service did not liquidate the functions and interests of these boards. Let this be said both to the sick and to liquorites and to any who would exploit human life for private gain. No flags are to be hauled down and no interests surrendered. There is realignment to the end that we may fight better. All these great issues should be speedily lifted to the threshold of our observation and thinking leading to more concerted effort.

* * *

OUR WOMEN were not given clergy rights, but all their greater rights remain intact. We rejoice in their greater consciousness of responsibility for the advancement of the church. And we urge that ministers and other men of the church see to it that all this consecration and effective force in the Church find its most effective expression.

* * *

OUR CHURCH, turning from the General Conference, now goes to battle with great foes along a wide front. God forbid that we should forget the lessons of the past, overlook the tasks of the present, or ignore our obligations to the future. May new recruits continually swell our ranks, and may new courage and greater consecration mark all those who march forth under our banners.

CORRECTIONS

The rather dependable presumption back of the rubber on the end of a lead pencil is that men are going to make mistakes. There are going to be occasions when one will need to "rub out and start over."

Hand me the rubber end of the pencil.

In a few editorials recently I have been pictured to disadvantage. In one place I tried to say, "read aright the signs of the times." The Advocate had "songs" instead of "signs." However we may observe that the songs of the time are also signs of the times.

Honestly I tried to say "Paulinism" in another editorial effort, but it came out "Paulism." And in quoting a hymn, "Forward into battle, see his banners go," I note that the Advocate says, "Greater into battle, see his banners go." Of course this is an error, but I hope it is not without truth.

Gathering our information from the daily press last week we said that the four-year time-limit for pastors had been re-established. The daily press was in error. The time-limit for pastors was not re-established. Newspaper reporters generally do not know enough about the Methodist way of doing things to be expected to put all things right. Even delegates to the General Conference were heard to call it "this convention." Let us not be too hard on reporters therefore.

All of you who have ever used the rubber end of the pencil, overlook these errors.

D. B. R.

"Have Mercy On the Proof Reader"

People have little patience with typographical errors that the proof reader failed to see. This is especially true if the oversight appears in one's own contribution. But be patient. It troubles no one quite so much as the proof reader himself.

Here is the whole story as told by the Knoxville Express:

The typographical error is a slippery thing and sly,

You can hunt till you are dizzy, but it somehow will get by.

Till the forms are off the presses it is strange how still it keeps;

It shrinks down in a corner and it never stirs or peeps,

That typographical error, too small for human eyes,

Till the ink is on the paper, when it grows to mountain size.

The boss he stares with horror, then he grabs his hair and groans;

The copy-reader drops his head upon his hands and moans—

The remainder of the issue may be clean as can be,

But that typographical error is the only thing you can see.

—N. C. Advocate.

OUR WEEKLY PARTY

Rev. L. T. Nelson, Georgetown, Miss., reports with some subscriptions.

Rev. M. W. Porter, Vossburg, Miss., is among those sending in subscriptions to the Advocate. Thank you, Brother Porter.

Rev. E. V. Duplantis, pastor at Gueydan, La., commends the General Conference number and sends in subscriptions.

Rev. Lastie N. Hoffpauir, Columbia, La., and Rev. C. A. Northington, Shaw, Miss., must be listed among those who have sent in subscriptions recently.

Louisiana citizens, the State Legislature is now under way. Better keep your representatives reminded about that prohibition legislation. Did you write yours?

The General Conference did not get all the attention of Rev. J. D. Wroten, pastor at Water Valley, Miss., even if he was a delegate. He sent thirteen subscriptions.

We have a "Tribute to Brother Lagrone," but we do not know who sent it or the full name of the Brother Lagrone. Will the sender drop us a line giving us these facts?

Rev. R. A. Bozeman, Pleasant Hill, La., preached the commencement sermon for the Ajax High School. Brother Bozeman is to begin a revival at Oil City, May 20. Rev. J. F. Wilson is pastor.

Rev. W. H. Royal is pastor at Haynesville, La. Mrs. H. B. McEachern seems to be chairman of the Advocate Committee. From them we received a list of fourteen new and renewal subscriptions.

Dr. J. A. Crawford, Lake Charles, La., was generous in his commendation of the General Conference number of the Advocate: "This edition not only records history; it also makes history."

Rev. W. D. Bennett, pastor at Rosedale, Miss., writes generously of his people. "We have a lovely parsonage and while I write a carpenter is making a neat job of re-screening the front porch."

"Everything is going nicely. We are adding four more Sunday school rooms to our church." Rev. R. T. Ware, pastor Park Avenue Church, Shreveport. Let our churches and Sunday schools be outgrown.

Among delegates who returned by way of New Orleans to their homes, the following brethren came by to see us: Dr. C. S. Wright, Corsicana, Texas, and Rev. T. Edgar Neal, pastor First Church, Central Texas Conference.

From Mr. A. M. Mayo, Lake Charles, La., we learn that Mrs. Hubert Watkins, widow of Rev. H. W. Watkins, recently passed away following an operation for appendicitis. We join with sorrowing loved ones and friends.

A letter from our good friend, Mr. T. W. Camp, Haynesville, La., came during the period just before General Conference, discussing General Conference legislation; but we were unable to get it into our columns. But we appreciate the letter.

While the editor was out Dr. F. N. Parker, dean of Candler School of Theology, Emory University, Ga., paid this office a call. Dr. Parker was returning from General Conference. To make the trip complete he must needs go through Louisiana.

Officers of the Louisiana Prohibition Alliance elected at the late meeting in Alexandria are: Rev. C. W. Culp, Shreveport, president; Hon. T. W. Holloman, Alexandria, vice-president; Rev. W. H. Sims, Shreveport, secretary; R. P. Hyams, New Orleans, treasurer.

"And without controversy great is the mystery of Godliness" is the text used by Rev. S. W. Miller, superannuate of Frisco, Texas, on his 87th birthday. Brother Miller was one of the delegates present at the organization of the North Mississippi Conference, 1870.

Are you going to attend the Young People's Assembly at Whitworth College, June 4-8? You better. And this will make it almost painless!

Round-trip fares from all points on the Mississippi Central Railroad. Sales dates Monday and Tuesday, June 4 and 5, returning Saturday the 9th.

A Mason, writing in Supreme Council Bulletin, said, "There is a Planner, and He has a Plan. You are a part of it. Death in no way frees you from the duty of living, serving, experiencing—however arduous the way. Life is a duty to be done. And not whinlingly." Back up and read this again.

Dr. Wm. H. Nelson, Editor of the Pacific Advocate, former citizen of New Orleans, to our pleasure and profit, spent some time in this office upon his return from General Conference. Dr. Nelson is author of the widely appreciated article, "My City: New Orleans," which appeared in our General Conference number.

Dr. M. E. Lazenby, editor of the Alabama Christian Advocate, recently gave a number of his paper to the discussion of evangelism. Much of interest and value appeared in the different articles. We may have to re-study the whole matter of evangelism. The General Conference seemed in a mood to make this a big matter during the present quadrennium.

Rev. L. P. Anders, pastor of Aberdeen charge, Miss., is recuperating at the home of his sister, on the Washington charge. His early return to the Adams parsonage is expected. His physicians say that his condition is better than they had hoped to see at all, and agree that his pulpit service may be resumed within a few weeks. But they decree against his stormy method of delivery.

Recently the Kim, a vessel from Russia, docked in New Orleans and was here for some days. The newspapers had this to say about a particular item: "No liquor is permitted aboard at any time, not even vodka, the famous Russian drink. 'Vodka and work don't mix,' remarked one of the seamen and the captain was equally expressive in his attitude towards intoxicating liquors." Well, now, that's something.

Yazoo City Methodists were greatly blessed by the visit, and preaching of Dr. Franklin N. Parker, of Emory University, during the General Conference. Dr. Parker spoke to a large number of Methodists and others on "The High Calling of God in Christ Jesus." His father, Bishop Linus Parker, presided over the Annual Conference in Yazoo City in 1884, his only official visit to the Mississippi Conference.

Mississippi preachers took advantage of the opportunity to visit the General Conference. We must congratulate the Mississippi brethren who labored so strenuously for the welfare of the delegates. Dr. J. Lloyd Decell, with his committees and helpers, deserves the highest praise and commendation. He left no stone unturned. The joy of the delegates and visitors were convincing evidence of the success of the efforts of these men and women.

BISHOP HOYT M. DOBBS

New Bishop of the Mississippi and North Mississippi Conferences will attend the Columbus District Conference, the date of which has been changed from May 22, 23 to May 29, 30.

Dr. V. C. Curtis, presiding elder of the Columbus District, authorizes this announcement.

CORINTH DISTRICT CONFERENCE

The Corinth District Conference will meet in Ripley, Miss., May 23 and 24.

J. M. BRADLEY.

ADAMS HOMECOMING A SUCCESS

The Adams homecoming was a pronounced success in every particular. The attendance proved that a more formidable hindrance than "a cold day in August" is required to chill the fervor of the old-timers whose hearts are knit to this religious center.

Dr. W. L. Duren came, the people saw (and heard), and the presiding elder of the New Orleans District conquered. The message promises to be a major contribution to the further enlargement of church service inaugurated here 122 years ago.

Mrs. Maggie Flowers Ewing, a great-granddaughter of co-founders of the church, with her Co-Lin Glee Club, gave an excellent sacred program in the afternoon, to the delight of a crowded house.

S. E. CARRUTH.

DR. THOMAS CARTER FOUND DEAD IN HOME AT NASHVILLE

(Reprinted from The Times-Picayune of Wednesday, May 8)

Dr. Thomas Carter, member of the faculty of the School of Religion of Vanderbilt University and former member of the Tulane University faculty, was found dead in his home in Nashville, Tenn., Tuesday, according to dispatches received here Tuesday afternoon.

Dr. Carter is reported to have been in ill health for some time. Several months ago he underwent an operation and had planned to go to the hospital again Tuesday for examination and rest.

A widely known author of several religious books, Dr. Carter, prior to coming to Vanderbilt, had taught at Centenary College, Shreveport, and Tulane University, New Orleans. He came to Tulane University with the degrees of Bachelor of Arts and Doctor of Divinity and served as a Methodist minister here at the same time that he served as a university professor.

He became a member of the Tulane University faculty in 1890 and held the chair of the Department of Greek from 1901 to 1902. During his residence in New Orleans he married the former Miss Bert Sandidge. They resided at 2029 Palmer Avenue. Among his written works are: "The Story of the New Testament" and "The Life and Letters of Paul." He was 60 years old.

Dr. Carter is survived by a sister, Mrs. Lizzie McVoy, Professor of English at Louisiana State University, and by two brothers, the Rev. C. Briscoe Carter, presiding elder of the Alexandria District of the Methodist Episcopal Church, South, and Van Carter, a lay evangelist of the Louisiana Conference of the Methodist Episcopal Church, South.

According to Dr. Henry H. Ahrens, former religious editor of The Times-Picayune, Dr. Carter's father, the late Rev. C. W. Carter, was a member of the Conference for more than fifty years.

"Dr. Carter was considered by the late Bishop John C. Keener and many prominent churchmen as the finest New Testament Greek scholar in the South," Dr. Ahrens said. "For years he was a member of the Louisiana Conference of the Methodist Episcopal Church, South, and was held in high regard by fellow members of the Conference."

MRS. W. B. LEWIS PASSES

Death In Jackson Of a Mother In Israel, Known and Loved Throughout the State

The death of Mrs. Alice Jones Lewis, widow of Rev. W. B. Lewis, Sunday morning in Jackson, brought to an end a beautiful and complete life. Mrs. Lewis had reached the advanced age of 87 years. She had lived well, was a happy wife, and the mother of six children who were truly her jewels, living lives that she has entirely approved and deeply appreciated. Two sons: Rev. W. H. Lewis and the late Rev. B. F. Lewis, early entered the ministry, and one, Dr. W. B. Lewis, is a medical missionary in Africa. Three daughters, Mrs. Harrell of Virginia, who has been with her mother and other relatives in Mississippi for many weeks; Mrs. D. W. Jones and Mrs. Robert Ridgeway of Jackson preside over Christian homes.

Mrs. Lewis was happy in the itinerancy of the Methodist Church, a true help-mate to her husband and a definite factor in his successful ministry.

She had lived a rich, full life, had seen all that she hoped for and then she was called home to the richer, fuller life beyond.

Funeral services were held in the First Methodist Church, of Brookhaven, Monday morning at 10:30, when Dr. J. A. Smith, her pastor, pronounced a sweet and comforting eulogy. Rev. O. S. Lewis assisted in the service and a special choir of Brookhaven singers gave special music. Interment was in Rose Hill, beside her lamented husband, who many years ago was a beloved pastor here. Indicative of the love and esteem of a large circle of friends, the graves are hidden beneath a wealth of spring's loveliest blossoms.

Deeply bereaved in her passing is her brother, Dr. B. F. Jones of this city. Two sisters who also survive: Mrs. Ida Edwards and Miss Anna Jones of Lorman; and her aunt, Miss Mary Olive Leighton, also of Lorman.

A host of friends all over south Mississippi cherish her memory.

A large company of relatives and friends came from Jackson and other places for the funeral service. Among them were: Rev. and Mrs. W.

H. Lewis, of Moss Point, with their daughters; Mrs. B. F. Lewis, with her children; Dr. and Mrs. D. W. Jones and their family; Mr. and Mrs. Robert Ridgeway and their family; Mrs. Robert Kelley and Mrs. Murphy; all of Jackson; Mr. and Mrs. Rudolph McRee with their two boys and one little daughter, of Europa; Mrs. Edwards and Miss Anna Jones, Mrs. John Edwards and Frank Best, all of Lorman; and Mrs. J. K. Dunn and Mrs. George Robertson, of Magnolia.—Lincoln County Times.

CARROLLTON AVENUE MEN HONOR MOTHERS

President Patterson Arranges "Surprise" For Members

The men of the Carrollton Avenue Methodist Church, New Orleans, enjoyed a reversal of the usual Mother's Day procedure on last Sunday when, as a surprise feature of the service, they were each presented with a personal message penned by the loving hands of their mothers.

The messages had been previously collected by Mr. V. R. Patterson, president of the Sunday school class, from mothers in ten states. Members whose mothers had died, in which group the president was included for the first time, received a white carnation as they entered, accompanied by George Matthew Adams' words, "Mothers never die, they only go away."

Tears of happiness were in evidence on every hand as this group of men, ranging in ages from 21 to 85, read these tender messages of love while a male chorus sang softly "The Home Where My Mother Prayed."

The presentation followed an impressive, heart-gripping message by Mr. Wm. H. Black, the class' popular teacher, on the subject, "Behold, Thy Mother."

DR. LALLANCE VISITS NEW ORLEANS

Dr. Thomas L. Lallance, D.D., pastor of the Methodist church at Norwalk, California, spent two days in the city on his way home from the General Conference at Jackson, Miss., as the guest of Rev. and Mrs. W. G. Evans, of the Item. Dr. Lallance, while city missionary of his church in this city, organized both the Mary Werlein, or, as it is sometimes known, the Tchoupitoulas Mission, and the church in McDonoghville, and was the organizer of the Home for Homeless Men that for many years did a vital work among the unfortunates of the city in connection with the city courts.

REV. F. N. SWEENEY CELEBRATES BIRTHDAY

Rev. F. N. Sweeney was honored Sunday with a special dinner at his home here. A huge birthday cake, with its 75 glowing candles, was the center of attraction, this being sent Brother Sweeney by his children of New Orleans.

STANLEY JONES IN ENGLAND

"Stanley Jones was the attraction," says Fred-eric Spurr, reporting in The British Weekly the meeting of the Free Church Council at Birkenhead. "Two thousand people were turned away. A second building might easily have been filled. People are here from all over England anxious to see and hear the man who has inaugurated a new era of missions. A struggling mass of people besieged the doors an hour before the time. The address moved its hearers to great enthusiasm, and then to profound silence."

In London the great Central Hall, Westminster, was crowded when he spoke. An Anglican bishop introduced the speaker, who had a great reception. The British Weekly's report says:

"He gave a statesmanlike survey of the various objections that are raised in our time against foreign missions. The main charges are those of political or denominational aggressiveness. While he would not wholly exonerate some early workers from such charges, he is convinced that they are now entirely baseless. Cheers broke forth as he said, 'I believe there are no permanently inferior peoples.' There was laughter when he contradicted a newspaper report from America: 'Dr. Stanley Jones does not wish Mahatma Gandhi to become a Christian.' What I did say was 'that I do not wish Mr. Gandhi to become a Methodist, though if he came amongst us he would be like the new wine breaking all our wineskins.'—Christian Advocate (N. Y.)

YOUNG PEOPLE SERIOUS ABOUT PUBLIC AFFAIRS

Youth Willing to Sacrifice for Public Good

Young people everywhere are being drawn irresistibly into the current of local political questions and are liking it. They are liking it so much that they are willing to sacrifice personal pleasures to have a chance to talk things over and to do something about public problems.

Miss Genevieve Lowry, advisory secretary on the national staff of the Y.W.C.A. in New York, makes this observation as a result of a recent three-months' tour of the middle west.

In nearly every community of the six states she visited, North and South Dakota, Minnesota, Indiana, Illinois, and Missouri, Miss Lowry found a stirring interest in public affairs. In some cities forums were being attended by many young people, they were organizing study classes and sponsoring talks on politics, all the way from their own local concerns to what is being done in Washington and in international affairs. Youth political organizations are developing where local issues are controversial, she said.

"We have seen many instances in the Y.W.C.A. where girls have been giving up clothes and even vacations in order to go to study conferences," she said. "They will make almost any sacrifice to get together and talk things over. It is interesting to note how they have been relating the national public affairs program of the Y.W.C.A. to their own state and local issues."

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ECHOES OF THE GENERAL CONFERENCE

By Rev. Jas. M. Lewis

For the first time in my life, it was my privilege (thanks to my friends who made it possible) to attend the sessions of the General Conference. I spent six days looking in on that great body of representatives from all parts of our great Church.

There has for many years been developing in my heart an enlarging conception of the Church of God, and a clearer vision of what "The fellowship with the Saints" means to us of this age. I have been seeking diligently for God's conception, in Christ Jesus, of his church here in this world, and am endeavoring to find his plan and his will in the evangelization of this world, and then carry out the part he wants me to carry out in his efforts to swing this world back to "Obedience to His commands and righteousness in Christ Jesus."

With this deep conviction in my heart, I sat there day after day, drinking in what was being said and done, marking the deep emotions that would sway the delegates and vast audience from time to time as certain fundamental issues would rise to the fore. Out of this experience there has developed a greater love for my own branch of the Church of God and a more profound respect for her far-reaching "program" for the evangelization and re-adjustment of this troubled and confused world. I am more determined than ever to preach the "Everlasting Gospel" of our Lord Jesus Christ in all its purity and power, and to live it to the best of my ability under those four great absolutes we find in the Sermon on the Mount: The absolutes of "Honesty, Love, Purity, and Surrender of Self to Christ." I shall endeavor to lead my people, whom I may be pastor into a clearer knowledge of the organization of our local church as it is outlined for us in our book of Discipline and explained by our General Board of Christian Education. Ours is a great Church. There is none better, none any more efficient than she to fit into the plans of God to save this lost world.

Our fraternal messengers were all great men, full of the Holy Ghost, with flaming messages of "brotherly love and kindness" to us. Each and every one stressed the need of a deep spiritual awakening and a unity of spirit and effort to drive back into the shadows sin and the works of iniquity.

I was interested in the way the General Conference voted on different issues—sometimes I was with the majority and at other times with the minority. Sometimes I felt that the Conference was swayed too much by prejudice and emotionalism, not weighing those issues as calmly and wisely as they should, allowing the sentiments and mass applause of the galleries to influence their votes. There is danger in mass psychology when it breaks out in sentimentality and emotionalism—men lose their heads and cannot think clearly. But long ago I learned through Jesus Christ never to censure or condemn a person who may vote differently from the way I vote. It is a positive sin to pass judgment on any one who may vote differently from you, and I heard too much indignant, angry, criticism about certain delegates who voted their convictions, and those speaking such unkind words about a brother in Christ will apologize if they have the "mind of Christ" in them. And of course we must always be in a forgiving mood about people who speak ill of us.

Taking it as a whole, I am well pleased with what the General Conference has done, and shall endeavor to abide by the rules of my Church, as laid down in the Discipline of 1934, forgetting the things of the

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past, and building on the foundation laid down by Christ and our Fathers, carrying out the great plans that are written on the "trestle board" by our great General Conference.
Long Beach, Miss.

FROM PACHUTA, MISS.

I resumed my work in February after being out for a while from an operation.

Prof. C. A. Massey cared for my work in a faithful and effective way during the time I was not able to see to it.

The Pachuta circuit is composed of five churches—we preach four times a month at Pachuta, and from once to twice a month at each of the other churches.

Since coming here as pastor last November, a year ago, we have received twenty-seven members, organized one Woman's Missionary Society, one Sunday school that has an attendance larger than the membership of the church, one prayer meeting, two Epworth Leagues, and Quitman, DeSoto, and Pachuta charges have organized an Epworth League Union. We have five Sunday schools, three Woman's Missionary Societies, and five Epworth Leagues.

One church has purchased and organ, another a piano, another has been painted. We are keeping up the payments on our church debt which is on Pachuta Church.

The outlook for the year is bright in a number of ways.

D. E. VICKERS.

MISSIONARY BRIEFLETS

Severance Union Medical College and Hospital, Seoul, Korea, one of the most successful pieces of union missionary work now being done in Korea, has recently entered upon a new phase of its existence with the election of a Korean physician to the presidency of the institution, Dr. K. O. Oh. Dr. O. R. Avison, who founded the work some thirty years ago and has served as president up to the present time, recently tendered his resignation and Dr. Oh was elected to take his place. Dr. Oh has acted as president during Dr. Avison's absence on furlough, and he was the only one considered as Dr. Avison's successor.

* * *

Moore Memorial Methodist Church, Shanghai, China, is one of the outstanding Christian churches of the Orient, with a membership of 1379. During the past year 131 new members were received into the church membership. This church maintains a wide program of educational and social service work. Six hundred young women are enrolled in the afternoon educational classes and 400 young men in the night school. Clubs, cooking classes, sewing classes, health work, clinics, a kindergarten, a hostel for young women, games and recreational activities, as well as regular church and Sunday school services, all compose the activities of this

wide-awake church, where something is going on ever day and every night in the week. Rev. J. H. H. Berckman has recently been appointed in charge of the institutional features at Moore Memorial Church. Miss Lucy Jim Webb has supervision of the work for women and children.

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MISSIONARY SOCIETY NEWS

At the recent meeting of the Woman's Missionary Council the following resolutions commending the World Outlook were passed:

Realizing the remarkable record made by the World Outlook during the past year and being deeply grateful for the artistic form, the pleasing style and arrangement, the helpful enrichment material for promoting our organization, and the scope of the cultural matter keeping the leaders abreast of the trends in present day missionary thinking and activity; we, therefore, recommend, first, that a greater effort be made by the conferences to build back the former circulation not only among the missionary women but throughout the Church as a whole.

Committee on Literature and Publicity in both Louisiana and Mississippi Conferences recommend that a house-to-house canvas be made by every auxiliary to place the World Outlook in every Methodist home, realizing that this is a real piece of missionary work. They also recommend that each auxiliary use a part

of its local fund to pay for several subscriptions to auxiliary members not able to subscribe.

POLICE!

Is "housebreaking" a crime? If so, the members of the Elizabeth Church, headed by Mr. W. W. Williams and Mr. Charles Evans, stand convicted, having confessed to same without undue coercion or third degree methods.

The facts are these: On the night of April 12, while Rev. and Mrs. Alonzo Early attended a revival meeting in the Baptist Church, these two above named parties, backed by the entire membership of the church, who are accessories to the crime and equally guilty, did with premeditation and loving forethought, procure a skeleton key to the parsonage, which they entered, and did deliberately move an old radio from its accustomed corner and in its place did set up a new and improved Crosley radio, leaving it connected and ready for use.

Mr. and Mrs. Early were greatly moved by this act of kindness and wish all their friends throughout the Louisiana Conference to know the character of the fine people forming the membership of the Elizabeth Church.

ALONZO EARLY, P. C.

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

A few majestic snow-capped peaks
Above their fellows tower,
Bathed in a purer atmosphere,
Unconscious of their power.

Though storms of ages lower and break
Around each giant's crest,
Unmoved, defiant, still they stand—
The stronger for each test.

So stood our brother 'midst the throng
Of weak and wayward men—
Like guardian shepherd of the flock—
We need him now, as then.

All honor to this noble soul
Who battled for the right—
The inspiration of his life
Will help us win the fight.

Brave Gideon, sleep on yonder height
Till angels, swinging low,
One day will catch your spirit up—
To us your mantle throw.

Dedicated to Brother J. C. Wood,
one of the most beloved and fearless
laymen in Southern Methodism, who
passed away at his home in Jackson,
Miss., on Sunday, January 7, 1934.

W. C. TRIMBLE.

RESOLUTIONS OF SYMPATHY AND APPRECIATION

Whereas the Heavenly Father has called home Brother John R. Childress, a devoted husband and father, and

Whereas our brother has served as former Sunday school superintendent, member of the board of trustees of church property, and as member of the board of stewards of the Flora Methodist Church, Flora Miss., and

Whereas the Sunday school and church membership have suffered a great loss in his untimely death; therefore be it

Resolved, That we express our appreciation of his service to the Sunday school and church, and be it

Resolved, That we extend to his family our profound sympathy, and pray God's richest blessings upon

them during this time of sorrow; and be it further

Resolved, That a copy of these resolutions be read to the Sunday school, and placed on file; and that copies be sent to his family, and to the New Orleans Christian Advocate for publication.

MRS. W. J. WILDER.

B. L. KEARNEY.

B. H. WILLIAMS, Pastor.

RESOLUTION OF RESPECT

On the morning of March 10, 1934, Mrs. Arcola Sauls Elliott entered into a new and larger life everlasting, the life for which the life here was but a preparation.

Whereas Mrs. Elliott has been a faithful and devoted member of the Woman's Missionary Society of the Monticello Methodist Church; therefore be it

Resolved, first, that in her death the society has suffered a distinct loss.

Resolved, second, that our hearts go out in tender sympathy to the bereaved family. We grieve with them for the separation that must be for a time, and rejoice with them in the happier life into which she has entered.

Resolved, third, that a copy of these resolutions be sent to the family, one to the Christian Advocate, and the same be recorded in the minutes of the Missionary Society.

MRS. J. P. CONN,

MRS. A. P. WILSON,

MRS. H. J. PATTERSON,

Committee.

Mr. W. G. RIGBY was born May 31, 1853, and died at his home, March 15, 1934. He was laid to rest in the Salem cemetery.

A number of years ago he moved near Quitman, in Clark County, Miss., and lived there until his death.

He was married to Miss Margaret McInnis, Aug. 11, 1872. There were born to this union six girls and three boys. His good wife, four girls, and two boys still survive.

Since early in life he was a loyal member of the Methodist Episcopal Church, South, and had a great influence for good, caused by his consecrated life; he lived and proved the same by his daily walk.

He was sick for some months. Nothing disturbed his last repose, no fear disquieted his serene courage as he approached the portals of death.

We who knew him miss his inspiring presence, we mourn his absence, but rejoice in the beauty of his life.

D. E. VICKERS.

THOMAS BLANKS TURNER—The subject of this sketch was born in Greenville, Miss., July 29, 1868; died in Winnboro, Texas, Jan. 21, 1934. His last words were: "It is sweet to know there is a place to go that is heaven." He was the son of Dr. R. J. and Laura Turner, and with his parents moved to Bay St. Louis when a young man, his father becoming the leading physician of that city. He was married there to Emma Sylvester, and to them were born two sons and one daughter: Robt. J., Thomas Blanks, and Emily—all surviving and living in Texas.—Brother Turner was

well born and reared in a Christian home, joining the Methodist Church when young, and was ever true to its vows and the principles of Christianity. For forty years he held official relation to his church as steward and Sunday school superintendent. He was the very embodiment of honesty and integrity. Wherever he lived he commanded the confidence and respect of his community as a business man, a citizen, and a churchman. A prominent business man remarked: "Winnboro bemoans the passing of a man that no one ever heard a remark against." He, with his family, moved to Texas in 1911, entering the mercantile business with his son, R. J., retiring four years before his death. May the God of all Grace sustain the sorrowing ones. He lived well; there were no bands in his death. We shall know where to find him.

T. B. COTTRELL.



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INTERMEDIATE CAMPS—MISSISSIPPI CONFERENCE

It has been necessary to change the announcements concerning the arrangement of the Conference in regard to camps for those between the ages of twelve and sixteen.

There will be district camps at three places only. Intermediates in the Jackson District and the northern part of the Vicksburg District will meet at Kickapoo. Plans have already been made for this camp and the program has been approved.

Intermediates in the Brookhaven District and the southern part of the Vicksburg District will meet at Topisaw. Plans for this camp are well under way.

Intermediates in the Meridian, Hattiesburg and Seashore Districts, with the exceptions noted below, will meet at Camp Dantzler. This is the oldest camp in the Conference and will, in all probability, be well attended.

The camp at New Prospect, in Jackson County, will be continued again this year as last, with provision made not only for those between the ages of twelve to sixteen but also those from sixteen to twenty-four. The territory assigned to this camp will be Jackson and George Counties, and the parts of Harrison and Stone included in the Mentor and Coalville charges.

All of these camps will be held in mid-summer. Further announcements will be made in the Advocate.

J. B. CAIN,
Conf. Director Young People's Work.

THE EASTERN PART OF THE BATON ROUGE DISTRICT

By Rev. R. S. Walton

The ministers of this part of the district are holding regular monthly meetings on the first Mondays, with full attendance and well prepared programs.

Rev. B. F. Roberts, at Springfield, is having his first experience with a membership of Sunday strawberry pickers.

Rev. H. N. Brown, at Ponchatoula, as usual, is working hard and as a result has received about forty members into the church.

Rev. A. S. Lutz, at Hammond, is like Elisha with his school of prophets. The place where they dwell (or worship) is too straight for them. They need more room.

Rev. R. T. Pickett is making a fine preacher for the sawmill town of Natalbany and its connected churches.

Rev. B. W. Waltman is now at Kentwood, but

is making some progress.

Rev. C. M. Morris reports that the Greensburg charge is paying the pastor's salary in full. At the close of the fourth month the charge had paid over the salary due at that date.

Rev. R. S. Walton has invited Rev. H. B. Hysell to assist in revival services, beginning May 27.

Rev. C. E. McLean, according to reports, is doing some very fine preaching at Franklinton. As a side issue, he is preparing for the district conference which meets at Franklinton May 22, 23.

This part of the district is exceedingly blessed with a fine lot of superannuates. They are: Rev. C. C. Miller and Rev. F. N. Sweeney, Franklinton; Rev. A. J. Coburn, Ponchatoula; Rev. G. P. White, Hammond; Rev. P. H. Fontaine, Kentwood, and Rev. H. G. Roberts, Amite.

LOUISIANA YOUNG PEOPLE'S ASSEMBLY PROGRAM OUT

Classes and faculty members, as well as the entire Assembly program for the Young People's Assembly at Mansfield, June 19-25, have been announced through the 1934 Assembly Program.

The morning activities include morning watch, breakfast, two classes, recreation, and a business session daily. Afternoons, following quiet hour, will be spent in district meetings and organized and unorganized recreation. Among the recreations offered are tennis, swimming, baseball, kodaking, horseshoes and croquet. Evenings will include vesper services, recreation and a special program, including a Union Night, a banquet and a pageant. Prayer groups will close the activities.

For his two courses, one of which is an Enrichment course, and the other Program and Organization, the delegate has fourteen subjects from which to choose.

The daily worship services are in charge of the Worship Committee, whose chairman is Miss Edith Skinner. The Rev. Carl Lueg is director of recreation, aided by Rev. Jolly Harper and Collins Lipscomb.

Business sessions will be presided over by Mr. Ernest Mickal, of New Orleans, Conference Young People's President.

Mr. James V. Reid, Forth Worth, Texas, is music director. Mrs. Parsley, of Shreveport, is dietitian.

"Dare We Be Christians?" is the theme, and "Are Ye Able, Said the Master," is the Assembly hymn. Miss Sadie Mai Wilson, Nashville, Tenn., is the Central Office representative.

That, roughly, is an outline of the 1934 Young People's Assembly, as announced by the Rev. J. H. Bowdon, dean; Miss Anna Pharr Turner, business manager; and the Assembly committee.

Many important names and events have been omitted from this report.

The list of classes and teachers is as follows:

Enrichment Courses

"The Teaching of the Prophets," Mrs. G. M. Hicks.

"Christian Patriotism," Rev. H. L. Johns.

"Alcohol and Ourselves," Rev. A. W. Townsend.

"Christian Use of Leisure," Rev. Henry Rickey.

"Our Methodist Church," Rev. Guy M. Hicks.

Program and Organization

Leaders' Round Table, Miss Sadie Mai Wilson.

"Music in Worship," Rev. G. W. Pomeroy.

"Using Dramatics," Mrs. Guy Nesom.

"Planning the Department Program," Miss Sadie Mai Wilson.

"Committee on Worship," Mrs. G. W. Pomeroy.

"Evangelism and Church Relations," Rev. E. C. Taylor.

"Recreation and Personal Development," Rev. Carl Lueg.

"Leadership Training," Rev. G. W. Dameron.

"Missions and World Friendship," Mr. Frank Collins.

HATTIESBURG DISTRICT NOTES

By Rev. R. H. Clegg, Reporter

Everything moves normally in the Hattiesburg District. Our presiding elder has been away at General Conference for the last two weeks. Many of the pastors also have been visiting the Conference.

The pastor-laymen groups have held their regular meetings, the last meeting being well attended and great interest manifested. The programs rendered were of a high order. There will be no more group meetings until September.

We understand there have been plans laid for revival efforts in many of the churches during the next few months.

A good young people's meeting for the district was held at First Church, Laurel, Friday, April 27, with very good attendance. The program was built around the organization of the Young People's Division in the local church, and promoting the program in the division as outlined by the General Board of Christian Education.

The Broad Street congregation has just finished meeting its first note and interest due the General Board of Church Extension on the church debt. Plans have been perfected whereby the congregation can easily meet these payments from time to time, if the plans are carried out.

We are planning for many young people to attend the Assembly at Whitworth College, June 4-8.

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NEW ORLEANS

Vol. 81—No. 20. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 4079
Published every Thursday, at 512 Camp St., New Orleans, La., by the Publishing Committee of the Methodist Episcopal Church, South. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918

D. B. RAULINS, M.A., D.D., Editor

NEW ORLEANS, LA., THURSDAY, MAY 24, 1934.

C. MILTON CHALMERS, Manager

EDITORIAL OBSERVATIONS

CHURCHES, THE STATE is calling. What sort of reply are you going to make?

In the message of President Roosevelt addressed to our General Conference we have these lines: "It is my thought that there never was a time when constructive efforts on the part of religious leaders of the country could be used to better advantage. Practical Christianity, generally applied, would in my opinion go far in helping us to solve the great economic problems confronting us, brought about in a large part by greed and selfishness."

To Southern Baptists in convention at Fort Worth, Texas, the President addressed these words: "Need for practical application of the principles of Christ's teachings is of paramount importance. It is my opinion that the churches today have an unsurpassed opportunity for service to the nation."

Baptists and Methodists of the South form a group of some 6,500,000 people, a good per cent of whom are voting citizens, and numbers of whom are in public office. And their influence is not to be measured wholly by their numbers.

Of course you might advise that we Methodists and Baptists not take these greetings of the President too seriously. We naturally expect him to respond somewhat to these great meetings of our people. And we "point with pride" to these messages of our national chief. But, in the main, outside of good wishes, they are just words.

Well, I am not willing to take it that way. And it seems that the Baptists are not going to take it that way. In his reply, Dr. M. E. Dodd, President of the Convention, said: "We shall strive to rise to the challenge which you sound in your final sentence." That final sentence is the one used in the paragraph above.

We Methodists, after mentioning "lofty sentiments," expressed our reply in somewhat similar fashion, perhaps not quite so pointedly. Both groups promised to pray for the President.

I, for one, should like to know that the Methodists and Baptists were praying for me. Surely the President appreciates it. But prayer is no substitute for action. Once upon a time Moses was down praying. And he was pretty much tangled up in the "present situation." Quite a depression religiously was on. God told him to get up from his prayers and tell the people to move forward.

* * *

IT MIGHT HELP us to study the relationship of the Church and State in this country of ours. Such a study will reveal some interesting things.

Let us not overrate what we call the

"separation of Church and State." Religion and the churches had a very great deal to do with the establishment of this government and in the building of our early schools. And the government did not overlook the place of the Church and of religion.

The Bible enjoys some place. President Roosevelt and his predecessors took the oath of that high office with this volume open before them. The name of God is

MISSISSIPPI METHODISTS

Presiding elders, pastors, and people; children, young people, adults; I have the honor and privilege to introduce to you, Bishop Hoyt M. Dobbs, the new president of your conferences.

For the past quadrennium Louisiana and Mississippi have been separated, but the new quadrennium finds our two states, so closely bound together by the ties of Methodist history, reunited in an episcopal district. This seems altogether fitting and proper, affording us opportunity for the continuance and expansion of those fellowships that have existed for so long.

For the quadrennium just closed Bishop Dobbs has presided over the Louisiana Conference. His home has been at Shreveport. He is a native of Alabama, our door neighbor on the east; and he married a Louisiana girl. Enriched by these affiliations he does not come to you as a stranger, notwithstanding the fact that he has not before presided over your conferences.

Bishop Dobbs is a great preacher and a patient administrator. Your problems will receive at his hands the most courteous and careful consideration. His heart and hands will be identified with yours in your church life.

Knowing your characteristic hospitality and your love for the Church, I do not have to urge you to receive Bishop Dobbs, who will shortly begin his labors among you and upon which we pray God's increasing favors.

In the words of Paul, "Receive him therefore in the Lord with all gladness; and hold such in reputation."

EDITOR.

mentioned when witnesses are sworn. Our Congressional sessions are opened with prayer. We are guaranteed freedom in worship and are protected in the exercise of the same. We are indulged in freedom from taxation on our churches. And our coins bear this solemn declaration: "In God We Trust."

Thus the government sought to recognize its debt to the Church and its place in our affairs of state. Is it not extremely important, then, that the Church, in turn, continue to be moral vision and prophetic voice for the country?

* * *

PRESIDENT ROOSEVELT is right. The country does greatly need the ministry

of the Church, and the day of its larger service to the government has arrived.

And it is not to be forgotten that Protestant Christianity was the dominant religious influence in the making of our country. This entails a great responsibility.

Unfortunately we Protestants have so much enjoyed our differences and magnified our divisions that we have not been able to speak very convincingly about some matters. One of the imperative calls of this day is that Protestantism have something definite to say and that it say it with a united voice.

We might take a lesson from the Roman Catholics. There are 20,000,000 of them in our country. The other day they decided that they were going to do something about the movie curse. And that move has given me more encouragement that something is going to be done than anything I have seen so far.

Why they have organized a drive "to reach twenty million Catholics and to secure pledges from them individually not to see objectionable pictures and to prevent their children from seeing them." At the head of this movement is Archbishop McNicholas of Cincinnati. You tell me that won't make a dint on the indecent movie?

And I am not comforted by the fact that Mr. Hays who enjoys such determining influence in the movie world is a Protestant. Of course he, with others, will make attempts to head off this Catholic movement. But I say, stay in there, Catholics, and fight 'em. Hand me a board and let me go along with you as you take the movie to the wood-shed for a cleaning. Success to your enterprise.

* * *

MR. ROOSEVELT, I intended to have a word with you back up there when I was speaking of your messages to these church people.

We were delighted with and shall treasure in our memories the thing you did about the Church the morning of your inauguration. That early morning trip to your meeting-house for prayers before assuming the grave responsibilities of the presidency of the United States in one of its most critical periods did as much to encourage us as the things you said in your address.

Of course I don't give much attention to rumors. And I know how irresponsible people delight to peddle them. But with reference to this matter I would stop even a rumor by calling it to your attention.

A man was speaking of the old days, how people used to crowd the Washington

(Continued on Page Four)

BLUE LAWS AND BLUE MONDAYS

By Bishop W. A. Candler

In the last several years it has been the fashion among some ill-informed and unwise men to denounce the statutes which protect the civil Sabbath and slur them as "blue-laws," although the "blue laws" never existed and the tradition of them is preserved only by men who are ignorant of history.

But there is an awakening upon the subject, and wise men are emphasizing the importance of the Sabbath day as the means for promoting religion and assuring the observance of all the other Ten Commandments.

The worship which the Sabbath Day offers inspires the spirit of reverence for all the laws of God and promotes respect for all the wholesome statutes enacted by man. A Sabbathless land would be a religionless land.

The good Baptist paper of New York City, "The Watchman-Examiner," has recently delivered this wise utterance concerning the "blue laws":

"One of our contemporaries remarks, that if there were more 'blue' Sundays there would be fewer 'blue' Mondays. Making the Lord's Day a day of riotous living does not make for health or happiness. The caricature to which the movement for better Sunday observance has been subjected by cartoonists and newspaper men generally, 'in the interest of personal liberty,' is one of the ominous signs of the times. If dance halls, boxing contests, commercialized football, and Sunday revelers are to determine what personal liberty is, the effect on American life and character will be intolerable. We are not advocating prudishness. We are not desirous of placing on the actions of others restrictions born of narrow prejudices. People are not made good by rule or law. We must not fool ourselves, however, by thinking that the Puritan was wrong and the modern publican is right. Destroy the sanctity of the Lord's Day, and you strike a blow at the cardinal virtues and dry up the moral and spiritual spring of life. If there is sober second thought on the part of our people, the violent propaganda against 'blue laws' will have its reaction. Our people should realize the necessity, the nature, and the place of the Lord's Day."

It is certainly quite true that the preservation of the Sabbath laws tend to prevent "blue" Mondays and to prevent "blue" times in all the days.

It is quite true that men cannot be made religious by law, but laws may promote the institutions whereby men are made to be religious. The Sabbath laws furnish the wholesome source of all spiritual life.

The "Watchman-Examiner" is a Baptist paper published in the East, and the "Southwestern Christian Advocate" is a Methodist paper published in the West. The latter paper speaks after the same manner as did the former, saying:

"Thoughtful Christian people have deplored the fact that commercialism has blasted away at the foundations of the Christian Sabbath until the institution has well nigh been destroyed. The amusement business led the way, not because those engaged in it were interested in furnishing entertainment for the people, but because they were interested in making money for themselves. Every law enacted for the preservation of the day of rest has been jeered at and its advocates derided as puritanical. Just now we are not thinking of the damage done by those who commercialize the day for their own gain. We are not thinking about the enforcement of present Sunday laws nor the enactment of any new ones. We are thinking about the tendency among other classes removed from the rabble to make the day one of social merriment. Even among church people the drift in that direction is alarming. Our morning paper a few days ago gave a list of social gatherings on Sunday that would have caused comment a few years ago. It is probable that some of these were entirely innocent, except they tend to destroy the purpose and the mental and spiritual value of the day. We noticed one that goes beyond the bound of good manners and indicates coarseness one would not expect in a country like this. It was the announcement of an Easter dance next Saturday night. We make no further comment on that sort of thing, not because we have not convictions about it, but because our vocabulary is too limited. It is not a question of Christianity, for the simple reason that it is not being done by Christians. But for any group to put on an exhibition like that on the night before Easter is an unmannered affront to every Christian in the community."

If the Sabbath cannot be preserved, we must expect a general decline in religion and morality throughout the land; and there are alarming indications of this decline of piety and orderliness.

Recently a senator of the United States introduced a measure to establish a national lottery. This shocking proposal is in contrast with an enactment several years ago excluding from the mails the advertisements of the Louisiana Lottery. What was and is yet lawless, it is now proposed to make lawful.

The justification offered for this amazing measure is that the people will patronize lotteries of foreign countries if there is no lottery in our own country. Of course the argument is worthless. It is quite like the argument made that we must break down our Sunday laws because otherwise we lose the advantages possessed by states in which there are no laws for the preservation of the Holy Day. At bottom both arguments mean, sell holy things for money, which is the most shameful form of covetousness and greed.

Let the Southern people remain a peculiar people in the maintenance of those great religious characteristics which underlie the very foundation of our government. In August, 1776, General Washington issued a general order, in which he said:

"That the troops may have an opportunity of attending public worship, as well as to take some rest after the great fatigue they have gone through, the General, in future, excuses them from fatigue duty on Sundays, except at the shipyards, or on special occasions, until further orders. We can have little hope of the blessing of heaven on our arms, if we insult it by impurity and folly."

He was not a fanatic, but he was a great statesman as well as a great soldier, and he knew that religion gave rise to the finest and firmest forms of government. From our colonial ancestors we received an inheritance far too sacred to be held lightly or renounced easily.

Nothing is more broadly and conspicuously written on the pages of the history of the United States than that this Republic is a nation founded by faith. That great Frenchman, M. de Tocqueville, spoke truly when he said: "Religion gave birth to Anglo-American society;" and he spoke not less truly when he said to an American statesman: "France must have your Sabbath, or she is ruined." Again he said: "Despotism may govern without faith, but liberty cannot."

France has not had our Sabbath, and is suffering from the want of it. There is restlessness throughout France for want of the steady power of religion. French cabinets can barely last beyond a fortnight. The people are restless and the National Assembly, split into blocs and factions, is tempestuous. And all these perturbed conditions are the result of the fact that "the hidden springs of life" have not been adequately fed by the waters of religion. A Sabbath of mere amusement has failed to keep faith alive, and a faithless people are imperiling by their faithfulness, their social welfare and political institutions.

Our own country is not so far removed from such conditions that no fear need be entertained of similar damage to our nation.

The irritated relations of labor and capital and all the issues of our industrial system call for calmness and conscientiousness from all the parties concerned. If both capitalists and wage earners used the weekly Sabbath for divine worship and religious meditation, their conflicts would be both less fierce and less frequent. If the American Sabbath should be overthrown or generally neglected, the most revolutionary conditions would follow. It is shoddy satesmanship, put forth by feeble men, that proposes to mar our Sabbath by opening the way for its invasion by all sorts of amusements. A Sabbath in which distracting diversions are introduced speedily ceases to be any Sabbath at all.

The American people are not suffering for want of amusements, but rather for lack of religion. "The hidden springs" of their life are running dry.

With highway robberies, cruel banditry, and murderous efforts to get money abounding in the land, we need to call the nation back to God rather than to stimulate further the mad mania for amusements.

The moving picture owners are back of the demands put forth periodically for lax observance of the Christian Sabbath. They do not appear in the public prints, but their agents and attorneys by newspaper articles and interviews do for them what they dare not do for themselves. Hence men who appear to have no connection with them often appear in the public prints on behalf of the defiling.

NOTICE

Subscribers who are in arrears will greatly assist us if they will forward renewal checks by June 1.

SIGNIFICANT STATEMENTS MADE AT THE GENERAL CONFERENCE

By Rev. W. R. Lott

1. If ever a General Conference needed vision it is this one.

2. Practical Christianity would go far in solving the present economic problems.

3. John Wesley inaugurated a revival of religious experience in the life of men.

4. The Church has come into a veritable epidemic of specials. This unhappy condition must be corrected.

5. Our church colleges must have something definitely Christian to offer to justify their existence.

6. The episcopacy is the heritage of the Christian Church, coming down to us through long momentous centuries.

7. Whatever we may have done in the past, it is certain that as a church we do not have now a creditable and adequate program for the rural church.

8. Whatever may be the faults of our system it does supply the churches with pastors and gives every effective pastor a pulpit.

9. The presiding elder of the future will give more attention to promotional features of the work of the church.

10. One thousand Methodist churches have loans with the Board of Church Extension, yet the Board has not lost any money nor has any church repudiated its debt.

11. The Sesqui-Centennial, it appears now, will be what its designers hoped—A MARCH and not a parade.

12. We do not have to make a choice between education and piety for we may have piety that is highly trained.

13. There is a yesterday that is gone and a today that is with us, and the today that is with us is asking for a consecrated, trained intelligence, and there is no substitute for that in any field of service.

14. Episcopal residences will be designated in strategic locations throughout the territory.

15. Pastors do not want a program handed down to them, but one in which the laymen and pastors in the local church have had a part in building up.

16. Church of the altar flame! Light anew your altars, and lead again the way of the world to the cross of the Redeemer of mankind.

17. We recognize the great need for the continuous teachings of all our people of the destructive effects of alcohol upon the individual and upon society.

18. The introduction of the new Methodist Hymnal is the most influential single act proposed by the General Conference.

19. When my children need someone to help them they run right on by me (the father) and they say, "where is mamma?"

20. We have too many pronouncements from the top and not enough education at the bottom; let us see that this is not true as to the future. Our people must have information if we are to grow.

21. Methodism launched out on an untried sea when it adopted the New Financial Plan. It is a venture of faith in her people.

22. Let us not belittle this office (the Bishopric), let us exalt it and put men there who will live up to our expectations and not demote them to our lowest conception of human beings.

23. The sun goes down on my presidency today without a cloud. (Bishop Denny).

24. It has been a long life of service, and yet it seems so very brief, only yesterday. Fleeting, fluttering memories of a dream, but a glad dream, of joyful reminiscences. (Bishop DuBose).

25. I want to meet you in the Upper Kingdom. I expect to meet you. . . . God bless you and keep you and crown you with his mercies in this world, and with his everlasting blessings in the world to come. (Bishop Candler).

SAFETY SIGNALS

By Rev. S. J. Davies

Echoes from the General Conference have been floating this way for the past few days. The ignorance of the average reporter concerning the policy of our Church and of its ways of conducting its Conference affairs is really amusing. And the sheer disregard of what might be called

the basic or fundamental principles of our Church on the part of some of the delegates to this Conference is appalling. But I am glad to know we still have a sufficient number of level-headed, well-informed men of statesman-like quality, who know and love the best things of Methodism and are loyal thereto. The Book of Discipline, that marvelous compendium of Methodist laws and of her historic background, as well as the rituals of classic English and beautiful fitness for the rites and ceremonies of the Church, seemingly is relegated to the antiquated relics of forgotten years by some. They surely messed up things in Bishop Cannon's case.

That committee on episcopacy should have had better sense than to try to force a trial on a man who had been acquitted before the General Conference at Dallas four years ago, and also won his case before the Federal Court in Washington. I have always throughout his bitter struggles been for Cannon, and the principle he stood for. For having had some experience with the nefarious ways of the whiskey gang, and when you mix this with political chicanery the fur will fly and cloud all the atmosphere above and below. And if the Church of the living God doesn't awake and preach loud and long against the iniquity of this now open traffic, the ancient deluge will be a small affair in comparison with what is coming. I am glad there were enough true, valiant men who stood by the brave Bishop form Virginia, land of heroes and satesmen. We shall hear from him in the far reaches of our Western Empire.

Shreveport, La., 628 Kings Highway.

DR. THOMAS CARTER

In the Neely auditorium on Vanderbilt campus, Thursday afternoon, May 10, several hundred friends—many shedding tears of deep grief and all with hearts greatly saddened—listened to Rexford Keller improvising on the organ those great hymns: "O God, Our Help On Ages Past," "O Sacred Head, Now Wounded," "Jesus, Savior, Pilot Me." Thus began the funeral service of Dr. Thomas Carter, for thirty-two years professor of New Testament Language and Literature at Vanderbilt University. Then, as the organist played the marvelous hymn of George Matheson, "O, Love That Will Not Let Me Go," the strains of which seemed to be wafted most softly from that "distant scene," the faculty of the School of Religion accompanied to the chancel the casket of Dr. Carter.

Dr. Costen J. Harrell, pastor of the West End Methodist Church, read the psalter. The choir of the School of Religion sang, "How Firm A Foundation" to the tune of "Adeste Fideles." Dr. George B. Winton, dean of the School of Religion, read the 14th chapter of St. John, after which Dr. Harrell presented this tribute:

"On an occasion like this one cannot speak of an old teacher except with deepest emotion. In the strange unfolding of life and the formation of character, the contribution of one's teachers is second only to parental influences, and every discerning man soon learns to rever them as his spiritual fathers. Their work is divine in its nature. As in the ancient story of Creation the Spirit of God moved upon the face of the waters, and brought light out of darkness and order out of chaos, so does the spirit of a worthy teacher move up the mind of youth. To illumine, to inspire, to lead—this is his work. Blessed is the man who is called to such a task! Blessed is the community that possesses such a man.

"During my student days on this campus I sat at the feet of Dr. Thomas Carter. The recollections of this friend and Christian gentleman have remained with me through the intervening years, and the influence of his vigorous mind and noble spirit have been my spiritual possession. It is not inappropriate that on a day like this an old student should speak briefly of his teacher's gifts and virtues. I speak not for myself only, but for hundreds of students scattered over the Southland and beyond. A teacher's richest reward is to be honored and loved by those who have sat under tutelage. By this standard of measurement Dr. Carter is a rich man. I speak also for this company of friends and associates who through the years have admired and loved him, and now have assembled to do him honor.

"Dr. Thomas Carter was a man of brilliant mind. Those of us who were privileged to sit in his classroom often wondered at his mental resilience. The Greek tongue was his chosen field, but his interests were as wide and diversified as human life. He labored in this institution during the years when a great transformation was being made in religious thought. Yet so skillfully did he lead us across the great divide that separates the old day from the new, that in the passage we lost naught of our faith in God



SEASHORE ASSEMBLY TABERNACLE, BILOXI, MISS.,
Where the Pastors' School will be held June 19-29.

or hope for man. I know no greater tribute that could be paid a great teacher of religion!

"Some scholars are mere theorists. But here is one who lived in the open world and was a fearless advocate of right. He spoke on all occasions with prophetic fervor against pious shams and entrenched wrong. There was in him none of the coward's spirit of compromise. This knightly man stood foursquare to every wind that blows and took the storm and sunshine with a cheer. His devotion was eloquent; his enthusiasm contagious.

"Through the stalwart character of this our friend ran a gentle strain. His life was like strong words to sweetest music set. When shall we find again a heart more loyal and understanding? Dr. Carter was much more than a university professor. He was a friend of man. His friendliness radiated in his classroom. His sympathy and gentle banter were the delight of all who knew him. And if you and I should delve into the secret of his life and ask why strength and gentleness were so fitly joined in him we would discover that he believed in the eternal God and that he lived by faith, in spiritual union with Jesus Christ. Therefore he

"Never doubted clouds would break,
Never dreamed though right were worsted,
Wrong would triumph,
Held we fall to rise, are baffled to fight better,
Sleep to wake.

"We are in the presence of an ineffable mystery. Our friend—this brave and gentle spirit—is not here. Our hearts swell with inexpressible emotion to think that his task on earth is finished, and that one who has for more than thirty years answered the call of the old university bell will meet his students in these halls no more. But death is only an incident in life. God does not grow such men, and then commit them to oblivion. This teacher of men and friend of mankind has only gone in quest for larger truth and more abundant life.

"I must not attempt to speak for him. It were better that we let him speak out of the silence to us. In his desk on yesterday we found these lines written by him very recently, and reflecting, I dare believe, the Gethsemane through which he was passing:"

"If but one message I may leave behind,
One single word of courage for my kind,
It would be this, oh brother, sister, friend,
Whatever life may bring—what God may send—
No matter whether clouds lift soon or late—
Take heart and wait."

Indeed his gentle and patient spirit speaks. And on another sheet we found these lines:

"In the mute air the music lies unheard;
In the cold marble beauty sleeps unseen;
To make the beauty and the music needs
The Master's skillful touch—the Sculptor's chisel keen.

"Touch us, oh Master, with they skillful hand;
Let not the music that is in us die;
Oh Sculptor, hew and polish us,
And let Thine Image in us lie."

"What a prayer is this! The Great Musician touched his heart, and from his life resounds the richest melodies. The Sculptor's chisel has wrought for three score years and four, and behold a man, chastened and made ready for the great adventure beyond the doors of death."

After prayer by Dr. Harrell, the choir of the School of Religion sang "Rock of ages," followed by the recessional "Jerusalem, the Golden, With Milk and Honey Blest."

Interment was in the Mount Olivet Cemetery, Nashville, Tenn.

PASTORS' SCHOOL

BILOXI, MISS., JUNE 19-29, 1934

Plans are completed and all is set for the best Pastors' School ever held within the Mississippi Conference.

Bishop Hoyt M. Dobbs and Bishop Sam R. Hay will be the platform speakers for the two weeks of June 19-29, 1934.

The graduate faculty will be made up of Dr. R. E. Smith, of Centenary College, Shreveport; Dr. Boyd M. McKeown, of the Department of Schools and Colleges, General Board of Christian Education; and Dr. R. Ira Barnett, Executive Secretary of the Florida Conference Board of Christian Education. Courses in Bible and the field of religious education will be presented by these men. Each is an outstanding personality in his own particular field and we are expecting a record attendance.

The following courses will be offered for the under-graduates:

First Year

"Making and Meaning of the New Testament"—Snowden.

"Wesley and His Century"—Fitchett.

"Christian Doctrine"—Dale.

Second Year

"The Christian Faith"—Carriss.

"Logic"—Minto.

"History of the Christian Church"—Fisher.

Third Year

"The Virgin Birth of Christ"—Orr.

"Elements of Ethics"—Davis.

"Evidences of Christian Experiences"—Stears.

Fourth Year

"Grounds of Theistic Belief"—Fisher.

"The Resurrection of Our Lord"—Milligan.

"The Manual of the Discipline"—Last Edition.

The speakers are extraordinary, the courses are attractive, expenses are nominal and the fishing is fine. Come on down and join us.

I. H. SELLS, Executive Secretary,
Board of Christian Education, Mississippi
Conference.

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TERMS:

Subscription Rates: One year, \$1.00; six months, \$0.50. To supernuantes and widows of preachers, \$1.00

Editorial

(Continued from Page One)

Church that was attended by the President. Of course, not all of them went to sing and pray. They went to see the President. And I think that is in just about as fine a setting as the people of this country could find their Chief. And they will not think he is there "just to be seen," but to say his prayers and join in the worship of Almighty God. It is a place, where for a moment, he can throw off the burdens of office and broaden his spiritual shoulders for the bigger burdens of the next day.

But that fellow went on to say something mean, like this: "But now days no one ever knows just when to go to the President's church, as he is there so seldom." Surely this cannot be true. Surely you don't think that that prayer the morning of your inauguration is enough for your whole administration or any period of it.

And we have been noticing in the papers about those Sunday trips and Sunday business meetings that you have been looking after. Frankly, we do not see the need of this. Of course the ox, even the whole team is in the ditch, but they did not get in on Sunday. And we are convinced that you and this country will get on faster on its knees than in any other way, and we feel that eyes frequently closed in prayer will see further and straighter than those that do not thus exercise themselves.

We Methodists and Baptists greatly appreciate those messages you sent us, and we are going to help you pull the old ship of state through the rough waters; but we have learned down here in the South that we must depend upon the folks who come to the church, come regularly, and do something about it during the week.

OUR WEEKLY PARTY

Rev. Wm. Schuhle, pastor at Palquemine, La., does not forget the Advocate.

Rev. R. T. Pickett, pastor at Natalbany, La., is on the search for Advocate subscriptions, having already turned in one list.

Lake Cormorant, Miss., through its pastor, Rev. Wm. L. Robinson, has favored us with a list of subscriptions.

Rev. F. N. Sweeney, beloved superannuate of the Louisiana Conference, and staunch friend and supporter of the Advocate, recently favored us with his usual fine list of renewals and new subscriptions. Thank you, Brother Sweeney!

Southern Methodist University was host to over two thousand students and teachers during the third annual Junior High School Conference of Texas, April 23-29. Students from twenty-seven junior high schools attended.

The Dramatic Group of the St. Mark's Community Center, New Orleans, will present a three-act comedy drama, "Eyes of Love," at the Beauregard House, 1113 Chartres St., Tuesday, May 29, at 8 p.m. Tickets 25c and 10c.

The New Orleans Woman's Christian Temperance Union invite the public to hear Mrs. J. A. Sproles present, "A Syllabus in Alcohol Educa-

tion," at the First Methodist Church, Thursday, May 31, at 2 p.m.

Dr. Franklin N. Parker, dean of the Candler School of Theology, was preacher at Rayne Memorial, New Orleans, last Sunday. Dr. Parker is always given a deep and warm welcome to this city.

Dr. J. Lloyd Decell, pastor Galloway Memorial, Jackson, Miss., having rested a bit from the heavy task of entertaining the General Conference, now threatens us with a big list of Advocate subscriptions.

Sunday School Day was observed with a good program at First Church, Tupelo, Miss., on the First Sunday in May. None of our churches should forego this privilege, opportunity and responsibility.

A number of church bulletins bearing the Mother's Day program have come to our desk. Mother does not seem to have been forgotten, and each church honored itself as well as the mothers in observing the day so beautifully.

"We are going forward at Poplar Springs Church," writes the pastor, Rev. H. Mellard. "We have raised five times as much for Kingdom Extension this year as we did last and three times as much for benevolences." And he sent a list of subscriptions.

Rev. W. T. Gray, Many, La., carries the Advocate along with the other enterprises of his church. Rev. E. W. Ulmer, Sumrall, Miss.; Rev. T. F. King, Sulphur, La.; and Mr. J. P. Drake, Biloxi, Miss., also have favored us with subscriptions.

We believe it. "Everything goes well at Lumbeon, Miss.," writes Rev. M. L. McCormick, the pastor. "An educational annex has been built this year and paid for. Finances are in advance of this time last year. A more optimistic spirit prevails." A dozen subscriptions with a dozen dollars were found in the letter.

A good letter comes to us from Mr. P. L. Honeycutt, Jena, La. After appreciated words of encouragement and counsel, he remarks: "We in Jena are just small town folks, but we have Richmond Nolly's tomb. We are planning to repair and paint our church in the next few days." No place possessing such a memorial and such a church spirit is to be regarded as small.

In a letter to the Advocate last Monday, Dr. J. H. Felts, our pastor at Grenada, Miss., writes as follows concerning the Sardis-Grenada District Conference: "The district conference was A-1 in every way. Dr. Stormont presided well, dispatched business, and kept everyone in a good humor. Rev. W. C. Newman is holding a successful meeting at Tutwiler, and is making headway as dean-elect of Grenada College."

Dr. and Mrs. Jas. H. Felts, Grenada Miss., were guests of Hon. D. H. Hall and wife, recently, on a camping trip. In a letter to the editor, Dr. Felts raves over his recent outing thus: "Think of having fish to let, barbecued chicken, country ham, hot biscuits, corn muffins, beans, greens, strawberries and canteloupes and too many other good things to tantalize you with on a fishing trip." A real Methodist outing—lucky man Felts.

Centenary College will enter its session next fall with a change in the character of terms. Heretofore the college has operated on a quarterly basis, but next fall the semester plan will be adopted. This change was made to keep in step with the trend in other colleges in this vicinity and at the same time to effect certain economical changes which, it is expected, will prove desirable.

Bishop Hoyt M. Dobbs seems to be making his way already into Mississippi. From the Bulletin of First Church, Greenwood, we note this welcome: "Born and reared in Methodist parsonages in the North Alabama Conference, where his honored father, Dr. S. L. Dobbs, is one of the beloved ministers. He was educated in Southern University and Vanderbilt. Bishop Dobbs will be a blessing to our people and be one of us. We shall be glad to have him with us at his convenience."

While the Reporter has reported nothing lately, we learned anyhow that the work of the Ruston District is prospering. Among recent achievements was the district-wide Christian Education Institute, which was held at Gibsland. And in the near offing is a meeting for the laymen of the district. Seems that the lay leader is going to have somebody to lead.

A pageant, "The Romance of Methodism," was presented at McFarlin Memorial Auditorium, at 5:15, Sunday, May 6, under the direction of Mrs.

Pearl Wallace Chappell, director of dramatics at Highland Park Methodist Church. The cast was composed of university students, including students from the School of Theology taking the role of an Oxford student group. The pageant was divided into three sections: the origin of Methodism in England and a picture of the Wesley family at Epworth; the hundred years of Methodist history in Texas, and the present day activities of Methodism as localized in the Highland Park Methodist Church and the university.

Over five hundred high school graduates from Byrd, Fair Park, Bossier City, St. Vincent's, and St. John's Academies, and Dodd College were guests of the Mothers' Club of Centenary College Tuesday afternoon, May 9, at which time a colorful garden party was enjoyed by everyone. An interesting program was scheduled, featuring musical selections by the Centenary orchestra and vocal renditions by Centenary students. President Pierce Cline of Centenary welcomed the visitors in behalf of the college and each high school group was addressed by a member of the Centenary student body formerly identified with the different high schools in this vicinity. A tour of the campus followed the serving of refreshments under the escort of Centenary students, who pointed out to the visitors the charms and advantages of Centenary school-life.

DR. BROYLES IN HOSPITAL

Dr. E. Nash Broyles, presiding elder, Greenville District, has been in Kings' Daughters Hospital, Greenville, Miss., for appendicitis operation and some other physical repairs.

Reports say he is doing well. Plans for the district conference for May 30-31 go forward. Bishop Dobbs will attend the conference.

PARSONAGE SON PROMOTED

Mr. Sam Stone Holmes, fine son of Dr. and Mrs. W. W. Holmes, Rayne Memorial, New Orleans, has been appointed as interne to the Forsyth Dental Infirmary, Boston.

This signal honor is in recognition of his high scholastic record. It is impossible to estimate the meaning of such recognition to a young man just beginning his chosen profession.

WHITWORTH COLLEGE COMMENCEMENT, BROOKHAVEN, MISS.

Sunday, May 27

11 A. M. Commencement sermon, Bishop H. A. Boaz, D.D., LL.D., For Worth, Texas.

8 P. M. Y. W. C. A. sermon, Bishop H. A. Boaz.

Monday, May 28, Home Coming Day

3 P. M. Alumnae program—Address, Mrs. Mary Cook McGhee, Bude, Miss.

4 P. M. Peripatetic Club and Alumnae Reception in the Magic Garden.

8 P. M. Fine Arts program, Lampton Auditorium.

Tuesday, May 29

10 A. M. Commencement Address, Dr. Joseph A. Smith, pastor Capitol Street Methodist Church, Jackson, Miss.

G. F. WINFIELD, Dean.

CENTENARY COMMENCEMENT

Dr. M. E. Dodd, Commencement Preacher; Dr. Ivan W. Holt, Convocation Speaker

Commencement activities at Centenary College will get under way on June 3, Sunday, at which time Dr. M. E. Dodd will preach the commencement sermon at the Municipal Auditorium. On Wednesday, June 6, graduation exercises will be held in the beautiful Grecian Amphitheater on Centenary campus with Dr. Ivan W. Holt, of St. Louis, delivering the June convocation. A number in excess of those who were graduated last year will participate, forty-four.

The summer session of Centenary College will start on the day following commencement, June 7, when registration will take place, and on Friday the classes will meet. The first term of summer school will be over on July 11, the second term ending August 16. A heavy enrollment is expected.

MISSISSIPPI CONFERENCE METHODIST YOUNG PEOPLE'S ASSEMBLY

Whitworth College, Brookhaven, Miss., June 4-8, 1934

Age limits: 16-23 inclusive. (Those 12-15 will attend one of the camps.)
Registration—9 a.m., June 4.
Missionary Banquet—6:30 p.m., June 4, opening service.

Courses of study—Courses of study will be given on every phase of young people's work. Several courses will be entirely new.

Representative from Nashville, Miss Ina Corrine Brown, will represent the General Board of Christian Education. Miss Brown has traveled all over the world, and is one of the most popular members of the general staff.

Expenses—Board, \$5.00; registration fee (due from everybody, delegates, visitors, instructors, etc.) \$1.00; books, notebooks, less than a dollar; total cost at assembly about \$7.00.

Let all the Methodist Young people within the above age limits plan to be there.

Watch the New Orleans Advocate for further announcements. Write your district director.

ROUND TRIP TICKETS TO MISSISSIPPI ASSEMBLY

Rev. R. H. Clegg, Mississippi Conference Director of young people, authorizes us to announce that the Mississippi Central Railroad has agreed to sell round trip tickets from all points along their lines to Brookhaven, Miss., June 4 and 5, good until June 9.

All who intend to attend the Young People's Assembly at Whitworth College, June 4-8, should take notice of the above announcement.

NORTH MISSISSIPPI CONFERENCE STANDARD TRAINING SCHOOL

GRENADA COLLEGE, JUNE 4-8, 1934

Courses and Instructors

1. The Preschool Child, Miss Willette Allen, Atlanta, Ga., instructor.
 2. Primary Materials and Methods, Mrs. C. W. Kent, Waxahatchie, Texas, instructor.
 3. Junior Materials and Methods, Miss Mary Skinner, director of Children's Work, General Board of Christian Education, instructor.
 4. Intermediate Materials and Methods, Miss Ethelene Sampley, of Savannah, Ga., instructor.
 5. Building the Program for Seniors and Young People, Miss Virginia Thomas, Grenada College, instructor.
 6. Christian Education of Adults, (Building the program for adults), Rev. M. L. Rippey, director of Adult Work, General Board of Christian Education, instructor.
 7. Leadership of Mission Study Groups, Mrs. B. W. Lipscomb, Nashville, Tenn., instructor.
 8. The Pastor and His Task, Rev. W. R. Lott, Aberdeen, Miss., instructor.
- Dr. Umphrey Lee, of Dallas, Texas, will conduct a Bible hour every morning for the entire school and will deliver an address at the evening hour every day. Dr. Lee is one of our leading pastors and preachers.

REV. W. M. WILLIAMS APPRECIATED

By Mrs. Algie S. Oliver

When I started this paper and headed it "An Appreciation," the thought came to me that: An appreciation usually comes after one has died and gone to meet his reward. But not so in this case, for we have tried to show in a small way our appreciation to Brother and Mrs. W. M. Williams for their splendid work at Sanatorium, Miss.

I guess we all know that Sanatorium is a State institution, where those suffering from that dreaded malady, tuberculosis, may go and be treated. Several hundred patients are there all the time, having everything that doctors, nurses, medicine, and rest can do to restore the body. Realizing that there is another side of life, the spiritual, Brother Williams was sent there as chaplain twelve years ago to minister to the souls of those afflicted. He spends his entire time visiting and

praying and telling them the wonderful story of Jesus and his love.

The good that Brother Williams has done in bringing comfort and cheer to those of this institution cannot be estimated in dollars and cents.

Our Mission Board made an appropriation to take care of a chaplain, as long as it had money that could be appropriated, feeling that a chaplain is indispensable. This year Brother Williams is there without an appropriation, but with faith enough in God and his preachers and laymen to believe his expenses will be met.

I heard Brother Williams make his report at district conference at Centenary, McComb. I thought how nice it would be for us all to show our appreciation by contributing something through a special offering or party.

I had some plans made before we got home. Everyone seemed delighted.

All denominations were invited to come to our parsonage home and bring "anything useful," also to do a stunt to help in entertaining the crowd.

We had about 150 present.

Meadville, Miss.

THE DILLINGER CASE

By Rev. James H. Felts.

Robber. Killer. Defiant. Captured and imprisoned. Found freedom (?) by the aid of friends and the connivance of officials. Hunted. Rewards offered. Elusive. All the time and everywhere a social menace, a moral pervert, cruel, blood thirsty, arrogant. What is the answer of the nation? Compromise? Restored citizenship for a sum of money? Hardly. The mobilization of "an army of men" to get him "dead or alive." That is the answer.

Yet even in Mississippi are found those who say, in substance, "Whiskey is a menace, a social Pariah, a breeder of lewdness and lawlessness, destructive of every thing we hold as worthwhile, but we can't control whiskey. Therefore, let us compromise on a financial basis. In return for tax-money, give John Barleycorn respectability and protection." Is it possible that this sovereign state is to join the parade that represents confessed inability to control this enemy of humanity and supinely bow to his dictation? "Prohibition is a failure." So is Dillinger. We older people ought to know that the worst under prohibition is better than the best under the smoke-screen of license. Give John Barleycorn protection and he will give us increased illicit whiskey, boast of his license, make more dangerous our highways, continuing to be what he is—a breeder of disease, a consumer of human hopes, a destroyer of human values, a defiant enemy of God and men. Wets and dries have found one point of agreement already—moore booze is being sold in wet territory by bootleggers than by licensed purveyors. We buried Mr. Barleycorn once. Lets shoot him with ballots and public sentiment until he is dead, then have a real funeral service.

Grenada, Miss.

TEMPERANCE AND SOCIAL SERVICE

A report unanimously adopted by Sardis-Grenada District at Oakland, Miss., May 17, 1934:

The fallacious and wholly untenable idea is being disseminated that license is a cure for intemperance. We forget the drunkenness and debauchery of the saloon days. We are trying to believe that license on a barrel of whiskey will turn the contents thereof into a temperance drink. We forget that whiskey in the barrel talks taxes and added revenue, the same whiskey in the belly talks rape, riot, and wreck.

The attempt to stop bootlegging by the legal sale of intoxicants has failed, is failing, will continue to fail so long as human greed, appetite, and social custom have right of way over human need and common decency. Any form of licensed sale of intoxicants is no more nor less than a smoke-screen for bootleggers.

While we are persuaded that public sentiment is our chief arm of defense, we must not forget that officers who respect their oath of office must be supported by citizens who respect law and order. We are facing ignorance, lawlessness, greed, lust, and license. We are facing persistent advertising by radio, word of mouth, and the printed page. We are facing a staggering amount of money being spent in the interest of the age-old enemy of mankind. We are facing habit-forming among our children by the distribution of whiskey-flavored candy, and "Midget," or one-drink bottles, sold to school children. A news note from Springfield, Ill., wet territory, indicates that

the law is being invoked to prevent such sales to school and grade pupils.

A vote for whiskey is a vote against everything the Church stands for. A vote for whiskey is an open invitation to all bootleggers to ply their nefarious trade all but without hindrance or let. Our government is now mobilizing an army of enforcers as large as at any time employed in prohibition days, wets and dries alike confessing that as much illicit whiskey is being sold in wet territory as legalized whiskey. Nor has the half yet been told.

In summing up the material side of our social and temperance problems we should not forget funeral expenses, hospital bills, and wrecks. For every dollar we receive in taxes from liquor we spend more than a dollar for expenses caused by drink, to say nothing of attempted enforcement of certain legal enactments. Then when one puts moral and spiritual wreckage in the balance, the total staggers the imagination and paralyzes logic.

When we solve our liquor problems we have gone a long way toward the solution of our social problems. Whiskey is the one untamed and untamable enemy of God and man. Even being buried alive does not stop John Barleycorn. Prohibition, law enforcement, and moral sentiment must be combined to destroy this monster.

We call upon our people everywhere to renew their faith, regird themselves, and, in the name of God and humanity, talk, work, pray, and vote against every form of intoxicating drink.

JAMES H. FELTS, Chairman,
For the Committee.

MOUNT SEQUOYAH AND WORK FOR CHILDREN

The period of the Leadership School, July 3-17, under the auspices of the General Board of Christian Education will be most attractive for workers with children. In addition to the opportunities that will be provided for conferences with staff members of the Children's Division and other outstanding leaders in this field certain rich courses of study are provided.

One of the most important features will be "Missionary Education of Children" to be led by Miss Mary Skinner. This will be a study of available materials, appropriate activities, how missions may be integrated with the regular program of the school, and other important items. There will be on hand excellent collections of materials from several foreign countries where our Church is working.

Two other courses of interest will be led by Dr. B. S. Winchester—namely, "Christian Education in the Family" and "The Use of the Bible in Christian Education." The latter course will deal with appropriate biblical materials for the different age groups and how the Bible may be used most effectively.

Mrs. Clay E. Smith, one of the Church's authorities in children's work, is to lead the course on "Nature Study." Besides the values which inhere in this course by way of personal enrichment, it will be especially helpful for workers with children because of the excellent teaching values.

A children's library is also available and the playground will be supervised. Bring the children and let them have the fine things in store for them.

For catalog giving full information on the school, write the Division of Leadership Training, 810 Broadway, Nashville, Tenn.

J. FISHER SIMPSON.

THE PROGRAM OF THE SMALL CHURCH

One of the most important features of the Leadership Schools which are being planned by the General Board of Christian Education will be a course on "The Program of the Small Church." The study will be led by Dr. John Q. Schisler, secretary of the department of the local church. The approach will be made from the angle of what is actually being done in the small church today, its needs for more effective work, and how these needs may be met in an adequate manner.

In order that the study may be made just as practical as possible, efforts are being made to gather data from various sources that will show present conditions in the small church. More than one hundred presiding elders and scores of pastors and superintendents in small churches have been asked to assist by supplying data.

It is expected that the class will be composed largely of presiding elders, circuit pastors, and conference and district staff members.

Numerous other features of the school at Mount Sequoyah are also most attractive. For catalog, address Division of Leadership Training, 810 Broadway, Nashville, Tenn.

J. FISHER SIMPSON.

WHAT OUR WOMEN ARE DOING IN MISSISSIPPI

A Woman's Missionary zone meeting was held at Hickory, Miss., April 30.

This was the first meeting since the zones have been formed in the Meridian District. Mrs. Floyd Price, of Meridian, presided as zone leader, with Mrs. R. H. Hutto as secretary. Mrs. W. D. Hopkins, president of the Hickory auxiliary, made a brief speech of welcome which was responded to by Mrs. Price in a clever poem. The devotional was led by Mrs. Hearn of Meridian. Mrs. Sam Coleman, of Hickory, then sang a lovely solo. Mrs. Key, of Meridian, gave an account of the Council meeting in Birmingham. She reported that the outlook for missionary work is very optimistic. Mrs. D. L. St. John, district secretary, gave the high-lights of the Vicksburg Conference and suggestions regarding report making.

The next meeting will be held in Suquelena. Dainty refreshments were served during the social hour. The

church was lovely with roses and other flowers.

"If any auxiliary in the Meridian Conference does not receive the Missionary Bulletin" writes Mrs. Stanley Wilson, Meridian, Miss., "sending me their names and addresses." There are 226 auxiliaries in the conference and Mrs. Wilson needs just that many names and addresses of auxiliary publicity superintendents. Your district secretary sends you the quarterly literature.

The Newton Auxiliary, Mississippi Conference, and the Presbyterian Auxiliary of the same town will pay the expenses of a colored woman to a summer Bible institute in Jackson. They have done this for two consecutive summers. Since there was not a Presbyterian (colored) in the town, nor a Methodist available, they sent a Baptist the first summer and the last a Methodist woman. The selection is yet to be made for this summer.

MRS. H. McMULLAN.

LOUISIANA YOUNG PEOPLE

Assembly Posters and Programs Out

Posters and programs advertising both the 1934 Mansfield assemblies have been mailed to all parts of Louisiana in the last two weeks. All departments are urged to see that posters are put up in the churches, and that programs are available for all who desire them.

The posters, printed in three colors, bear pictures of the two 1932 assemblies and a snapshot from the 1933 assembly, which formerly appeared in the Epworth Highroad. Those who went to assembly in 1932 will be interested in recalling friends in the group pictures.

Advance registration cards are also provided that the delegates might be sure of suitable reservations. Advance registration is one dollar per person. This fee is of course deducted from the total eleven dollars board and registration.

Anyone desiring programs or posters can obtain them by writing to the Rev. A. K. McLellan, Box 750, Alexandria, La.

Lake Charles District Camps Announced

"The finest camps in the history of the district is the prediction Miss Marjorie Haggart, district director, makes for the 1934 Lake Charles District Camps to be held at Lake Arthur during August.

Mrs. G. W. Pomeroy, of Oakdale, former conference young people's president, is dean of the Christian Adventure Camp, to be held August 13-18 for Intermediates.

The Rev. G. W. Dameron, of Crowley, is dean of the young people's camp, August 20-25. The Rev. Mr. Dameron was dean of Baton Rouge District's Bluff Creek Camp last summer.

All Methodist young people in Lake Charles District are urged to make an earnest attempt to attend the camp of their age grouping.

DR. WAINRIGHT HONORED

The Rev. Dr. S. H. Wainwright, a missionary of the Methodist Episcopal Church, South, in service in Japan for forty-six years, and general secretary of the Christian Literature Society of Japan, was elected an honorary life member of the American Bible Society at the Society's 118th annual meeting held on May 10, at the Bible House, New York City.

Dr. Wainwright was elected to this position because of having rendered conspicuous service to the American Bible Society in facilitating certain processes in the erection of the Society's new Bible House in Tokyo, dedicated last December. Dr. Wainwright's society erected an adjacent

Under the Code You Pay No More

Almost every day some business man, pastor, church organization or college has need for printing of one kind or another. The Graphic Arts Code of Fair Competition as approved by General Johnson and signed by President Roosevelt has made it possible for all to obtain High Grade printing at a price that you will be called upon to pay for just the ordinary kind.

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building while the Bible House was in course of construction, resulting in a relationship designed to be of mutual advantage to both societies.

TWITTERINGS OF TIMOTHY TWIG

By R. H. Benuett

Two Years Without a Bath!

Admiral Byrd has gone. Norfolk sent him off to the sub-south seas with every gesture of good will. Bunting, flags, speeches, eats, toasts, popcorn, peanuts, red lemonade, confetti. The Little Bear, hull three feet thick, will break the ice and the big Jacob Ruppert will follow with every kind of supply on board, including a hundred-thousand-dollar radio station. They'll talk to us Saturday nights. How well we do it nowadays. With hardtack in hand and blubber in prospect, the old whalers used to start for the frozen north. Commerce and science now stock the larder and chests "with all modern conveniences."

They will be gone for two years. One of the officers says it will be out of the question to take a bath while down there. The statement intrigues one. Dr. Edgerton R. Young, who travelled about Hudson Bay in his dog sled and camped out at sixty below zero, said he could not think of washing even his hands and face on these trips. When he came home after an absence of some weeks, his wife used to call him "Old Mahogany." How would you like to be shut up in an almost air-tight hut with a lot of men who have not had a bath for eighteen months or so? As for myself, I can only think of a story of Bishop A. Coke Smith's, of South Carolina and Virginia, that merry heart and genial spirit. In a little South Carolina Courthouse on a bitter winter day a hot fire raged in the stove and every window was tight shut. The sovereigns of the county filled the room. The air grew so thick that the judge called the sheriff and said, "Mr. Sheriff, there's a very bad smell in this room. Find out what it is and correct it." The sheriff made the rounds of the room and came back and said he could find nothing. "Mr. Sheriff," said the judge, there's something dead in this room. Find it and put it out." The sheriff made a second round, returned and said nonchalantly, "May it please your honor. I think some gentleman have drew a boot."

Only First Counts

You've got to be first to get the honors. Caesar said he'd rather be first in a mud town than second in Rome, the world's capital. And now behold,

"Imperial Caesar dead and turned to clay And stopping cracks to keep the wind away."

Methuselah is the wonder of the world because he lived to be nine hundred and sixty-nine years of age. But what about Jared? He was stepping on Methuselah's heels with nine hundred and sixty-two years to his

credit. But whoever hears anything about Jared? Remember too how Caesar shot up to the stars after he was forty-eight. And Methuselah intrigues us because he never had indigestion over worry. Study him these anxious depression days.

Norfolk, Va.

Ruston District—Third Round

In Part

Choudrant, at Indian Village, June 9, 10 a.m.
Jonesboro, June 10, p.m.
Bernice and Farnerville, at Summerfield, June 17, a.m.
Ruston, June 17, p.m., July 2.
Calhoun and Downsville, at Wilhite, June 24, a.m.; 2 p.m.
Arcadia, June 24, p.m.
Clay, at Longstraw, July 1, a.m.; 2 p.m.
Athens, at Bethel, July 1, p.m.; Q. C. 4:30 p.m.
Dubach, at Arizona, July 8, a.m.
Homer, July 8, p.m.

As soon as the other conferences are held on the second round so that it can be determined where these are to be held for the third round, the dates will be announced.

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DERMAL OINTMENT—Thousands testify how Dermal Ointment melts away skin and scalp impurities, like pimples, blackheads, acne, dandruff. A coarse pore treatment. Madame Helene Beauty Creations—The Beauty Bower, 108 Baronne St., New Orleans, La. Third Floor. Main 6891.

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JAPANESE OIL, the antiseptic counter-irritant, is used by thousands for baldness, falling hair, loose dandruff and scalp itch. Price 60c. Economy size \$1. All druggists.
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808 Broadway, Nashville, Tenn.

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

About two and one-half miles north of Star, Miss., lived one of the best, most reliable men that I ever knew—BROTHER E. P. PARKER. He spent his entire life in that community on a farm; was born Sept. 2, 1862. was married to Miss Olivia Corley, Dec. 4, 1881. Uncle Daniel Loflin officiated. He laid down his hoe in the field and went to heaven on March 23, 1934.



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These two persons reared one of the finest families in Rankin County: four sons and one daughter; he sacrificed his own comfort, his own life for his family; he still lives in his children. his only daughter, Leslie, as we knew her, married Rev. J. S. Purcell, of the Florida Conference.

Brother Harper filled every official place in the Wesleyanna Church. He was faithful, liberal, knew the doctrines of his church and defended them with all his might. His prayers and talks were helpful. The name and influence of E. P. Harper will long linger in Wesleyanna Church. The New Orleans Christian Advocate and other Christian literature were his companions.

On a farm—yet he managed to educate his children in our schools and colleges. We miss Brother Harper so much.

REV. M. L. WHITE.

MRS. EMELINE HESTER

On April 26, 1834, Emeline Crowther was born in Abbeville, South Carolina, and with her parents, John and Eleanor Pruitt Crowther, came to make her home in Mississippi. She was the oldest of four children: Albert Crowther, who fell at Franklin, Tenn., in the last active engagement between the States, Mrs. Margaret Fulton, and Mrs. Ellen Tinsley.

She lost her mother at the age of five years, and her father, with the help of a faithful negro "mammy," raised the little family to honorable manhood and womanhood.

From her father she inherited a peculiar attachment for his mother-country, England. Her brother and sisters married in early life, and it was she who remained to comfort a bereaved father in the loss of an only son in his declining years. She told of many harrowing experiences during the war, especially Sherman's raid, when her home was ransacked and many of the negro slaves left with the "blue-coats." She loved and trusted the Choctaws and could converse with them in their own language.

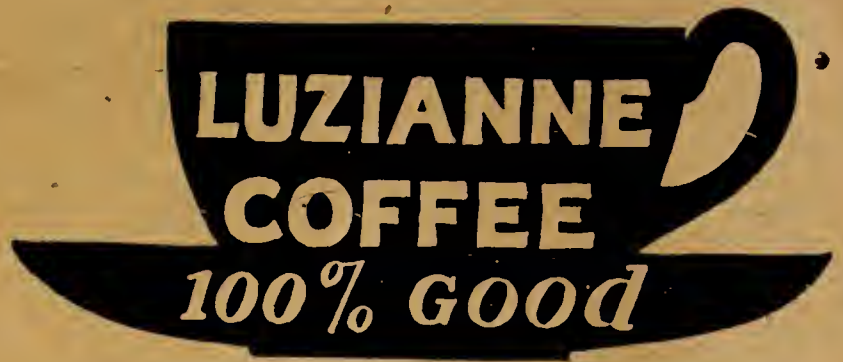
She was married to H. Tyler Hester in 1866, to whom she was a faithful wife until God took him home in 1906. To this union was born five children. The oldest, a little daughter, Margaret, lived to bless their home six short months. Two sons died in infancy, and the youngest sons, Luke C. and John H. still live to bless her memory.

She was endowed with a broad intellect, cheerful disposition and a wonderful sense of humor. She read much and kept abreast of the times, and always enjoyed discussing the topics of the day. From early life she was handicapped by a slight deafness, which became worse as she grew older, but to the last she could hear well enough to talk with her friends. And, loving her God and her fellow-man, her friends were legion. She was converted and joined the Presbyterian Church in girlhood. Later, to be with her husband, she united with the Methodist Church, of which she remained a consistent member. Her home was always her pastor's home. She departed this life May 15, 1924, and her body was laid to rest in Hester Cemetery. Her memory lingers still and her life was a benediction to all with whom she came in contact.

A DAUGHTER-IN-LAW.

Aberdeen District—Third Round

Aberdeen, May 13-14.
Amory, May 19-20.
Okolona, May 20-21.
Tupelo, May 26-27.
Pontotoc, May 27-28.
Prairie and Strong, at Hamilton, May 29.
Becker, at Grady's Chapel, June 4.
Beuna Vista, at Ebenezer, June 6.
Smithville, at Antioch, June 7.
Shannon, at Pleasant Grove, June 8.
Water Valley, First Church, June 10.
11,



Paris, at Pleasant Ridge, June 11.
Coffeeville, at Schoona Valley, June 12.

Water Valley, North Main Street, at Palestine, June 13.

Greenwood Springs, at Friendship, June 15.

Fulton, June 16-17.

Tremont, at Mt. Olive, June 18.

Woodland, at Palestine, June 20.

Houlka, at Van Fleet, June 21.

Verona, at Palmetto, June 22.

Houston, June 23-24.

Algoma, at Troy, June 25.

Nettleton, at Carolina, June 26.

Salem and Friendship, at Liberty Hill, July 5.

Tocopola, at La Fayette Springs, July 6.

Randolph, at Spring Hill, July 7.

Calhoun City, July 8.

Pittsboro and Bruce, at Raper's Chapel, July 9.

Vardaman, at Thorn, July 10.

Derma, at Bethlehem, July 11.

Bellefontain, at Shady Grove, July 12.

Europa, at Lagrange, July 13.

Mathison and Maben, at Providence, July 14.

T. H. DORSEY, P. E.

ATTENTION!

Let every pastor and layman do his

part to carry out the resolutions unanimously adopted by the three patronizing Conferences last fall with regards to the Advocate.

Last year the Conference organ was able to reduce its deficit by \$2,500 as a result of the splendid co-operation of pastors and laymen. March and April have been designated as Advocate months. A similar effort on the part of our friends during this period will entirely wipe out the debt of the paper and guarantee its future. The Church needs the Advocate more now than ever before.

**Do You Have Headaches?
Take CAPUDINE**
Ease the Pain Promptly

It is a well balanced Prescription of several ingredients so proportioned that it brings quickest relief.

Capudine is liquid—already dissolved—easy on the stomach and is assimilated at once thereby producing quickest relief.

Good for cold aches, back aches and muscle aches and pains also.

10c, 30c, and 60c at drug stores,

Nervous?

Here is a medicine
which quiets quiver-
ing nerves. . . . You
eat better . . . sleep
better. 98 out of 100
women say — "It
helps me."



"Before my baby was born I was run-down and nervous. My mother told me to take Lydia E. Pinkham's Vegetable Compound to ease my nerves and prepare me for childbirth. After only a few bottles I was up and doing my work cheerfully. Childbirth was very easy, thanks to your medicine." —Mrs. John Ellis, 6308 So. Campbell Ave., Chicago, Illinois.

"For five years I suffered terribly with headache and backache and was so nervous I would have to go to bed. I took different medicines but with no results until a friend told me about Lydia E. Pinkham's Vegetable Compound. After taking four bottles I am a different woman. I only wish I had started on it when I first had my troubles." —Mrs. H. B. Lusby, 202 N. 34th St., Louisville, Kentucky.



"Mother gave me the Compound when I was 13. I took it at childbirth and at the Change. It has been wonderful." —Mrs. John W. Applegate, 215 Walnut Street, Asbury Park, N. J.

LYDIA E. PINKHAM'S VEGETABLE COMPOUND

A WORD FROM JAPAN

Tokuyama Cho, Yamaguchi Ken, Japan,
February 25, 1934.

Dear Friends in the Homeland:

We want to share directly a bit of our experiences here in Japan because it is a great privilege and responsibility to be one of Christ's ambassadors at this time of sacrifice in the homeland.

Last week a young man came to buy some Christian books. But we found that, having been driven from home, he had walked 80 miles hoping to find a friend here in our Newspaper Correspondence Evangelism Agency. Last year in answer to one of our ads, he had made his first contact with the Gospel. Since then has been reading the weekly Kingdom of God newspaper and our Loan Library books. Sharing our home with him, we have been trying to get him work. Incidentally our Buddhist groceryman had agreed to take him when he asked if the young man was a Christian. Unable to definitely say yes, the groceryman replied, "We were willing to employ him because we thought he was a Christian." Thus he refused, though the young man was reared to worship his same gods. Now various ones of our Christians are giving him odd jobs and inviting him to meals. The words of Ps. 27: 10 are true.

Recently we were visiting one of the most respected doctors of our town. As we squatted on the straw mat floor, he politely insisted that I cross my feet tailor-fashion and not follow their native custom of sitting on their feet. (Ask Bishop Kern about this excruciation.) Not yet a Christian, though he has sent five of his children to our kindergarten, here are some of the things he said in promising to help us raise money for our new church and kindergarten: "Although the religion of our country at one time had power, it is now only a religion of the dead. Our country is badly in need of men of honor and leadership who wear medals of honor on their heads, not the kind seen with your eyes, (It so happened that he had just returned from an official town welcome meeting to a visiting high official who was covered with decorations!) If we just had ten men of real character and unselfish leadership like Col. Yamamura, head of the Japanese Salvation Army, we would be all right in this country. . . ." And as I listened, I felt like saying, "Thou art not far from the Kingdom of God."

The native Japanese Church is making a brave and noble effort to fill up the gaps caused by our Mission cuts. Suddenly about 40 per cent of the load has been cast upon their already dangerously over-burdened shoulders. This heroic response of faith reassures that our missionary gifts have been building up a permanent and virile work. At the same time we dare not fail to look at the

other side of the picture. Justice, mercy and love demand it. Our pastors are already living on allowances insufficient for the barest necessities, including distressingly needed medical aid in many of their families. And yet they are now being called on to make a further sacrifice in their salaries despite living expenses being on the increase.

The thousands of villages and millions of country folk still entirely out of reach of the indigenous church's reaching power for decades to come pull at our heart strings. Last week, because of the faith of one lone Christian woman, we stood for an hour and preached God's eternal Truth for the first time to her villagers, and now we are asked to come there for regular meetings. Wish you could share with us such a Gospel pioneering experience. We found in the neighboring village headman, who came, a Nicodemus who already owned a Bible and who sought from us a hymn book. A young man bought a New Testament that we are able to sell for about five cents. Sixty came to our children's meetings, and then an equal number of adults—a real success as rural evangelism goes. And so the heaven is working. The next several decades are sure to witness great victories for the Kingdom of peace, and truth, and love in Japan. There are many like the doctor and the groceryman who await the Word becoming flesh and dwelling among them.

Yours in His service,

P. LEE PALMORE.

THE CHURCH IS STILL GROWING

Church membership in the United States continues to increase, and has again set a new high mark, according to the Christian Herald Annual Report of Church Statistics, prepared by Dr. George Linn Kieffer, president of the Association of American Religion Statisticians, and appearing in the June issue of that magazine.

In 1933 religious bodies showed a total net gain of 655,482. The grand total of membership in all denominations reached the impressive figure of 60,812,874. The proportion of church membership to the total population of the country also showed a further gain, from 46.60% in 1926, and 48.19% in 1932 to 48.37% in 1933. This effectively refutes the many magazine articles now appearing which endeavor to prove that the Church is losing ground.

The honor of showing the largest increase was regained by the Methodists with a total of 213,662. The Baptists were second with a gain of 193,571. Other large increases were shown by the Lutherans, 65,782, and the Roman Catholics, 53,426. Some denominations, however, apparently lost ground. Among these are the Presbyterians with

an apparent decrease of 42,456, and the Congregationalist-Christians, with an apparent loss of 22,213. There is ground for belief, however, that these losses are more apparent than actual, since in many instances there has been a general clarifying of church rolls and a removal of inactive names.

The Roman Catholic Church is still by far the largest single denomination in the country, with a total membership of 20,324,144. Among Protestant denominations the Baptists continue to lead, with a membership of 9,866,209; the Methodists are next, with a membership of 8,766,017.

A noteworthy fact is that the report shows a total of 239,518 ministers in the United States, while the total number of churches is 242,011. That is, there are 2,493 more churches than ministers—which hardly sustains the far-flung assertion that there are 10,000 more ministers than churches.

The report shows conclusively that the church is steadily progressing, and is still the nation's greatest going concern.—Christian Herald.

THE ROOTS OF WAR

War is being studied as never before, but not for military purposes. It is being studied as the doctor studies disease, studied with a view to a cure. The causes of war are being searched out and discovered, and one of the chief causes is now declared to be the desperate striving of great nations for control of foreign markets and raw material sources. This was emphatically pointed out by Bruce Bliven at a convention of the Y. W. C. A. held in Philadelphia. "The present danger throughout the world," says Mr. Bliven, "like that which has produced past wars, grows primarily out of economics. A system has developed haphazardly, without being planned and without being anyone's fault in particular, under which most of life and death for control of foreign markets. . . . There are several other complicating factors, but this is the main one." To many Christian leaders today the awakening of the social consciousness is the big problem. "In a society such as we now have," Dr. Tittle declared, "where greed, selfishness, and uninhibited individualism are allowed to flourish, war is inevitable, for war is the concurrent of the struggle for wealth and power. Success should be judged by distinguished service rather than by possession of wealth, and to bring this condition about there must be a transformation of thought." Religion that refuses to cry out against social injustice, that sanctions the existing order where people live in dread of poverty and unemployment, where millions go to bed hungry—this type of religion will never accomplish the redemption of individuals or of the social order, Dr. Tittle declared.—The New Outlook.

WE THANK OUR FRIENDS

We are greatly indebted to the following friends of the Advocate who have sent in two or more subscriptions during the March-April Advocate Subscription Campaign. The following report covers all subscriptions received between March 1 and April 25. Next week we will acknowledge those received from April 26 to date:

Rev. D. B. Raulins, New Orleans, La., 32; Rev. F. N. Sweeney, Franklinton, La., 21; Mrs. R. E. Rodgers, (Rev. T. O. Prewitt), Jackson, Miss., 17; E. L. Gill, (Rev. L. Hoffpauir), Homer, La., 17; Rev. J. F. Dring, Ringgold, La., 13; Rev. F. C. Collins, Leesville, La., 15; Rev. H. P. Lewis, Charleston, Miss., 13; Rev. D. R. McDougal, Courtland, Miss., 11; Rev. C. B. White, Wisner, La., 11; Rev. H. A. Rickey, Zwolle, La., 10; Rev. A. J. Henry, Sunflower, Miss., 10; Mrs. R. H. Jones, (Rev. J. L. Carter), Crystal Springs, Miss., 9; J. H. Miller, (Rev. L. L. Roberts), Philadelphia, Miss., 8; Rev. B. C. Taylor, Natchitoches, La., 8; Rev. W. T. Woodward, Sicily Island, La., 8; Mrs. A. W. Hearn, (Rev. A. M. Broadfoot), Meridian, Miss., 8; Rev. A. T. McIlwain, Columbus, Miss., 7; Rev. S. S. Bogan, Sibley, La., 7; Rev. Jas. L. Sells, Port Gibson, La., 7; Rev. H. L. Johns, Ruston, La., 6; Mrs. W. M. Williams, Leland, Miss., 5; Rev. A. W. Bailey, Sherman, Miss., 5; Rev. W. W. Jones, Glen Allan, Miss., 5; Rev. J. W. Ramsey, Porterville, Miss., 5; Rev. L. T. Nelson, Georgetown, Miss., 5; Rev. J. S. Henley, Jonesboro, Miss., 5; J. A. Lindsey, Pelahatchie, Miss., 5; Rev. V. G. Clifford, Purvis, Miss., 4; Rev. E. L. Jernigan, Oakland, Miss., 4; Rev. R. V. Fulton, Choudrant, La., 6; Rev. W. W. Bruner, Carrollton, Miss., 4; Rev. Alongo Early, Elizabeth, La., 4; Rev. S. A. Brown, Drew, Miss., 4; Rev. H. W. Rickey, Gilbert, La., 4; A. M. Mayo, Lake Charles, La., 4; Rev. R. E. Wasson, Pittsboro, Miss., 3; Mrs. J. E. Ney, Lake Charles, La., 3; Mrs. N. E. Cunningham, Vicksburg, Miss., 3; Rev. H. B. Hysell, Hodge, La., 3; Rev. J. T. Lockhart, Shuqualak, Miss., 3; Rev. J. H. Morrow, Gloster, Miss., 3; Mrs. Lydia Phillips, Glenmora, La., 3; Rev. S. J. McLean, Morgan City, La., 3; Rev. C. K. Smith, Tallulah, La., 3; Mrs. T. A. Price, Pelahatchie, La., 3; Rev. W. H. Giles, New Orleans, La., 3; Rev. W. C. M. Baggett, Scooba, Miss., 3; Rev. W. B. Baker, Durant, Miss., 2; Rev. R. E. Rutledge, Hattiesburg, Miss., 2; Rev. J. J. Garner, Water Valley, Miss., 2; Willie Stephens, Cedar Bluff, Miss., 2; Rev. J. C. Price, Pelican, La., 2; Rev. R. C. Mayo, Sarah, Miss., 2; Mrs. W. H. Weathersby, Hattiesburg, Miss., 2; Rev. H. M. Johnson, Bogalusa, La., 2; Mrs. D. M. Scarborough, Shreveport, La., 2; Rev. A. A. Collins, Eros, La., 2; Rev. M. E. Armstrong, Mooreville, Miss., 3; Rev. L. M. James, Potts Camp, Miss., 2; Rev. W. R. Goudelock, Winona, Miss., 2; Rev. J. C. Wasson, Marks, Miss., 2; Annette Wilkinson, Roxie, Miss., 2; Rev. J. T. Abney, Osyka, Miss., 2; Rev. G. B. Love, Tremont, Miss., 2; Mrs. C. M. Purvis, Rayville, La., 2; Rev. C. B. Powell, Marksville, La., 2; Rev. H. E. Raley, Mendenhall, Miss., 2; Rev. D. B. Boddie, Pineville, La., 2; Rev. Olin Nix, Sumrall, Miss., 2.—Total 388.

Christian Advocate

NEW ORLEANS

Vol. 81—No. 21. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 4080. Published every Thursday, at 512 Camp St., New Orleans, La., by the Publishing Committee of the Methodist Episcopal Church, South. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918.

D. B. RAULINS, M.A., D.D., Editor

NEW ORLEANS, LA., THURSDAY, MAY 31, 1934.

C. MILTON CHALMERS, Manager

EDITORIAL OBSERVATIONS

SOME MAN, writing about going back over life again if he had the chance, of course, was resolved to undertake certain things that he had not done on his first journey. Perhaps you have cast your eye back over your shoulder and made a similar statement.

The trouble about life is that you have to learn how to live and live all at the same time. Then just about the time you learn how to live the undertaker drives up, hangs crepe on your door, speaks to your preacher as he comes out, and you don't have the chance to take advantage of your experience of three-score years and ten, more or less.

But anyhow this fellow telling what he would do if he could go back and start all over again, among other things, said he would champion some unpopular cause and swing on to it regardless of the opposition. He felt that there is something tremendously valuable to life in such a loyalty. Jesus, Paul and some others did it. Of course he did not mean that he would not investigate the cause. You understand me. He did not mean that he would champion it just because it was unpopular. He did seem to feel, though, that a great many of the causes worth most to humanity in the beginning were unpopular and needed a champion and that the champion needed such a cause.

Well, I have found a fellow who will not have to say that when he gets to the end of his life. It has been his daily practice for some decades now to spend a big part of his time on unpopular causes. We have been heaping persecution upon him and making it hard for him. But our children are going to erect a monument to him. And I am going to salute him as he goes by.

His name is Harry F. Ward. He is a school teacher. And he is a member of our sister Methodist Church. I do not know that I can keep up with him all the way or that I can agree with him fully. But I am going to turn him loose in our columns for a few weeks for some short talks. We do not ask you to agree, but since he is to be our guest for awhile I know you will show him the courtesy of a fair hearing. For one thing at least he is not stale. He may make you mad. If he sets you thinking and searching out these things he will have greatly helped us.

Look for Dr. Ward under the title, "Crisis Leaflets," beginning next week.

* * *

IF YOU HAVE learned the Apostles' creed well enough to say it from memory in the church service next Sunday morning I have another assignment for you.

A friend told me he was conducting a men's Bible class one Sunday in one of our

big churches and quoted something from this assignment without identifying his source or authority. Up jumped a man considerably agitated and was trying to introduce a resolution to have such talk forever banned from that class.

Turn in your 1930 Discipline to Section IV, Paragraph 524, "Social Creed of the Churches." Read carefully and inwardly digest and reflect thereon. They tell me that a considerable bit of President Roosevelt's reconstruction program is based upon what this document stands for.

Of course we must know the Apostles' Creed. Do you?

What if I was going to say is that this man Ward mentioned above is mainly responsible for this "Social Creed." It is now the official attitude of some twenty

JOHN WESLEY

From "Chancel Windows" by Earl Bowman Marlatt.

The shades of Oxford—
The gallant More
And princely Addison—
Beckoned him to primrose paths of glory:
A peer, a premier, or a laureate.
He chose the Wyclif-way
That led to Calvary:
"A crude ecstatic!
A Methodist!"
He took the world for his parish
And dreamed
That it could be redeemed
By faith in God,
A God
"Who buries his workmen
But carries on His work."

or more Protestant denominations.

You see it is like this. When Jesus was asked by the lawyer to take his test on the Law as to which was the greatest commandment he replied that the first faced toward God and required the deepest and most searching loyalty to God, and that the second was like it except that it required a deep and steady good-will toward and service to men. And he seemed to think that it would prove disastrous to separate them. In other words they are hemispheres, both essential to the whole spheres of complete and effective Christian living. Birds and aeroplanes rise from the earth on two wings. They can neither rise from the earth nor maintain their balance and their going with just one wing. So it is with our religion.

Now this Social Creed is that manward wing that Jesus was talking about.

Jesus did not preach an "individual gospel" and a "social gospel." He preached the Gospel. And if you can separate it into distinct and detached parts and hope to get anywhere you can beat me.

AND YET, SHE IS RICH, said the voice on the radio in one of those pieces that are said while quiet music is being played. "Her husband and her children adore her," the voice went on.

The story was that the woman had been wealthy and that she had enjoyed social prominence, having been president of the P.-T. A. Then came the "crash" and everything that a "crash" can sweep away was gone. Now she had some small back rooms up stairs, and she was taking care of a house for other people. Occasionally one watching her face might have noticed the evidence of the memories of other days sweeping over it. At such times she seemed to push the carpet-sweeper a little more energetically and to pound the pillows a little more vigorously. Her husband was without work. But at evening time a tired mother's fate smiled bravely at the father and the boy and the two girls.

All of the religion that you have that is worth paying postage on is that that stands by when the "crash" comes. Yes, the financial crash, and all the others.

Satan the cynic didn't believe that about Job. He didn't believe anybody would serve God without pay. No man would serve God just for the purpose of finding out about life and of sounding the depths of personality, and for the joy of it, so he thought.

Then came the crashes, a whole series of them. There was the financial crash, the domestic crash, and the crash of his early philosophy of life. Down they came one after another. Finally came the crash of health, and that followed by the crash of a friend's suspicion that he was not true. Down, down, down he went until he could go no deeper. Earth circled him with fire, and heaven bound him with brass.

At this lowest point when all was black his wife suggested that the most fitting thing for him to do was to curse God and turn out the light of life.

But from that lowest point close by the gates of hell and the grave Job began to make widening spirals upward until blinded men could not follow him into the light. He climbed the steep to that place where God talks with men and shows them how worlds and men are made.

There was something called integrity deep in the soul of Job. And no crashes could reach it.

Jesus stood when the crash came. He held the world's ridge-pole up for humanity when all seemed lost. When God seemed to hide his face and all the lights were turned out by the fearful cyclone that swept along heaven's great white-way and planets staggered in their goings, he stood. And he stands today.

Let us reach up and take his hand.

BISHOP CANDLER Says of the Movies,

BOTH BIG AND BAD

Theatrical performances have been condemned by the wisest and best men in all ages.

Even pagan writers have condemned the exhibition of the stage. Plato says: "Plays raise the passions and pervert the use of them; and the consequences are dangerous to morality." The Latin historian, Livy, said that theaters were brought to Rome upon the score of religion to pacify the gods, but that the remedy was worse than the disease.

Valerius Maximus, a contemporary of Livy, declared that "it was devotion that brought the theater to Rome. The state first blushed and then bled on account of its existence."

The poet Ovid, who was rather lax in many of his views, advised the Emperor Augustus to suppress all stage plays as the promoters of licentiousness and dissoluteness.

The Theodosian Code reckoned actors as persons blemished in reputation, and did not allow their pictures to hang in any creditable place.

But the theatrical performances so thoroughly condemned by these pagan writers of the ancient world were infinitely less vile than the type of shows which now are so prevalent in our country, which we fondly call "a Christian land." The "movies" are the worst form of stage playing the world has ever seen. The business is big and it is as bad as it is big. Millions of money are invested in the "movies," and the profits of these exhibitions are so great that they seem unbelievable.

These alluring profits are working the most pernicious results. It is now known that the average American child goes to the "movies" once a week, and that the weekly moving picture audience of 77,000,000 contains over 11,000,000 children under 18 years of age, and 28,000,000 who are under 21 years of age.

Such shows cannot fail to damage the morals of adult men and women; but who shall measure the harm that they do to children and youth? This immense harm is set forth clearly by Henry James Forman in a book entitled, "Our Movie-Made Children."

The chief subjects exhibited by the "movies" are matters of sex and crime. By consequence, there has been in recent years a vast increase of criminality and sexual immorality among the young. The "movies" are thus dehaunching the children of the country and familiarizing them with lust and lawlessness.

It is encouraging, however, to note that there is an aroused public opinion growing rapidly to oppose these vicious exhibitions. The opposition is not confined to one class or to any one denomination. Catholics, Protestants and Jews alike are rising up against these demoralizing exhibitions.

It is authoritatively stated that about 20,000,000 Catholics are engaged in a mass-attack upon the obscene pictures that are exhibited on the "movie" stage.

The "Catholic News," speaking of these crusades, says: "The makers of indecent movies ought to be made at least to realize that they have been dealing in dirt too long."

On May 6, sixty priests, appointed by Bishop Gibbons, preached against the evil of indecent shows, and following these discourses the children of their parishes were pledged not to see offensive pictures.

This organized opposition is not confined to New York, but is spreading throughout the land. The most Reverend James E. Cassidy, Auxiliary Bishop of the Diocese of Fall River, Mass., has sent forth a letter which was read in all the churches in that diocese; and in the course of that letter he said: "If these doors of degradation (the doors of Motion Picture Theaters), are to be shut, then hear ye well and heed: They must be shut from the outside; they will never be locked from the inside while the nickels, the dimes, the quarters, and halves continue to roll in from the outside. . . . You cannot expect men who have within themselves no appreciation of decency and cleanliness to show decency or wholesomeness in what they produce for others."

The recent General Conference of the Methodist Episcopal Church, South, held at Jackson, Miss., was equally outspoken in its condemnation of the movies and their demoralizing results.

The Southwestern Christian Advocate, published at Dallas, Texas, spoke recently on the subject as follows:

"People who have the moral welfare of the young at heart are at last beginning to realize that the picture shows exert a powerful influence for good or evil upon the public mind. Unfortunately this influence is mostly evil. Those who frequent these places of entertainment will agree that it is a rare experience to attend any of them that are unobjectionable. Somewhere in the course of the program the salacious will be

brought in. If the unclean is not glorified it is at least made to appear common. The disgusting thing about it is, it usually wins more applause from the audience than any other part. It appears certain that the liquor interests use the picture show for propaganda purposes. It is a bit heartening that just recently in many centers Protestants and Catholics, and in some instances Jews, have united their forces to fight disreputable screen shows. In every community in this nation people who believe in common decency ought to organize for this battle. Already the damage to morals is extensive, but it will be infinitely worse unless this sewer type of entertainment can be stopped."

The owners and operators of the moving picture business are subverting all morality, and they are trying to overthrow the Christian Sabbath by which morality and religion are promoted in the churches.

But let these enemies of that which is good take heed to the rising opposition threatening their business. In this matter the churches will not be trifled with longer.

Some good people imagine the "movies" can be reformed, but this is not true. It is conceivable that they might be turned to good account in the matter of education; but the conception is an unrealized and unrealizable idea.

What Pollock said of the theater in general applies in double force to the exhibitions of the "movies." He said:

"The theatre was, from the very first, the favorite haunt of sin, though honest men—some very honest, wise and worthy men—maintained it might be turned to good account; and so, perhaps, it might, but never was; from first to last it was an evil place."

From the outset of its existence the "movie" has dealt with sex and crime, treating them now as comedy, and now as tragedy, but these themes cannot be made comic or tragic without becoming demoralizing. In the famous controversy between Jeremy Collier and Dryden, the defender of the English stage brought forward this old plea that the theater could be made educative, teaching "good manners and good morals." But the wise old Bishop Collier dismissed this erroneous notion with one short and sharp epigram. He said with reference to the playhouse teaching good manners, "To cure a pimple you give the plague."

This modern institution degrades manners and dehaunches morality. If it has come to stay, as some claim, we may be sure that we have got a permanent and perpetual source of evil and corruption abroad in the land.

SOME GENERAL CONFERENCE LEGISLATION IN BRIEF

By Rev. W. R. Lott

1. Elected and organized the Judicial Council, a Supreme Court of nine members.
2. Set in operation a new financial plan for the entire Church, providing for a more democratic approach to the local church.
3. Discontinued the General Hospital Board and Board of Temperance and Social Service, leaving the work of the Church to function under five major boards.
4. Reduced the personnel of all boards except the Board of Missions and the Board of Lay Activities.
5. Took a decided stand against all forms of social injustice.
6. Adjusted the legislation in detail concerning the General Board of Christian Education, reducing the explanatory features by one-third.
7. Gave wide latitude to the new Commission on Federation and Church Union, expecting to have a definite plan for the action of the next General Conference.
8. Raised academic standards for admission on trial in Annual Conference to a full four-year college course.
9. Created a joint committee on co-operation and counsel for promoting missionary education among children, providing for the church school and Woman's Missionary Society to work together in the children's division of the church school in missionary education of children.
10. Provided for the Episcopal Committee to recommend to the General Conference cities for episcopal residences.
11. Provided legislation to enable the Board of Missions to meet the needs of the rural church.
12. Voted to require bishops having supervision in the United States to live in episcopal districts which they serve, making certain exceptions during the coming quadrennium.
13. Made more definite the regulation concerning location of bishops, providing for their loca-

tion, when desirable, back into the Annual Conference.

14. Referred to the Annual Conference for decision the question of reduced tenure of presiding elder's term of office to four years on and four years out before eligible to appointment to the office again.

15. Made the chairman of the Board of Stewards church lay leader and broadened the activities of the laymen of the church.

16. Provided for one alternate district steward.

17. Change the word from "ordain" to "consecrate" in the consecration of a bishop.

18. Provided for the printing of a combination church roll, quarterly conference and church conference record book for small churches.

19. Provided in the New Financial Plan that all churches on a circuit must report to the first or second quarterly conference what plans the stewards have adopted to secure the necessary financial support for the local church.

20. Adjusted quarterly conference report forms to conform to all new legislation.

21. Directed pastors to report money raised by Woman's Missionary Society in two items: Local funds and funds sent to conference treasurer of W. M. Society.

22. Gave a wider interpretation and use of the Church Conference, looking forward to its function in making the new financial plan a success.

23. Ordered the Pacific Advocate discontinued, but provided for a section in the Nashville Christian Advocate for that territory, leaving all other publication problems to the Book Committee and Publishing Agents.

24. Provided additional Scriptures for use in the burial service.

25. Provided a more direct method of electing delegates to the Annual Conference, by permitting nominations.

26. Changed "Sunday school" to "Church school" and provided for the election of church school superintendent and establishment of local church board of Christian education annually by the quarterly conference at the session next preceding the second Sunday in September.

MILLSAPS COLLEGE COMPLETES FORTY-SECOND YEAR

Completing its forty-second year of Christian education for the youth of Mississippi, Millsaps College, owned and operated by the Mississippi and North Mississippi Methodist Conferences, points with pride to outstanding events of the year just passed, and looks, on the eve of commencement day, to hearing Bishop Paul B. Kern and Dr. W. P. King deliver the sermon and address during the commencement exercises.

Noteworthy during the year was the opportunity given the Millsaps faculty and students of participating in the General Conference of the Church, and of hearing choice speakers in attendance at that meeting. Because of its long-time connection with the training program of the Church, Millsaps was of special interest to many of the delegates who came here for the Conference, both clerical and lay. Names famous in Southern Methodism have had close contact with the college—Bishop Galloway, Bishop Murrah, Major Millsaps, Dr. A. F. Watkins; and the college has trained ministers who have taken their places in the conferences of the Church throughout the South.

The wide field covered by Millsaps graduates was clearly demonstrated at the Alumni dinner held during the General Conference. From Washington state to Poland, from New Mexico to Maryland, and all points between, the alumni met to recall old times and to hear Dr. Nolan B. Harmon, '14, editor of the Baltimore Advocate, urge them on to "dare more" for their Alma Mater.

Millsaps was this year chiefly instrumental in the organization of the Mississippi Intercollegiate Forensic Association, to which Professor Charles F. Nesbitt was elected first president. The association was formed to take the place of the old M. I. O. A., in which Millsaps won first place for each of the last three contests. Millsaps was successful in holding the first state debate tournament during the winter, winning six of six debates to take first place. From their victory in this tournament, representatives of the college went to Lexington, Ky., to enter the national tournament of Pi Kappa Delta, gaining distinction by placing fifth in the nation in the woman's division, going to the semi-finals of the men's oratory, and passing the preliminaries in the debate rounds.

The college had a prominent part in the presentation here of the world premiere rendition of the new oratorio, "The Evangel of the New World," during the General Conference. Another event in the musical life of Jackson was the Christmas carols sung by the mixed chorus of the college.

Millsaps is inviting all alumni and former students back to the college for the commencement

exercises this year. The usual round of plays, concerts, and contests have already been held. But on Sunday, June 3, Bishop Kern will deliver the baccalaureate sermon at Galloway Memorial Church in Jackson; and on June 5, Dr. King will make the commencement address at the college. These two events, together with the alumni banquet on Monday, June 4, are important in the history of the college.

The forty-third session of the college will open on September 12, according to Dr. D. M. Key, president of the Millsaps System of Colleges.

* * *

Millsaps Commencement

Class Day exercises for the seniors of Millsaps College will be held here Friday in the college auditorium, according to Basil Moore, president of the class, who will be in charge of the activities. This will be the first event in the senior schedule looking to commencement on June 5, when Dr. W. P. King, editor of the Christian Advocate, Nashville, will deliver the commencement address.

Commencement exercises this year will include outstanding speakers. In addition to Dr. King, the program includes Bishop Paul B. Kern, who will deliver the baccalaureate sermon Sunday, June 3, at Galloway Memorial Methodist Church. All the seniors will attend church in a body to hear this prominent Methodist bishop, who was in Jackson at the meeting of the General Conference three weeks ago.

According to the registrar of the college, G. L. Harrell, there are 56 candidates for the degrees of bachelor of arts and bachelor of science from Millsaps this year.

MISSISSIPPI YOUNG PEOPLE IN 13TH ANNUAL ASSEMBLY

The Thirteenth Annual Assembly and the Thirty-second Annual Conference of the Mississippi Methodist Young People will meet at Whitworth College, Brookhaven, June 4, through 8, 1934.

The first assembly was held at Whitworth College in 1922, and every assembly with one exception since that time was held at the same place.

The dean of the assembly, Mr. W. D. Hawkins, who has served in that position since 1925, and who before that time had served twenty-five years as president of the Conference and assembly, is carrying much of the responsibility of the assembly for this year.

Rev. I. H. Sells, former pastor of Carthage, the executive secretary of the Conference Board of Christian Education and Rev. J. B. Cain, pastor at Yazoo City, Conference director of young people's work, are working very earnestly to make the Assembly the most beneficial to all.

The courses that will be offered this year are:

- "The Story of Job."
- "Jesus' Teachings."
- "Christian Patriotism."
- "Indian Americans."
- "Alcohol and Ourselves."
- "Life Problems."
- "Our Methodist Church."
- "What It Means To Be a Christian."
- "Ideals for Christian Homes."
- "Planning the Department Program."
- "Organizing the Department Program."
- "Using Dramatics."
- "The Standing Committee on Worship."
- "The Standing Committee on Evangelism and Church Relationships."
- "The Standing Committee on Missions and World Friendship."
- "The Standing Committee on Recreation and Personal Development."
- "The Standing Committee on Citizenship and Community Service."
- "The Standing Committee on Leadership Training."

This year as in former years the morning watch and the vesper services are to be carried out in a beautiful and spiritual way.

The afternoons of the week will be given over to recreation and games. Hattiesburg District won the athletic cup last year, and is looking forward to winning it this year.

On Monday night of the assembly, as an opening, there will be given a big missionary banquet in the dining hall. On Tuesday and Wednesday nights platform addresses will be given by outstanding men of the South. The assembly always appreciates these helpful and inspirational addresses.

On Thursday night, the consecration service will be held. This is the high point of the as-

sembly, the most beautiful and the most sacred of all.

On Friday night stunts will be given by each district.

The officers of the conference are: President, Harvey T. Newell, Jackson; Vice-president, Harry Weems, Jr., Meridian; Treasurer, Paul Ramsey, Fannin; Secretary, John C. Chambers, Jr., Jackson; Publicity Superintendent, Louise Greene, Hattiesburg; Life Service Superintendent, Ann Stevens Louis, Brookhaven, Miss.

All the officers are serving their first year.

Miss Ina Corine Brown is to be the General Board representative for this year.

It has been stated that this assembly will be the biggest and best assembly of all the former ones, and from all reports it really will be just that.

MISSISSIPPI YOUNG PEOPLE'S ASSEMBLY

By Louise Green

Here is some news about the Mississippi Conference Methodist Young People's Assembly which is to meet at Whitworth College, June 4-8. The theme of the assembly this year is "Dare We Be Christians."

The daily program this year is going to be better than ever before. It will include, as before, fellowship, recreation, and spiritual enrichment, but it will be different. This assembly is to be the most beneficial, as well as most enjoyable, we have ever had.

Here is the outline for the week:

First Day—Monday, June 3, 1934

9 a. m. to 6 p. m.—Registration for rooms and classes in institute building.

7 p. m.—Missionary banquet in dining room, Enochs Hall.

Second Day

6:30 a. m.—Rising bell.

7 a. m.—Morning watch, in charge of H. T. Newell, Jr.

7:30 a. m.—Breakfast.

8:30 to 9:45 p. m.—First class period (enrichment courses.)

9:50 to 10:10 a. m.—Groups meetings.

8:30 to 9:45 a. m.—First class period (program and organization.)

11:30 to 11:45 a. m.—Recess.

11:45 a. m. to 12:30 p. m.—Business session (H. T. Newell, Jr., presiding.)

1 to 1:30 p. m.—Lunch.

1:30 to 3 p. m.—Quiet period.

3:30 to 5 p. m.—Directed recreation, under leadership of A. L. Gilmore.

6:30 p. m.—Supper.

7 p. m.—Vespers, in charge of Miss Ann Lewis.

7:45 p. m.—Song service, in charge of A. L. Gilmore.

8:15 p. m.—Address on Temperance, by J. A. Smith.

9:40 to 10 p. m.—Prayer groups.

10:15 p. m.—Lights out (everyone in his room.)

Third, fourth and fifth programs the same with exception to the evening platform hour. They are as follows:

Wednesday—Address by Bishop H. M. Dobbs.

Thursday—Consecration service conducted by Rev. B. M. Hunt. Installation service (of new officers.)

Friday—To be selected.

Everyone attending this assembly will be required to pay a registration fee of one dollar (\$1.00.) This is in addition to the regular charge for board and lodging. The entire equipment of Whitworth College has been given over to our use and there will be room for all who come.

The assembly will officially open with the missionary banquet at 6:45 p. m., Monday, and will run through Friday evening. Breakfast will be served Saturday morning.

Detailed printed programs, containing all information, schedules, etc., will be distributed at the registration desk. Every effort has been made to avoid a monotonous program, and conference officials believe that a highly instructive and entertaining program has been arranged. Many new features will be introduced, and many changes will be made.

W. D. Hawkins will serve as dean of the assembly, and the disciplinary affairs will be in the hands of Mrs. Hawkins and the Rev. Mr. Van Landrum, as dean of women and dean of men respectively.

Plan to be at Whitworth College June 4-8. You will enjoy it. Jackson will have 100 there this year. If they can have a 100, how many will you have?

WESLEY FELLOWSHIP ASSEMBLY

The third annual Wesley Fellowship Assembly at Mansfield will be held June 25 to 30. The assembly this year will again be a part of the Christian Workers' Conference which includes, besides the Wesley Fellowship work, work of the Woman's Missionary Society and the Board of Lay Activities.

If fifteen or more delegates make the trip from New Orleans via the railroad, a special fare of \$7.65 for the round-trip can be arranged. With delegates from all three of the organized agencies in the adult division of the local church this number should be easily attained. Like arrangements can be made from any other point in the state.

The expenses will be in addition to transportation, only \$8, thus putting the assembly in reach of every adult in the local church. Mr. M. T. Mickal will be glad to accept your reservation for railroad transportation. Phone him at FRanklin 7462 or write him at 1311 St. Claude Avenue, New Orleans.

V. D. MORRIS, Associate Director,
Conference Adult Work.

TO FIGHT BOOZE

State Educators, Churchmen and Statesmen Rally to Prohibition Standard

At the meeting held in Jackson late in April expressions were had from many of the prominent politicians, churchmen, professional and business men and educators condemning the attempt to legalize the sale of liquor in Mississippi. The meeting was called to form an organized opposition to the Roberts-May liquor bill which will be presented to the people for ratification in an election July 10.

Governor Mike Sennett Conner, always a dry personally and politically, sent a warm message to J. E. Byrd, Jackson, who was presiding, as did Lieutenant Governor Dennis Murphree, and Speaker of the House Tom Bailey.

Said Governor Conner: "This is to advise you that I am ready to join hands with your organization and do all I can to defeat the legalization of intoxicants in our state."

From Hot Springs, vacationing with his family, Dennis Murphree wrote J. C. Satterfield, executive secretary: "You are authorized to tell all my friends associated with you that I am with you in this matter."

Speaker Bailey's letter said: "I shall do all I can to defeat this bill in the coming election. A vigorous campaign will bring victory."

Lester C. Franklin, candidate for Governor in the 1931 campaign, attended the meeting. He has been a prohibitionist personally and otherwise all his life. Walker Wood, present secretary of state, was among political figures present.

Major Calvin Wells, Jackson, speaking to the gathering, declared: "There was no mandate for the legislature to bring in this bill. I doubt if the members would have gone before their people seeking election with a platform pledged to support such a measure."

Stokes V. Robertson, also a prominent Jackson attorney, shot straight from the shoulder in telling the assemblage that they must raise the necessary funds to combat monies the liquor interests will send pouring in in an attempt to degrade the people of the state, young and old, for their personal profit.

Chancellor Alfred E. Hume, of University, President Hugh Critz of State College, President J. B. George of State Teachers' College, and President D. M. Key, Millsaps; D. M. Nelson, Mississippi College; G. T. Gillespie Belhaven, and G. F. Winfield of Whitworth, declared themselves in no uncertain terms against the ratification of legislation legalizing liquor.

The state-wide executive committee, thirteen of whom were selected at the meeting here and delegated to complete their number to the authorized 25, includes: J. E. Byrd, Baptist leader; J. T. Calhoun, state department of education; W. S. F. Tatum, Hattiesburg Mayor and church worker; Mrs. W. D. Cook, Meridian, president of the State Parent-Teacher Association; President D. M. Nelson, Mississippi College; President G. T. Gillespie, Belhaven College; Stokes V. Robertson, Jackson attorney and former state official; Mayor W. Calvin Wells, Jackson attorney and vice-president of The Lamar Life Insurance Company; President D. M. Key, Millsaps College; Nate Williamson, Meridian attorney and member of the state Democratic committee; Mrs. W. Q. Sharp, Jackson, state president of the W. C. T. U.; Bryan Simmons, Mount Olive; and Mrs. O. B. Taylor, Jackson, president of the State Federation of Women's Clubs.—Lincoln County Times.

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

D. B. RAULINS, D.D., Editor

C. MILTON CHALMERS, Manager

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TERMS:

Subscription Rates: One year, \$1.00; six months, \$0.50. To superannuates and widows of preachers, \$1.00

Editorial

OUR WEEKLY PARTY

"Five dollars and five renewals," is the way Rev. J. B. King, Fannin, Miss., writes us.

Mr. E. L. Gill, Homer, La., continues to send in subscriptions to the Advocate. We greatly appreciate his co-operation.

Rev. W. J. Dawson, pastor at Pascagoula, Miss., has just turned in a list of subscriptions. Thank you, Brother Dawson.

The Church Bulletin of Trinity Church, Ruston, La., Rev. H. L. Johns, pastor, tells about a great Mother's Day in that good church.

We note with joy the expansion of good will and understanding among Jews, Catholics and Protestants. Try it out in your community.

"Things are moving along fine on the Bogue Chitto charge," writes Rev. E. M. Allen, enclosing some subscriptions.

Rev. J. P. Bonnacarrere, pastor at Denham Springs, La., is driving straight ahead on his charge. The Advocate is receiving due consideration.

Miss Alice Wynn, of Crowley, La., sister of our late Dr. R. H. Wynn, has sent us two poems from Bowman Marlatt. Notice them and enjoy them as a part of your Sesqui-Centennial celebration.

On the morning of May 27, Rev. E. S. Lewis delivered the commencement sermon for the high school at Itta Bena. Mr. C. H. Murphey, a fine Methodist layman, is the superintendent of the Itta Bena school.

A Young People's League Institute was recently held at Perkinston, Miss. A full and interesting program was conducted. Assemblies and camps enjoyed large place in the discussions. It was proposed that Wiggins, Purvis, Lumberton, and Brooklyn be organized into a separate union.

Bishop Hoyt M. Dobbs is having a great welcome held out to him by the Mississippi conferences. We people in Louisiana should be generous and allow Bishop Dobbs a little vacation from us for awhile so he can visit among the Mississippians.

Mrs. C. M. Martin, Meridian, Miss., great friend of the Advocate, was greatly surprised at the General Conference number. "I had to look at it over and over again before I could realize just what it was. You deserve much credit. I shall preserve my copy and treasure it."

"Shall try to get some new ones at once and renew all old ones," is the way Rev. W. J. Ferguson, pastor at Laurel, Miss., writes about the Advocate. There are three very interesting words in the message: "get" and "at once." And we know Brother Ferguson.

A congregation which taxed Main Street Methodist Church on a recent Sunday heard the Rev. R. H. Clegg, pastor of Broad Street Methodist Church, address the senior class of the Hattiesburg High School on "God Looking for Helpers." Rev. L. J. Power, pastor of Main Street Church, presided over the exercises.

Rev. and Mrs. J. B. Cain are happy over the arrival of a new daughter which brightened the par-

sonage home at Yazoo City, Miss., on Friday morning, May 25. "She weighs seven pounds, answers to the name of Sarah Lois, and seems to feel perfectly at home," writes her proud preacher-Daddy. Welcome, little lady!

Mr. John T. Sawyer, Jr., recently died in Milwaukee, Wis. Mr. Sawyer is a son of the late Dr. Jno. T. Sawyer of the Louisiana Conference. The body was brought to New Orleans for burial. Mrs. Joseph Donaldson, a sister, resides in the city. Mr. Sawyer was at one time a national bank examiner. At the time of his death he was employed by a Chicago stock and bond concern.

On Sunday, May 27, Mr. Fred McDonald of the Methodist Orphanage at Jackson spoke at the Methodist Church in Winona, Miss. Mr. McDonald is doing a fine work at Jackson, where he has about 150 children whom he is caring for. This is a big job and a very wonderful opportunity. The churches are still responding to the call of the orphan and the needy.

On last Sunday morning Dr. W. B. Lewis of the Belgian Congo spoke to a large congregation at the Methodist Church in Winona concerning his work in that great mission field. Dr. Lewis has charge of the Tunda Station in our Congo mission and is presiding elder or superintendent of that district. Dr. Lewis was a physician at Leland, Miss., before going to Africa. He and his family are in the States on their second furlough.

"I am now in my fourteenth annual revival for the Tatum Lumber Co., Hattiesburg, Miss.," writes Rev. J. O. Hanes, general evangelist. Brother Hanes was the guest of Mayor W. S. F. Tatum, who makes provision for these meetings. A special train is run to get the people to the meeting. Rev. R. E. Rutledge, the pastor, and Dr. J. T. Leggett, presiding elder, participated in the meeting.

Among churches in the Lake Charles District receiving special mention at the recent session of the district conference were the following: Crowley, all obligations paid up to date; Leesville and Oakdale, special mention for good work; and Zwolle, for construction of a gymnasium as community project. Pastors respectively are: Rev. G. W. Dameron, Rev. F. C. Collins, Rev. G. W. Pomeroy, and Rev. Henry A. Rickey.

Rev. W. H. Lewis, Moss Point, Miss.; Dr. Bryant Lewis, of Congo Belge, Africa; Mrs. Harrell, of Norfolk, Va.; Mrs. D. W. Jones and Mrs. Robert Ridgeway, sons and daughters of the late Mrs. W. B. Lewis, recently deceased, were guests of their uncle and aunt, Dr. and Mrs. B. F. Jones, Brookhaven, Miss., recently. The two brothers went on to Meadville, where Dr. Lewis preached to the Meadville congregation.

The Bulletin of Epworth Church, New Orleans, indicates that genuine progress is being enjoyed under the leadership of Rev. J. B. Grambling, who is now on his second pastorate at this church. He tells me that he is giving his Church Register a careful overhauling with his eyes wide open to all the people involved. If some of our preachers finally wind up at the "bad place" probably most of them will be there because they did not properly take care of their church registers. And that means their members.

Miss Mildred Clegg, daughter of Rev. and Mrs. R. H. Clegg, Hattiesburg, Miss., has the honor of being among the highest ranking students ever to graduate from the Hattiesburg High School. Miss Clegg scored an average of 97% during her high school career to lead her class and received, along with Mr. Billy Glover, who scored an average of 96%, scholastic medals presented by the American Legion and the American Auxiliary in formal exercises held recently during a chapel exercise.

With a quota of \$30.00 towards the building fund of East End Methodist Church, Meridian, Miss., the nursery department of which Mrs. C. M. Martin is superintendent, gave an offering of \$44.00 on a recent Sunday. The money given in one-dollar bills was sewed on the baby dress which Mrs. Martin wore as a child. The dress measuring 72 inches in length was worn on this occasion by little Sylvia Ann Williamson, who, with Mrs. Martin, marched to the front of the church where the offering was placed on the altar.

In celebration of her birthday, members of the beginners department of the East End Methodist Sunday school, Meridian, Miss., of which Mrs. A. L. Brothers is superintendent, tendered Mrs. C. M. Martin a surprise on last Sunday. The honoree was escorted to a chair in the center of the room as the teachers and babies gathered around her, singing "This flower is for you," each placing a flower in a vase held by Mrs. Martin as they filed by. Fruits, canned goods and other gifts were showered on her.—Meridian Star.

We went up to Franklinton, La., for a part of

the Baton Rouge District Conference. Saw two mighty fine superannuate preachers up there, Dr. C. C. Miller and Rev. F. N. Sweeney. Dr. Miller was not under his vine and fig tree, but he was in the shade of a fine tree. Rev. K. W. Dodson, presiding elder, had a good conference and a fine spirit prevailed. Rev. C. E. McLean, host of the conference, took off time enough from his fishing to entertain the conference in a most creditable manner.

Reports at the Vicksburg District Conference, held at Louise, Miss., May 17-18, showed that in the following charges more than ten members had been added during the year to date: Natchez, 80; Gloster, 25; Washington, 22; Yazoo City, 20; Satartia, 18; Port Gibson, 17; Crawford Street, 17; Edwards, 13; Anguilla, 11. Woodville, Port Gibson, and Natchez had paid each about half of the year's total on support of ministry. Port Gibson has paid nearly half of the year's assessment for general and conference work; and Natchez has made an encouraging payment on these causes. At Port Gibson the collection for general and conference work was turned over to, and undertaken by, the pastor, Rev. J. L. Sells, with the result here mentioned.

PASTORS' SCHOOL AT BILOXI, MISS., JUNE 19-29

Announcement has been made that the Pastors' School will be the best ever held at Seashore Camp Ground.

Bishops Dobbs and Hay are scheduled to be on hand and deliver addresses.

The dining-room and Keller Lodge will be under the supervision of Mrs. C. J. Ryker, who has made special rates for the ten-day period as follows: one in a room, \$16.00; two or more in a room, \$13.00. Board only, \$8.75, for the period.

Address Mrs. C. J. Ryker, Camp Grounds, Biloxi, Miss., for reservation.

BISHOP DENNY VISITS VICKSBURG

Following the General Conference, Bishop and Mrs. Collins Denny were guests of Rev. and Mrs. H. G. Hawkins, of Vicksburg, Miss., for three days, during which time a tour was made to Natchez for two days, Mrs. Denny having never before visited that famed Mississippi city.

BISHOP CANNON'S POST OFFICE ADDRESS

The press reports have produced an erroneous impression that Bishop James Cannon, Jr., will change his residence from Washington to the Pacific coast. Bishop Cannon will continue to reside in Washington, certainly until after the meeting of the fall conferences in the West. His address will be, as in the past, Methodist Building Annex, 110 Maryland Avenue, N. E.

After the holding of the Northwest Conference on July 12, Bishop Cannon expects to sail for Europe to attend the World International Congress against Alcoholism, in London, beginning July 30. He has been a member of the permanent committee of this congress for over twenty years.

MISSISSIPPI CONFERENCE HISTORICAL SOCIETY

A meeting of the Mississippi Conference Historical Society is hereby called, to be held at Lampton Auditorium, Brookhaven, Miss., at 5 p. m., Thursday, June 7.

H. G. HAWKINS, President.

NORTH MISSISSIPPI CONFERENCE STANDARD TRAINING SCHOOL

Just a Word, Please

About our Conference Standard Training School at Grenada, June 4-8. We have one of the strongest faculties that we have ever assembled. They are the best in their field that can be found. The school will close Friday afternoon in time for you to reach home that day.

Dr. Umphrey Lee, of Dallas, Texas, will deliver two addresses a day beginning Monday evening. He will lecture on the Bible before the entire

school every morning at 9:15 and will occupy the platform at the evening hour.

We will have special group meetings in the afternoon. These meetings will be for the workers in the three divisions of the local church: adult, young people, and children. Special help will be offered in these meetings.

Mrs. C. W. Kent, who has been on a trip around the world, is a member of the faculty and will have with her an interesting exhibit gathered in many lands.

Rev. M. L. Rippey, director of adult work for our whole church, will conduct special meetings with the adult workers. This will be in the form of an adult assembly. Be sure and see that your class or department sends a representative.

This school affords the finest Christian fellowship that can be found anywhere. You are associated with the finest Christian workers of the entire conference.

About the Summer Assembly for Young People at Grenada, June 11-15. We want every young people's group in the conference to send a representative to this assembly. Send your best worker, the one who will mean most to your church. Send those that are 16 to 23 years of age. It will be best for adult workers with young people to attend the training school and be in the class taught by Miss Virginia Thomas. However, if it is necessary for the adult counselor to come, we will have a class or group for her.

About Sunday School Day. The offering is coming in for Sunday School Day. Programs have been ordered for something like 175 schools. If you have observed the day be sure and send in your offering at once. We need the money to bear the expenses of our work just now. It all goes for Sunday school work in our conference.

We will be looking for you at the training school and the assembly and we will be looking for your Sunday School Day offering.

R. G. LORD, Executive Secretary.

VICKSBURG DISTRICT CONFERENCE HELD AT LOUISE, MISS., MAY 17-18

By J. F. Campbell, Secretary

Rev. H. G. Hawkins, the presiding elder, called the Vicksburg District Conference to order May 17, at 9:15, using a gavel made from wood that came from the cemetery where Rev. Tobias Gibson, the first Methodist preacher in the Southwest, is buried.

The conference was a very enjoyable occasion, as well as a profitable one. The spiritual atmosphere ran high all during the meeting. The people of the Louise and Holly Bluff communities furnished excellent entertainment and the pastors and delegates had such a good time that the hosts were really sorry when it was all over.

The visitors from out of the district were: Rev. L. D. Haughton, Benton; Dr. D. M. Key, president of Millsaps College; Dr. G. F. Winfield, president of Whitworth College; Rev. I. H. Sells, executive secretary of the Conference Board of Christian Education; Rev. W. M. Williams, chaplain of the Sanatorium at McGee; Rev. Wesley Eezil, Vaughan; Rev. J. A. Wells, Jackson; Rev. H. E. Raley, Mendenhall; Rev. Hardy Neal, general evangelist, Springfield, Mo.; Dr. J. M. Sullivan, conference lay leader, Millsaps College.

Rev. W. M. Sullivan, Natchez; Rev. J. H. Morrow, Gloster, and Rev. J. L. Sells, Port Gibson, did the preaching which consisted of deeply spiritual messages.

Lay delegates elected to the Annual Conference were: J. P. Bennett, Mrs. T. B. Cottrell, S. W. Sharbrough, Mrs. H. G. Hawkins, John Bush, J. G. Anders, R. E. Sullivan, Mrs. L. E. Roberts, R. T. Liddell, Mrs. L. F. Alford, Mrs. W. T. Hegman, and G. C. Rodgers.

Alternate lay delegates are: Mrs. J. W. Griffis, H. H. Crysler, and R. E. Selby.

The conference adopted strong resolutions in support of Sabbath observance and the Eighteenth Amendment, showing that the old ideas of the Methodist Church along these lines have not changed. The conference pledged itself to an educational campaign against Sunday fishing, baseball, picture shows, and all forms of worldly amusement on the Sabbath; and to a support of the Eighteenth Amendment to its fullest meaning, as against the liquor traffic in any form. The liquor traffic has no regard for public morals or spiritual righteousness and has always been the greatest enemy of the home, the church and the welfare of the nation and clean business.

The conference adjourned Friday afternoon, May 18.

BATON ROUGE DISTRICT KEEPS UP THE FIGHT

The Methodist Church has always stood for prohibition of alcoholic and intoxicating beverages, and stood for law enforcement.

We heartily concur in the unqualified pronouncement of our General Conference on the liquor question. Mr. Wesley in no uncertain way condemned this evil in his day. With reference to the vendors of liquor, our founder gave utterance in the following words: "They murder by wholesale, neither does their eye pity or spare. They drive them to hell, like sheep. And what is their gain? Is it not the blood of these men? Who then would envy their large estates and sumptuous palaces? A curse is in the midst of them; the curse of God cleaves to the stones, the timber, the furniture of them! The curse of God is in their gardens, their walks, their groves; a fire that burns to the nethermost hell! Blood, blood is there: the foundation, the floor, the walls, the roof, are stained with blood!"

We believe the licensing and operation of places for the sale of liquor to be too great a temptation for the young and old. As a district conference we wish to go on record condemning the sale and use of alcoholic liquors in any form. We recommend a course in our public schools teaching the evil effects of alcohol. In our church homes we would call upon our fathers and mothers for strict observance of the rules of our discipline in this matter, and that they properly instruct their children against the evil of intemperance.

Our Church has a wonderful opportunity to instruct the youth and to take the lead in this very important matter. This is not a matter of mere politics, but of morals, and transcends all political and party consideration and questions of revenue. We urge our Church and all good citizens to rally to this great cause and co-operate with all organizations working for better conditions.

D. F. ANDERS,

A. S. LUTZ,

C. C. MILLER.

* * *

Henry Grady, Though Dead, Speaks Again

(Henry Grady, famed orator and journalist of half a century ago, gave one of the greatest speeches of his brilliant career in opposition to the reopening of the saloons in his home city, Atlanta, Georgia. See how his words fit our situation today:)

"My friends, hesitate before you vote liquor back . . . now that it is shut out. Don't trust it. It is powerful, aggressive, and universal in its attacks. Tonight it enters an humble home to strike the roses from a woman's cheeks, and tomorrow it challenges this republic in the halls of Congress.

"Today it strikes the crust from the lips of a starving child, and tomorrow levies tribute from the government itself. There is no cottage humble enough to escape it—no place strong enough to shut it out. . . .

"It is the mortal enemy of peace and order. The despoiler of men, the terror of women, the cloud that shadows the face of children, the demon that has dug more graves and sent more souls unshriven to judgment than all the pestilences that have wasted life since God sent the plagues to Egypt, and all the wars since Joshua stood before Jericho. . . .

"It can profit no man by its return. It can uplift no industry, revive no interests, remedy no wrong. . . . It comes to destroy, and it shall profit mainly by the ruin of your sons and mine. It comes to mislead human souls and crush human hearts under its rumbling wheels.

"It comes to bring gray-haired mothers down in sorrow to their graves. It comes to turn the wife's love into despair, and her pride into shame. It comes to still the laughter on the lips of little children, and to stifle all the music of the home and fill it with silence and desolation. It comes to ruin your body and mind, to wreck your home."

LAKE CHARLES DISTRICT IN ANNUAL MEET

Mrs. Jno. M. Howard, Reporter

The annual district conference of the Woman's Missionary Society of the Lake Charles District was held in Lake Charles, May 18, 1934, with Mrs. J. N. McDonald, of Leesville, secretary of the district, presiding. About a hundred enthusiastic women were present to represent the different parts of the district.

The theme of the meeting was, "Woman's Op-

portunity of Building." The program was as follows:

Morning Session

Organ prelude by Miss Bertha Moss, of Lake Charles.

Welcome to visitors by Mrs. Lonnie Clark, president of the Woman's Missionary Society of Lake Charles.

Response by Mrs. J. J. Davidson, of Lafayette. Devotional by Miss Euramia Pyron, of Jackson, Miss., a missionary to Poland.

District Secretaries' Message—Mrs. J. N. McDonald, of Leesville.

Message from State President—Mrs. George Sexton, Jr., of Shreveport.

Talk, "Mercy Memorial Home"—Mrs. A. G. Riley, of Jackson, Miss.

Christian Social Relations—Mrs. L. L. Harris, of Lake Charles, conference chairman of interracial work.

"Value of Worship"—Mrs. G. W. Pomeroy, of Oakdale.

Offertory.

Solo by Miss Georgie Woolman, of Lake Charles.

Quiet Hour—Mrs. Joe Sailor, of DeRidder.

Vocal Trio, "Cast Thy Bread Upon The Water"—Mrs. Sartor, Mrs. Edgar Houston, Mrs. Joe Sailor, of DeRidder.

Afternoon Session

Devotional by Mrs. Fred Thomas, of Vinton.

Roll call by zone leaders.

Talk by Rev. B. F. Rogers, presiding elder of the Lake Charles District.

Publicity and World Outlook—Mrs. G. W. Dameron, of Crowley.

"The Opportunity of Building Christianity Through Boys and Girls"—Mrs. P. Young, of Leesville.

Houma Missions—Mrs. Andrews.

"Young Woman's View of the Conference"—Miss Pattie Lawrence, of Crowley.

Finance—Mrs. C. R. Carver, of Lafayette.

"Spiritual Life Work and Consecration Service"—Mrs. R. L. Hale, of Lake Charles.

The annual district conference will be held in New Iberia in 1935.

RUSTON DISTRICT NEWS

Rev. J. H. Bowdon, Reporter

On Tuesday, May 22, the preachers of the western part of the Ruston District met with Dr. A. M. Serex, at Minden, for the purpose of discussing the evangelistic emphasis of the summer months. The meeting resulted in the organization of a Ministerial Association for the western part of the Ruston District. Rev. A. M. Serex, Ph.D., was elected president, Rev. W. H. Royal, of Haynesville, was elected vice-president, and Rev. J. Henry Bowdon, of Arcadia, was elected secretary. The association will meet the second Tuesday of every other month. The next meeting will be the second Tuesday in July, at Minden.

In the matter of meetings for the summer the Ruston District will be covered pretty well. Plans were made to take care of every place in which no definite meetings had been planned.

Rev. Roland Faulk is with Rev. W. H. Royal in a young people's revival at Haynesville this week. Splendid reports are coming to the scribe from this meeting. Roland is doing a fine work there.

Brother Van Carter is in Minden with Dr. A. M. Serex. Dr. Serex reports a growing interest in the services and expects much good to be accomplished. Your scribe was in one of the morning services and it was very helpful.

On May 17, the Ruston District held a one-day church school institute. Nearly all the preachers and a good number of interested workers were present. There were about seventy present in all, which was very good for the first attempt at such a thing. The morning was given over to messages from the district staff concerning the work of the different divisions of the church school. The morning session closed with a splendid message by Dr. A. M. Serex, of Minden.

The women of Gibsland prepared for service the basket lunches which the delegates had brought. The repast was enjoyed by all, and especially by Rev. A. K. McLellan, who was one of the last ones to quit.

The afternoon was given over to discussion of the several interests of the church school. Mrs. Ed Conger led the discussion in the group interested in Daily Vacations Bible schools and other problems of the children's division. Miss Grace Jones, district director of the young people's work, took charge of the group interested in the work of the young people. Rev. W. H. Royal led the group interested in adult work. The institute was a success from every point of view.

WINNFELD METHODISTS CELEBRATE SUNDAY SCHOOL DAY

By Cassa Lou McDonald

It has not yet been determined whether the absence of the pastor caused the Methodists to become unusually festive on Sunday morning, May 6, or whether it was celebration of the annual Sunday School Day. The truth is that there was such a variety of unexpected numbers that one is still in doubt as to which was the dominant feature.

Dr. F. C. Wren, the superintendent, introduced the beginners' department under the capable supervision of Mrs. Joe Emerson. The little folks rendered their song beautifully. Mrs. F. C. Wren, superintendent of the primary department, had her group sing a number of songs accompanied by Miss Margaret Wren at the piano.

The Intermediates had made a lovely Christian flag which was presented by Mrs. Hudson. The American flag on one side and the Christian flag on the other made a wonderful setting for the entire program.

Mrs. Gwin and the young people of whom she is the teacher occupied the choir's place. They sang a number also to represent their class.

Miss Mary Elizabeth Abel gave a resume of the origin of the Sunday school in a very interesting manner, which made those present realize its great importance and the struggles it has had to maintain itself.

Dr. Wren then called on Mr. P. K. Able and Mrs. B. W. Bailey to talk on the Winnfield Sunday school reminiscent of days when they were young. Recalling the one-room church sitting in the woods, the wagons and horseback which were the only means of getting to church, the naming of the few that remained of those early worshippers brought tears to the eyes of many.

Dr. Wren then remembered certain ones who had been outstanding in some special way either by service rendered or donations to the Sunday school and church. Mr. P. K. Able, who celebrated his 50th year as a member of this church a few years ago, was again commended for his untiring energy in the church's activities.

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WRITE

J. H. SHUMAKER, General Secretary
HOME OFFICE:
Association Building, 808 Broadway,
Nashville, Tennessee

Mr. Eric Smith was remembered for having constructed the chancel rail; Mrs. Gwin for the altar Bible; Mrs. Bailey for the altar furniture, consisting of the Communion table, pulpit and three chairs.

At this time Mr. James Russell interrupted to tell of another who was deserving of praise. He told of the 18th anniversary of Dr. F. C. Wren as superintendent and how faithfully he had served. The utter surprise was clearly manifest on Dr. Wren's countenance at receiving such an interruption. At the conclusion of Mr. Russell's talk the ushers, Charles Hooper Smith and Gordon McDonald, brought gifts from the entire Sunday school and placed them in front of Dr. Wren.

As always, willing to share his awards with another, Dr. Wren took one of the beautiful roses which ornamented one of the packages and presented it to Mrs. Watts, who attends services regularly, although she can only see what is going on, her hearing having been impaired years ago.

Mrs. Long and Miss Mildred Able sang a duet as a concluding number of this impressive service.

DONALDSONVILLE'S MOTHER'S DAY HONORS "MOTHER CAREY"

Mother's Day in the Donaldsonville church was marked by a very interesting service. As we entered the door, the juniors met us with red or white flowers to wear in honor of mother. Several ladies of the Sunday school talked about famous mothers; and our beloved general superintendent gave a talk on Mother's Day which he concluded by bringing to our attention the work done by the oldest member of our Sunday school, whom a visiting minister once fittingly called "Mother" Carey. A new sense of the value of Mrs. Carey's work came home to us, particularly to the younger members. We valued anew her years of faithful service to the Sunday school, and we realized "Mother" Carey is in a large degree responsible for our having a Sunday school to attend.

As a token of our appreciation of her faithful service, two members of the junior class presented her, in the name of the Sunday school, with a lovely bouquet of flowers. This was an appropriate gift because we cannot think of her without her flowers.

After Sunday school the pastor preached a sermon which tugged at the heartstrings, his theme being: "Jesus' care for his mother." It was followed by the monthly communion service. As the closing hymn the pastor gave "Blest Be The Tie That Binds," saying he had not planned to use it, but he felt that it was appropriate. It was. Here in this tiny mission church with a congregation composed of representatives of different denominations, and almost every family representing a different state or section of a state, we felt the presence of the tie which binds all Christians irrespective of their place of residence or their church affiliation.

ELLEN LEE BRIDEWELL,
Sunday School Secretary.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Brookhaven District—Third Round

Brookhaven, June 3, 11 a.m.; Aug. 6,

7:30 p.m.

Pearl River Avenue, June 3, 7:30 p.m.;

July 23, 7:30 p.m.

Hazelhurst, June 10, 11 a.m.; Aug. 13,

7:30 p.m.

Georgetown, at Oma, June 10, 3 p.m.;

Q. C. following.

Harrisville, at Rexford, June 17, a.m.;

1:30 p.m.

Magnolia, June 24, 11 a.m.; July 25,

7:30 p.m.

Centenary, June 24, 7:30 p.m.; Aug. 20,

7:30 p.m.

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Utica, at Cayuga, July 1, 11 a.m.; 1:15 p.m.

Gallman, at Old Crystal Springs, July 1, 3 p.m.; 7:30 p.m.

Crystal Springs, July 8, 11 a.m.; 3 p.m.

Wesson, at Matthews' Chapel, July 11, 11 a.m.; 1:30 p.m.

Scotland, at Galatia, July 14, 11 a.m.; 1:30 p.m.

Adams, at Ebenezer, July 15, 11 a.m.; 1:30 p.m.

Summit and Topisaw, at Topisaw, July 22, 11 a.m.; 1:30 p.m.

Osyka, at Holmesville, July 29, 11 a.m.; 1:30 p.m.

LaBranch and Fernwood, at Fernwood, July 29, 7:30 p.m.; Q. C. following.

Prentiss, at Mount Zion, Aug. 5, 11 a.m.; 1:30 p.m.

Bogue Chitto, at Bethel, Aug. 7 11 a.m.; 1:30 p.m.

Barlow, at Lebanon, Aug. 8, 11 a.m.; 1:30 p.m.

Meadville and Bude, at Quintin, Aug. 12, 11 a.m.; 1:30 p.m.

Monticello and P. G., at Sartinville, Aug. 19, 11 a.m.; 1:15 p.m.

Foxworth, at Kokomo, Aug. 19, 3 p.m.; 7:30 p.m.

Tylertown, Aug. 26, 11 a.m.; 3 p.m.

Silver Creek, at Pinola, Sept. 2, 11 a.m.; 1:30 p.m.

CHARLES W. CRISLER, P. E.

A NEW DEAL IN WAR WORDS

"War" is still, to the historian, to the politician, and to the film director, a grand and inspiring affair. We want another word. What is it to be? It must be a word devoid of decency, and a word devoid of sense. A word with no historical associations, carrying no sonorous echoes of tragic beauty. A word trailing no clouds of glory. There is no such word. And the only phrase which truly expresses the situation is "mass murder of civilians." . . . If you take this phrase and substitute it for the word "war," you arrive at some grotesque conclusions. You are forced to face the fact that "the mass murder civilians" is an extremely odd way of settling international problems, to say the least of it. It is easy enough to make beautiful speeches about "war"—Mr. Asquith, for example, made very pretty play with his unsheathed sword on more than one occasion in August, 1914. But if, instead of the phrase, "We shall not sheathe the sword," he had used the phrase, "we shall not desist from gassing babies," the emotions of his audience might not have been so exalted. That is what any honest statesman, in any country, will have to say about a future "war."—Beverly Nichols, in "Cry Havoc!"

HOW IT LOOKS TO THE MARS-MAN

What if a sky dweller up in Mars Looked down at the Earthman making wars?

Watched them gather their bravest and best,
All in their swanky new uniforms dressed,
Pride of the nations near and far,

In the dreadful game that they call a war.

With four gaunt horsemen keeping score.

Jeoparding life for a puff of fame,
Searing their youth in the battle flame,
Staking their all on the devil's game.

Lives of the nation's youth are cheap—
Broken bodies all in a heap—
Bury them shallow or bury them deep,
All they want is a chance to sleep.
Who sows the wind shall the whirlwind reap.

Victors and vanquished home from hell,
Which from which it is hard to tell.
The devil has done his office well.

Winters of snowstorm, summers of rain,
Healing the hurt of the battle plain,
Hiding its scars under ripening grain.
Travail and pain have paid the score
And all shall be as it was before.

Thus the Earthman make their wars.
How does it look to a man in Mars?
—Esther Barstow Hammond.

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In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

ERIE NIX, wife of A. R. Bryan, deceased, was born July 4, 1856. She passed to her heavenly abode May 2, 1934. She was a member of the Methodist Episcopal Church, South, having joined the same in early life, and ever lived in the faith of God and in true fellowship of the saints of God. Sister Bryan lived her entire life in her native parish (Bienville); she was held in high esteem by all who knew her because of her loving character and Christian faith. She was a citizen of the highest character. She loved her home and gave herself to the care of it, her children were her inheritance, and she felt that God had entrusted them to her for leadership, training and development. To this task she gave herself without reserve. Sister Bryan was lent to the church, and her family, and friends for 77 years. She did her part, and with sor-

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row we must say good-bye to her for awhile. The memory of her life and works will be for us a guiding star, to enable us to more easily reach our port. Her life will be one of our sweetest memories.

May God bless her friends and loved ones who are left to mourn her going. Let us not be as those who have no hope, but with faith we await the great reunion across the great divide.

J. F. DRING,
Pastor in charge.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Baton Rouge District—Third Round

Natalbany, at Albany, June 3, 11 a.m.
Hammond, June 3, 7:30 p.m.
Clinton, at Gilead, June 10, 11 a.m.
Zachary, at Slaughter, June 10, 7:30 p.m.
Springfield, at James Chapel, June 17, 11 a.m.
Ponchatoula, June 17, 7:30 p.m.
Greensburg, at Pine Hill, June 24, 11 a.m.
Keener Memorial, June 24, 7:30 p.m.
Baker, at Bethel, July 1, 11 a.m.
Jackson, at Jackson, July 1, 7:30 p.m.
Pine Grove, at Montpelier, July 8, 11 a.m.
Amite, July 8, 7:30 p.m.
Plaquemine, July 15, 11 a.m.
Baton Rouge, First Church, July 15, 7:45 p.m.
Gonzales, at New River, July 22, 11 a.m.
Denham Springs, at Live Oak, July 29, 11 a.m.
Lottie, at Port Barra, Aug. 7, 11 a.m.
Kentwood, at Pine Ridge, Aug. 14, 11 a.m.
St. Francisville, at Concord, Aug. 14, 11 a.m.
Angie, at Angie, Aug. 21, 11 a.m.
Franklinton, Aug. 21, 7:30 p.m.

K. W. DODSON, P. E.

Monroe District—Third Round

Bastrop, June 3, a.m., preaching; Q. C. Aug. 3, p.m.
Mer Rouge, at Bonne Idee, June 3, afternoon.
Columbia, June 10, a.m., preaching; Q. C., Aug. 15, p.m.
Gordon Avenue, June 10, p.m.
Wisner, at Crowville, June 17, a.m.
First Church, Monroe, June 17, p.m., preaching; Q. C., Aug. 14, p.m.
Pioneer, at Floyd, June 24, a.m.
Delhi, June 24, p.m.
Oak Ridge, at Girard, July 1, a.m.
West Monroe, July 1, p.m., preaching; Q. C., Aug. 14, p.m.
Lake Providence, July 8, a.m.
Rayville, July 8, p.m.
Sterlington and Marion, at Byrd's Chapel, July 15, a.m.
Mangham, at Union, July 22, a.m.
Oak Grove, at Locust Grove, July 29, a.m.
Waterproof, at Wesley Chapel, Aug. 5, a.m.
Tallulah, Aug. 5, p.m.
Bonita, at Jones, Aug. 12, a.m.
Gilbert, at Gilbert, Aug. 19, a.m.
Winnsboro, Aug. 19, p.m.

The above dates are subject to change, when practicable, to suit the convenience of those concerned.

On the third and fourth rounds the presiding elder will take the special offering for the Charity Hospital work and for the Conference bonded indebtedness, as authorized by the Annual Conference.

H. T. CARLEY, P. E.

MISSISSIPPI CONFERENCE

Seashore District—Third Round

Coalville, at Coalville, June 10, 7:30 p.m.
Handsboro, at Second Church, June 17, 11 a.m.
Gulfport, First Church, June 17, 7:30 p.m.

Poplarville, June 24, 11 a.m.
Saucier, at Nugent, June 24, 7:30 p.m.
Picayune, July 1, 11 a.m.
Bay St. Louis, July 1, 7:30 p.m.
Purvis, at Talawah, July 8, 11 a.m.
Lumberton, July 8, 7:30 p.m.
Carriere, at Byrd's Chapel, July 22, 11 a.m.
Logtown, at Pearlinton, July 22, 7:30 p.m.
Pascagoula, July 29, 11 a.m.
Bllox, Main Street, July 29, 7:30 p.m.
Wiggins, at Wiggins, Aug. 5, 11 a.m.
Oloh, at Baxterville, July 8, 3:30 p.m.
Columbia, Aug. 5, 7:30 p.m.
Long Beach, Aug. 8, 7:30 p.m.
Escatawpa, at Caswell Springs, Aug. 11, 11 a.m.
Americus, at Roberts Chapel, Aug. 12, 11 a.m.
Kreole, Aug. 12, 7:30 p.m.
Brooklyn and Bond, at Brooklyn, Aug. 15, 7:30 p.m.
Mentorum, at Cox Chapel, Aug. 19, 11 a.m.
Vancleave, Aug. 19, 7:30 p.m.
Lucedale, Aug. 26, 11 a.m.
Leakesville, Aug. 26, 7:30 p.m.
Ocean Springs, Sept. 3, 11 a.m.
Moss Point, Sept. 3, 7:30 p.m.

Let the pastors be prepared to nominate the general superintendents of the church schools, and the general superintendents in turn, to nominate three assistant superintendents as required by the new law.

T. J. O'NEIL, P. E.

Vicksburg District—Third Round

Woodville, at Percy Creek, June 10, 11 a.m.; 1:30 p.m.
Centerville, June 10, 4 p.m.; 7:30 p.m.
Hermanville, at Pattison, June 17, 11 a.m.; 2 p.m.
Nebo, at Oak Grove, June 24, 11 a.m.; 1:30 p.m.
Fayette, June 24, 4:30 p.m.; 7:30 p.m.
Satartia, July 1, 11 a.m.; 2 p.m.
Vicksburg, Crawford St., July 1, 7:30 p.m.; Aug. 22, 7:30 p.m.
Roxie, at McNair, July 8, 11 a.m.
Oak Ridge, at Porter's Chapel, July 8, 3:30 p.m.
Louise and Holly Bluff, at Holly Bluff, July 15, 11 a.m.; 1:30 p.m.
Silver City, at Lake City, July 15, 3:30 p.m.
Rolling Folk and Cary, at Rolling Folk, July 22, 11 a.m.; 1:30 p.m.
Anguilla, at Catchings, July 22, 4 p.m.; 7:30 p.m.
Mayersville, at Grace, July 29, 11 a.m.
Gibson Memorial, Vicksburg, July 29, 7:30 p.m.; Aug. 1, 7:30 p.m.
Yazoo City, Aug. 5, 11 a.m.; 2 p.m.
Eden, at Lintonia, Aug. 5, 3:30 p.m.; 7:30 p.m.
Washington, at Stanton, Aug. 12, 11 a.m.; 2 p.m.
Natchez, Aug. 12, 4 p.m.; 7:30 p.m.
Gloster, at Mt. Vernon, Aug. 19, 11 a.m.; 1:30 p.m.
Lorman, at Willows, Aug. 26, 11 a.m.
Port Gibson, Aug. 26, 4 p.m.; 7:30 p.m.
Edwards, at Reeves Chapel, Sept. 16, 11 a.m.; 1:30 p.m.

HENRY G. HAWKINS, P. E.

NORTH MISSISSIPPI CONFERENCE

Sardis-Grenada District—Third Round

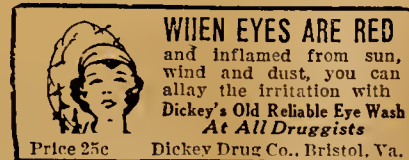
Holcomb, at Ebenezer, June 2, 11 a.m.
Shuford, at Pisgah, June 9, 11 a.m.
Charleston, June 10, 11 a.m.; preaching at Batesville, 7:30 p.m.

Courtland, at Chapel Hill, June 13, 11 a.m.
Batesville, June 13, 7:30 p.m.
Oakland, June 17, at Oak Grove, 11 a.m.
Mount Pleasant, at New Salem, June 19, 11 a.m.
Olive Branch, at Oak Grove, June 20, 11 a.m.
Senatobia, June 20, 7:30 p.m.
Tyro, at Tyro, June 22, 11 a.m.
Lambert, at Lambert, June 24, 11 a.m.; preaching at Mark's, 7:30 p.m.
Byhalia, at Fountain Head, June 27, 11 a.m.
Horn Lake, at Eudora, June 30, 11 a.m.
Coldwater, at Brook's Chapel, July 1, 11 a.m.; preaching at Como, 7:30 p.m.
Longtown, at Magee's Chapel, July 3, 11 a.m.
Como, July 3, 4 p.m.
Arkabutla, at Hunter's Chapel, July 8, 11 a.m.
Cockram, at Hebron, July 11, 11 a.m.
Pleasant Hill, at Baker's Chapel, July 12, 11 a.m.
Sardis Circuit, at Turza, July 13, 11 a.m.
Hernando, July 15, 11 a.m.
Crenshaw and Sledge, at Crenshaw, July 15, 7:30 p.m.
Red Banks, at Mack, July 17, 11 a.m.
Lake Cormorant, at Wall, July 18, 11 a.m.
Sardis Station, July 25, 7:30 p.m.
Mark's, at Darling, July 29, 11 a.m.
Grenada, Aug. 1, 7:30 p.m.

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HATTIESBURG DISTRICT CONFERENCE

The Hattiesburg district conference convened at Mize, Miss., May 24, at 9:30 a. m., with Rev. J. T. Leggett, presiding elder, in the chair. After devotional led by Dr. Leggett, Rev. R. H. Clegg was elected secretary, and Rev. H. C. Catle, assistant.

All pastors except two were present during the conference: the two absent were unavoidably detained.

There were fifty-two other members present, making a total of seventy-seven members present.

All the interests of the church to be looked after by a district conference was given consideration.

An hour was given to Christian education. During that time Dr. D. M. Key, president Millsaps College; Dr. G. F. Winfield, associate president of Whitworth College, and Rev. I. H. Sells, made addresses. An hour was also given to lay activities, and W. H. L. Carruth, lay leader, was in charge of the program rendered.

No one was licensed to preach and no one recommended to the Annual Conference for admission.

The following were elected delegates to the Annual Conference: D. M. Ulmer, W. H. L. Carruth, D. W. Heidieberg, W. U. Corley, Mrs. W. M. Williams, W. S. F. Tatum, Mrs. A. B. Barry, H. V. Waites, Dr. R. B. Boykin, E. L. Calhoun, H. Ogden, H. Gillis, A. C. Lynd, R. L. Abney, J. T. Ward, and H. C. Clark.

Sumrall was chosen for next meeting. A fine spirit prevailed throughout the entire session.

R. H. CLEGG, Secretary.

BISHOP DOBBS VISITS BATON ROUGE

In a letter to the Advocate, Dr. J. Richard Spann, pastor of our First Church, Baton Rouge, writes of Bishop Dobbs' recent visit to Louisiana's capital city as follows:

"His visit from Saturday 19th until Monday night 21st was a most profitable and inspiring occasion for all of the Methodist interests of Baton Rouge.

"He preached Sunday morning at 11 o'clock to a large and responsive audience in First Church. At 7:45 p. m. he preached at a union service for the three Methodist churches in First Church. Brother Tucker, of Istrouma, and his congregation with Brother McCoy, of Kenner Memorial and his congregation being present and taking part in this service.

"Monday noon the Methodist students and faculty members of the university, under the direction of Brother and Mrs. Joe Brown Love, gave Bishop

and Mrs. Dobbs a luncheon in the venetian dining-room on the university campus. Mr. T. N. Neblett, the son of Brother Neblett of the Mississippi Conference, was toast master for the occasion. Miss Mary Bonner Johns, daughter of the late Rev. H. S. Johns, offered the word of thanks and Miss Mary Eleanor Lutz presented Mrs. Dobbs with flowers from the students of the Wesley Foundation. There were over one hundred persons for this luncheon, in spite of the fact that many of our Methodist students are working at the noon hour and all of the freshmen and sophomore boys were kept away by a competitive R.-O. T. C. drill. Bishop Dobbs gave a very inspiring message to the students and faculty members. There are 755 Methodist students in the university this semester."

SIDELIGHTS OF THE GREENVILLE DISTRICT

By M. H. McCormack, Jr., Reporter

Elder III. The many friends of Dr. Nash Broyles, our popular presiding elder, will be glad to know that he is rapidly recuperating from a recent appendectomy. The excision was unusually successful, and he is expected to be able to attend the district conference at Clarksdale, May 30-31. This is Dr. Broyles' fourth year on the district, and it has every promise of being the most fruitful one of the quadrennium. Fortunate indeed will be the district or church that is provided with his able leadership for another year.

Episcopal Visitation. The Greenville pastors anxiously look forward to a visit from our chief pastor, Bishop Hoyt M. Dobbs, during the district conference session. The announcement that Bishop Dobbs would supervise the work of this conference was received by the pastors and laymen of the Greenville District with great delight. The flattering reports of his successful administration in the Louisiana Conference had already preceeded him to the North Mississippi Conference. We count ourselves most fortunate in having as our bishop a man whose suave manners and strong executive ability have brought him recognition throughout the Church and the Southland as a churchman of true greatness.

Y. P. Work. The Young People's work of the Greenville District is making great strides under the leadership of Rev. Shed Hill Caffey, director of young people's work. The "Tuhoma" Union (consisting of the chapters of Tunica and Coahoma counties), held a delightful picnic on Moon Lake, near Lula, on May 12. After a period of supervised recreation, led by Brother Caffey and Miss Ruth Harris of Clarksdale chapter, the union listened to an inspiring devotional talk by Rev. L. P. Wasson, pastor of Clarksdale. Never in the history of the district have the young people taken

such splendid interest in the work of the church.

Lula Pastor. No pastor in the district is receiving a more wholehearted support from his people than Lula's pastor, J. W. York. He and his good wife have literally won the hearts of the Lula and Dundee people.

Cold Ahead. One of pastor Gaiceran's first official acts, after being appointed to the Dublin and Mattson charge, in the second quarter of the year, was the authorization of the purchase of a new electric refrigerator by Mrs. Gaiceran. In spite of the coldness this machine will occasion in the parsonage, we predict a successful year for this enthusiastic young couple on their new charge.

Johnson at Jonestown. Rev. Melville Johnson delivered the commencement sermon at the Jonestown High School on May 20. Brother Johnson is in great demand as a speaker to young people.

Prophecy. Someone has said that "coming events cast their shadows before them." One can hardly look over the young preachers of the Greenville District without wondering just what and where they will be ten years from now. We have several young elders who, barring accidents, are destined to occupy prominent places of leadership in our Conference a decade hence. Bailey, of Dubbs, has the makings of a presiding elder (don't know what will become of him if the General Conference takes another whack at this honored office.) Avery, of Duncan and Alligator, will some day know how it feels to look out of his parsonage window at a high steeple across the way. Caffey, of Tunica, has already enjoyed some success along this line, but today there is not a pulpit in the Conference he would not grace with becoming dignity and ability (he has just closed a meeting for me, and I know whereof I speak.) Caffey has a Conference classmate in our district who is already taking his proper place among the leaders of our Conference. I speak of Parks, of Indianola. Not many years hence an eldership will claim Moore, of Leland. He has already shown fine executive ability in handling his job as Conference Missionary secretary. There are others of equal merit, but most of whom could not qualify for the classification of "young preachers." With one notable exception the Greenville District is manned by strong men.

Delta Laymen. The Greenville District has many fine, consecrated laymen. We furnished one member of the delegation to the General Conference; namely, Hon. J. H. Johnson, of Clarksdale, a veritable prince in Israel. Then there's A. J. Simmons and Josh Caffey, of Lyon, S. V. Wall and R. E. Davis, of Cleveland, E. A. Tanner, of Indianola, J. H. Sherard, of Sherard, Homer Corley, of Clarksdale, and many others. Better men than these are found nowhere. It is their generous support and courageous backing that makes it possible for the preachers to do so great a work in the great Mississippi Delta.

WE THANK OUR FRIENDS

We are greatly indebted to the following friends of the Advocate who have sent in two or more subscriptions during the March-April Advocate Subscription Campaign. The following report covers all subscriptions received between April 26 and May 28.

Mrs. C. M. Martin (Rev. J. L. Neill), Meridian, Miss., 28; Mrs. H. Wilson (Rev. P. B. McCullen), Plain Dealing, La., 18; Hattiesburg District Conference, 18; Jackson District Conference, 16; Mrs. H. B. McEachern (Rev. W. H. Royal), Haynesville, La., 16; Rev. J. D. Wroten, Water Valley, Miss., 13; F. C. Wren (Rev. Ellis Smith), Winnfield, La., 12; Rev. M. L. McCormick, Lumberton, Miss., 12; Rev. R. T. Pickett, Natalbany, La., 12; Rev. W. B. Baker, Durant, Miss., 11; Rev. A. D. George, Vinton, La., 10; Rev. W. J. Dawson, Pascagoula, Miss., 8; Mr. E. L. Gill, Homer, La., 8; Rev. E. W. Ulmer, Sumrall, Miss., 8; Rev. W. W. Woollard, Ripley, Miss., 7; Rev. J. P. Bonnell, Denham Springs, La., 7; Rev. W. T. Woodward, Sicily Island, La., 7; Rev. M. W. Porter, Vossburg, Miss., 6; Rev. H. Mellard, Meridian, Miss., 6; Rev. L. N. Hoffpauir, Columbia, La., 6; Rev. T. F. King, Sulphur, La., 6; Mrs. Wm. Kennedy (Rev. J. R. Spann), Baton Rouge, La., 6; Rev. W. H. Lewis, Moss Point, Miss., 5; Mrs. W. M. Wiggins, Leland, Miss., 5; Rev. Wm. Schuhle, Plaquemine, La., 5; Rev. J. C. Price, Pelican, La., 5; Rev. E. M. Allen, Bogue Chitto, Miss., 5; Rev. J. B. King, Fannin, Miss., 5; Rev. Wm. L. Robinson, Lake Cormorant, Miss., 4; Rev. J. W. Faulk, Abbeville, La., 4; Rev. J. F. Dring, Ringgold, La., 3; Rev. A. T. McIlwain, Columbus, Miss., 3; Rev. C. A. Northington, Shaw, Miss., 3; Rev. L. T. Nelson, Georgetown, Miss., 3; Rev. T. L. Oakes, Derma, Miss., 3; Rev. F. J. McCoy, Baton Rouge, La., 3; Rev. B. C. Taylor, Natchitoches, La., 2; Rev. W. T. Gray, Many, La., 2; Rev. C. C. Wier, Franklin, La., 2; Rev. E. V. Duplantis, Gueydan, La., 2; Rev. Otis W. Spinks, Houghton, La., 2; Rev. J. A. Alford, Covington, La., 2; Rev. E. J. Coker, Lorman, Miss., 2; Rev. C. M. Morris, Greensburg, Miss., 2; Mr. J. P. Drake (Rev. J. E. Gray), Bay St. Louis, Miss., 2; Rev. H. E. Raley, Mendenhall, Miss., 2; Rev. D. W. Poole, Mangham, La., 2; Mrs. C. C. Alford, Angie, La., 2; Rev. D. P. Yeager, Camden, Miss., 2; Rev. Seamon Rhea, Ruleville, Miss., 2; Rev. L. M. Lipscomb, Como, Miss., 2. Total, 327. Previously reported 388. Grand total through May 28, 715.

Christian Advocate

NEW ORLEANS

Vol. 81—No. 22. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 4081. Published every Thursday, at 512 Camp St., New Orleans, La., by the Publishing Committee of the Methodist Episcopal Church, South. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918

D. B. RAULINS, M.A., D.D., Editor

NEW ORLEANS, LA., THURSDAY, JUNE 7, 1934.

C. MILTON CHALMERS, Manager

EDITORIAL OBSERVATIONS

BONNIE PARKER, cigar-smoking, strong-arm girl bandit, after the fusillade of bullets from the guns of the Texas and Louisiana officers ambushed on the Louisiana road, fell forward across the machine gun in her lap, dead. A blood-soaked package of cigarettes was grasped in her left hand. A half-eaten sandwich was at her feet in the car. The car itself was loaded with arms and ammunition.

Thus the long and crooked trail of crime, punctuated by the blood of a dozen victims, had the final red period in her own life and that of her comrade in crime.

I was about to say along with the others, "Yes, that was what was coming to them." For do I not know that there is no way of forever "getting by?" And I am not disposed to weaken or modify the inexorable-ness of law.

But I have become so thin skinned of late. While the bystanders were commending the officers and some were making irresponsible comments on the whole episode and the whole career of crime and brutal warfare against orderly human society, there came to me the old question, "Why?"

"She wore a holy cross around her neck under her dress," said the report.

Does this mean that some time back in childhood the Church touched her life? Was there a chance away up the stream of her life when it was but a tiny baby rivulet for the Church to turn that life in some other direction? Did the Church neglect her? When she did not appear for her Sunday school class did anyone enquire about her? Did anyone go to see her? When she made that first blunder did her church acquaintances draw their robes about themselves and pass her on the other side? Did church people join the others who helped to erect a barrier that made it impossible for Bonnie to return to a better sort of life?

"She wore a holy cross around her neck."

The cross stands for a great deal in our religion. Of course it is easy to wear it as a kind of "charm." Perhaps she had remarked a number of times upon the "luck" it had brought her.

Is your religion much more than fatalism and "luck?"

Many wear the cross and make its sign who have never tasted Gethsemane, and who have not even imagined the cosmic and eternal meaning of Calvary.

To what extent is the Church responsible, by its neglect or indifferent handling of its children, whose lives close in a cloud of crime?

* * *

THEN I READ in the paper something like this: "For forty years the Clergy Pensions Institute, an organization under the supervision of the Church of England, has

owned some \$50,000 worth of stock in Vickers, Ltd.

Now Vickers, Ltd., is the largest armament and munitions manufacturing concern in Great Britain. Perhaps no business ever produced such a profit as this and other armament manufacturers in our own country and others in European countries. And during this widespread talk of war and the feverish increase in armaments all about the profits are rising sharply. It appears that the returns on the money invested at times has been as high as 300 per cent.

Is the Church partly responsible for war? Presumably this organization own-

ASBURY

From "Chancel Windows," by Earl Bowman Marlatt

He knew the sting of sleet
On wind-burned cheeks,
And the balm of scented rain;
The crackle of leaves
And swish of brush
On trackless mountain-trails;
The reeking creak of saddle-bags;
Weariness;
And the long thirst beyond the water-hole.
God's-man-on-horseback,
Carrying the vision of a freer faith
To men who felled a wilderness
To find a promised land
And built above its highest mountains
A Temple of Liberty.

(Sent by Miss Alice Wynn, Crowley, La.)

ing stock in Vickers, Ltd., is set up to provide pensions for retired preachers. And if there is a worthy cause this is one. But just propose such an arrangement for the support of our superannuate preachers. Can you imagine one willing to accept it? Rather do you not hear them saying, "If the bit I am receiving comes from any such source, please take it back. I will not be a party to the slaughter of young men at the front and I will not bow the knee to Mars."

It is being brought out now that the great armament manufacturers are the greatest promoters of discord leading to war among the nations. It seems that they finance propaganda that leads to misunderstanding and strife between nations. And all this time they are professing patriotism of a high order and would deceive the very elect.

One nation, during the world war, captured from the enemy a gun which had been used with deadly effect on its soldiers. The gun, in due time, was erected in the public square with proper engravings of the names of the dead. On the other side

of the gun was the name of the manufacturer. The name was that of a company operating in the native land of the dead soldiers.

And armament manufacturers do not fall out among themselves. As war dangers increase among the nations and the nations begin to draw apart the armament makers draw closer and closer together. It is a matter of no concern to them as to which nations line up against other nations. Their chief interest in war is the size and length of it. Why someone has suggested that the World War might have ended earlier with less loss of life had the armament makers consented. Their supreme aim is profit and they are sufficiently heartless to stand by and see your boys' blood coined into gold for their pockets.

But we are beginning to be informed about the plots of the armament makers. Not much longer are we going to be willing to permit them to stand behind the scenes and manoeuvre the nations into a great conflict in order that they may bag the booty.

And it is the business of the Church of Christ to get into this conflict against war.

* * *

DEMOCRACY seems to be at a discount these days, at least on a flat tire.

During the World War we boasted that crowns were tumbling and that thrones were being loaded up for the antique shops and that democracy throughout the world was an assured reality.

For had we not gone out in a World War to "make the world safe for democracy?"

But just look now. Dictatorships seem to be the order of the day. On one extreme is Communism in Russia. On the other is the regimented life of Italy and Germany under Mussolini and Hitler. And some dare to ask this question, "Will America Go Fascist?"

For one thing, maybe we have never had a democracy anyhow, even in America. Of course we understand how the Fourth-of-July orators proved that we had it and all hands were satisfied with the evidence. But that was back in the days when public land was plentiful and natural resources were abundant and life had not been industrialized. There were not so many people in the world and we had not become such close neighbors. In fact a whole world of things have happened to change the situation for us.

Some still would have us think that we are in the days of "rugged individualism." But in the main those old 1900 editions of Fourth-of-July fire-crackers have become damp or the fuses have been drawn. They just won't "go off" like they used to.

(Continued on Page Four)

WHAT THE BIBLE SAYS

By Rev. H. J. Boltz

The Bible is the surest and the best guide that we have to show us how to live right of any character of literature that has ever been published and the best constitution that any country ever had. We should read it, believe it, and practice what it teaches. It hews to the line and lets the chips fall where they may.

There is so much being said these days about the need of money to balance the budget. Material things are being magnified above spiritual things. Most of what is being said is about financial prosperity, not very much being said about what God would like to have done.

I think that it is perfectly all right to raise money in the right way and by using the right kind of methods to obtain it. But I can't reconcile my conscience to believe that some of the methods that are being used are at all pleasing and satisfactory with the Lord. I cannot believe that the good Lord would sanction the selling of beer and whiskey to raise money to balance the budget. I do not believe that the Almighty God is that kind of a being.

According to what the Bible says I would think that the person who sells intoxicants which make people drunk is just as guilty in the sight of God as the person who drinks to intoxication. "Oh," says the saloon-keeper, "we do not sell to make people drunk. Such talk as that is nonsense."

It is an evident fact that a large per cent of the people who drink liquor will drink to excess if they can get it. I read some time ago that one of the high officials said that he hoped that the people would not drink to excess. I was surprised when I read a statement like that, to have come from an intelligent source. There are only two things that will keep people who drink from drinking to excess. One is a good case of old fashioned Bible Christianity. And the other is to make a nation so dry that they cannot get it. I heard a prominent citizen say that the Lord was standing in with the President of the United States. I guess the Lord will approve of all the good things that the President is having done. But I can't believe that the good Lord would encourage and sanction the repeal of the Eighteenth Amendment and be in favor of the whiskey business. The Bible is just as hard against the liquor traffic as it is any other sin.

Suppose we read what the Bible says about it. I will give the exact words of the Bible. The Prophet Habakkuk 2:15 reads as follows: Woe unto him that giveth his neighbor drink, that putteth the bottle to him, and maketh him drunken. Also, that thou mayest look on their nakedness! This is strong language, law and gospel, and with such a keen edge that it cuts to the bone.

This passage of Scripture, as well as some others, shows very plainly what drunkenness will lead to. It will bring a person down to poverty and nakedness.

The Bible puts a person who sells intoxicants in about as bad or worse fix than it does the person who drinks. If I were to hand a man a gun to shoot another man with it would be considered that I was an accessory to the crime, and would be punished for it. If a saloon-keeper sells a man something that will make him drunk and he commits a crime the saloon-keeper goes free, but the poor drunkard has to pay the penalty for the crime that he committed. According to the Bible the saloon-keeper should be considered an accessory to the crime. The Bible says: Woe to him that putteth the bottle to his neighbor and maketh him drunk. We cannot afford to ignore the Bible. But I guess someone will say, "I do not believe that we are to be judged according to some persons opinion, but according to what God says." I consider the Bible God's Holy word and he has the right to speak with authority, and he will surely do it and let us know what we may expect if we fail to obey him.

In the New Testament, Cor. 1:6:10, we read: That a drunkard will not inherit the Kingdom of God. This puts a drunkard in the same class with all other sinners. If a drunkard is a sinner I would think that the one who sells liquor which makes drunkards would be a sinner also. The life of a Christian is not a selfish life. God never intended for a person to be a Christian just to enjoy a Christian experience, but to reach out and be a help and benefit to others. But the saloon man is selfish. He operates his business to benefit himself financially and not anyone else. His business proves to be harmful and injurious to others, which results in poverty, nakedness and damnation to the drunkard. If a drunkard will not be permitted to enter into the Kingdom of God I can't believe that the person who sells something that makes people drunk will stand any better chance at the Day of Judgement than the poor drunkard.

The old Devil has sneaked into the Church like he did in the Garden of Eden and has captured a lot of Church people and made them believe that there is not any harm in some things that would have made a sinner blush years ago. I am sure that most any sinner would have blushed at the thought of organizing a nude society which has a tendency to destroy the modesty and virtue of our people. I think that it is a reflection on any nation that will allow such things to be practiced and to allow any person to appear in any public place in a nude condition. And lots of Church people will wink at such things and say I cannot see any harm in them when we can see the condition the country is in on account of sin and wickedness. Why should we be surprised at any thing that happens when the whole world is in the condition that it is morally and spiritually? It has been said by those who seem to know that women have been seen in saloons drinking and smoking just like the men. I do not think that but very few if any of the women would have done so a few years ago. But we are being told that we are living in a fast age now in modern up to date times, that we must keep up with the procession. If the good Lord does not deliver us from present conditions we will soon be in a much worse condition than we are now.

What some have said does not seem to be working so well. Bring the saloons back and let the people have plenty of whiskey to drink then we will have better times. If conditions were to improve ever so well financially and the country were going to ruin morally and spiritually we would not be any better off, but in a much worse condition. Great wealth without Christianity will never make any nation better. We cannot accept money as a substitute for Christianity. Money is all right in its proper place. We have been told that we will never have the old-time-saloon any more. What is the difference? Whiskey is whiskey. It will make you drunk anywhere you drink it. It will make a person just as drunk to drink in the parlor as it would to drink it in the kitchen. The Christian people had better wake up and get busy and get back to God before He permits some awful calamity to come on the world and shake it from center to circumference. God will not stand for the way the world is going now. He has never done it in the past and he won't do it now.

In the fourth chapter of Amos the Prophet gives us a description of how God dealt with the people in those days before the flood. The people were having what they thought a jolly good time, but the flood came and they were all destroyed but eight people. While God will not permit another flood like the one mentioned, he certainly will send chastisements of some kind to correct the people when they refuse to repent. Sin mars and spoils the beauty of everything that it touches. I guess the people who always drank will continue to do so as long as they can get it until they die, but the most alarming thing that confronts us now is what is to become of our young people who should be the hope of the world in the future. The future welfare of the world depends largely upon the young people. To see them ruined and cut down by this monster evil is something which should be seriously considered. I sincerely hope and pray that our young people will line up universally and in full force on the Lord's side and help bring the world back to God. I guess that conditions have improved some financially, but the condition of the country otherwise is just about as bad as it has been. Crimes of all kinds are just about as numerous and in just as bad form as at any time for the last several years. I do not think that we are likely to have much better times religiously until the world becomes more Christianized than it is now. In other days when the people realized that they had gone away from God they repented of their sins and went to fasting and praying. When the king of Nineveh saw what was about to happen to the city of Nineveh on account of the wickedness of the people he took off his robe and covered himself with sack-cloth and sat in ashes and ordered that the people throughout the city, for man and beast, not to eat nor drink water and to call mightily unto God and for the people to turn from their evil ways. If any of our national leaders have called on the nation to fast and pray I have not heard of it. The move that the king made saved the city of Nineveh from destruction at that time. What is the world doing at the present time to restore itself back into the favor of God? But very little in the right way. All kinds of plans are being tried, but God's plan has been left out of the programs. I think that we would have gotten along faster and done much better if we had used God's plan. I think that the Church has started out in the right direction by placing strong emphasis on spiritual instead of material things. May the good Lord soon give the world a glorious universal revival which is the most needed thing that we could ask.

Ruston, La.

DISCIPLINE, DOCTRINE, DEVOTION

By Rev. J. C. Wasson

"There is in every man something of the Roman, and something of the Greek, and something of the Hebrew. Each of those figures of the old world stood for a great principle; the Roman for law and order; the Greek for language and philosophy; the Hebrew for righteousness and faith."—Radford.

It is the task of the church today to help in the development of a complete personality of each one of its members. Every man has a trinal nature, the physical, the mental, the spiritual. Men have ever needed a whole character, we need it today. I suppose every person would like to have a complete personality. And I believe God wants us to have a whole character, to be complete in every part of the personality, complete physically, mentally, and spiritually. It is necessary, therefore, to have discipline, doctrine, and devotion in order to be perfect. All three of these principles are necessary to a living, growing church, and they are all necessary to the individual living life. The individual, home, church, or state that does not have discipline, doctrine and devotion will topple over.

In this age there is a great revulsion to discipline. There is not the proper respect for law and order, in home, church, or state. Without discipline the individual or institution is subject to topple. Witness the disregard of the law itself and the flood of propaganda against the Eighteenth Amendment, and it fell. Discipline is absent from many homes, and many of them have fallen. Discipline has about disappeared from the church. Members, clergy and laity, no longer want to be disciplined. Witness the great agitation against the discipline, bishops, and elders. Jesus did not destroy existing law, but added thereto.

Great numbers of church members today are saying to the ministry, "You must not preach any doctrine, be evangelical, but leave doctrine alone." That person who has no doctrine has no religion. But many are saying, "We will have no doctrine and no creed." I do not believe it possible to be a Christian without a doctrine. Some may say, "Well, what does doctrine have to do with personality?" Jesus said, "as a man thinketh in his heart so is he." And what one is, is clearly reflected in his personality. Jesus was a great doctrinarian.

To be a legalist and not have devotion, the spirit of worship, is a defect. In devotion one has the opportunity to express emotion in the highest type and fervor. Law and doctrine without devotion is a defect. Doctrine and devotion without law is a defect. Law and devotion without doctrine is a defect. Defect often leads to disaster. To develop one of the above principles at the expense of the other results in a dwarfed character. The individual, home, church, or state that is defective is apt to topple. Prayer: Oh God, give us complete personalities, complete in every division for thy glory. Amen.

Marks, Miss.

CRISIS LEAFLET No. 1

H. F. Ward, Author

Do You Know What Has Happened?

Have you lost your job? Have you had to take an income cut? Is your child through high school, through college, and now can't get a job; or a decent kind of job? Have you lost your savings? Has your farm mortgage been foreclosed? Have none of these things happened to you? Do you feel certain that it won't?

Do You Know What It Means?

Do you realize that back of what has happened to you, to millions, is that the profit system has broken down?

You have grown up with the thought that like God and the constitution it can't be changed. But now you can't help seeing that it is unable to do the job you have always expected it to do—to feed, clothe, house everybody, give the youth a chance for education, provide for a rainy day and old age—yes and for culture, for spiritual development. You can't miss the fact that it is unable to use the things it is able to make.

It Must Destroy Them

It dumps produce in the ocean. It burns coffee. It ploughs cotton under. It tells the farmer not to raise wheat.

It lets fruit and vegetables rot on the ground. The profit system can't use the young people it has educated. It wastes them.

The professions have reached the saturation point. College graduates are working as atten-

dants in filling stations, clerks in stores, even street vendors.

And this is the system that taught your fathers to teach you that it is wicked to waste.

Now that system is wasting the lifeblood of society.

If you haven't seen these things, your Government has—some time ago. It has been trying to help the capitalist system to get going again. President Hoover tried through the RFC—pumping money into the banks, etc. The people saw this was not working and threw him out. They put in Roosevelt to try the New Deal—and we have the Blue Eagle, NRA, AAA, etc. Whether these things work or not, they spell official recognition that capitalism cannot run on its own power.

If it goes at all it is only by the help of the state.

A Page of History Has Been Turned

The country which has insisted that it would be saved by private initiative has now recognized that the day of private capitalism has gone.

We are in for state capitalism.

You had nothing to say about getting state capitalism (any more than you had about losing your job.)

Do you want it?

You can't answer till you know what it means.

See Crisis Leaflet No. 2)

BISHOP KERN AND EDITOR KING AT MILLSAPS COLLEGE

Bishop Paul B. Kern preached the commencement sermon and Dr. W. P. King, editor of the Nashville Christian Advocate, delivered the baccalaureate address at the commencement exercises of Millsaps College which began last Saturday.

Bishop Kern, who preached at Galloway Memorial Methodist Church Sunday morning before the faculty and graduates of Millsaps College, is a graduate of Vanderbilt University. Ordained to the Methodist ministry in 1902, he taught in his university for two years, served as pastor in Tennessee, and then went to Southern Methodist University as professor of ministerial efficiency for ten years. He was dean of the theological school the last six years of his service there.

In 1930 Bishop Kern was elected bishop and assigned to the Orient, with residence in Shanghai. At the 1934 General Conference, recently held in Jackson, he was transferred to North Carolina and Virginia. He is a member of Kappa Alpha, Tau Kappa Alpha, and Phi Beta Kappa fraternities.

Dr. King, editor and author, who delivered the baccalaureate address Tuesday evening, is a graduate of Emory University and Vanderbilt. Since his ordination to the ministry in 1898 he has served pastorates in Missouri and Georgia. In 1931 he became editor of Humanism, and Social Progress and Christian Ideals. From the position of book editor and editor of the Methodist Quarterly Review in 1928, he has advanced to the editorship of the Christian Advocate, official organ of the Southern Methodist Church.

The commencement program included a band concert by the Millsaps band, and two one-act plays by the Millsaps players Saturday night at the college; the commencement sermon Sunday morning at 11 o'clock by Bishop Kern; meeting of the board of trustees Monday morning, and of the alumni Monday evening; music concert Tuesday morning, and the awarding of degrees and presentation of diplomas Tuesday evening.

JACKSON DISTRICT CONFERENCE

Rev. S. F. Harkey, Reporter

The 1934 District Conference of the Jackson District met in Pelahatchie Church on Tuesday, May 22, at 8:30 o'clock. Rev. B. L. Sutherland, the presiding elder, led the devotions. Swep F. Harkey was elected secretary, and J. A. Lindsay was elected assistant secretary. During the morning the conference heard reports from the pastors of all the charges and they all sounded an optimistic note. A nominations committee of five laymen was set up, and they were instructed to bring in thirty names as nominations for delegates to the Annual Conference, twenty-one to be elected. The ballot was cast and the tellers retired to tabulate it in order that they might report to the afternoon session. Hon. R. B. Ricketts addressed the conference in the interest of the child welfare work being done by the Mississippi Children's Home Society, under the direction of the Rev. J. L. Sutton. Rev. H. E. Raley, conference

director of Golden Cross, and Dr. H. C. Sheffield, district director of Golden Cross, made appeals to the conference in behalf of the Golden Cross enrollment. Rev. W. M. Williams, the chaplain of the Mississippi Tuberculosis Sanatorium, told of his work. At the morning preaching hour, Dr. J. L. Decell brought a most inspiring sesqui-centennial address.

After lunch had been served by the ladies of the Pelahatchie Church, the conference met in afternoon session, the devotions being led by Rev. J. H. Foreman. Hon. H. V. Watkins, of Jackson, addressed the conference in the interest of the Methodist Orphans' Home, which is now in such severe financial straits. A very interesting Christian education hour had been arranged by Rev. I. H. Sells, including addresses by Dr. D. M. Key, Dr. G. F. Winfield, and I. H. Sells. Rev. J. B. Cain made an appeal for funds with which to send the New Orleans Christian Advocate to the patients in the Sanatorium, and an offering was taken for that purpose.

Arthur Lewis Gilmore, director of religious education at Galloway Memorial Church, was granted license to preach. Floyd Wesley Odom, Julius Allen McRaney, and Edward Marshall Lane were recommended to the Annual Conference.

William Fulgham, district director of young people's work, spoke to the conference about his work.

The following principal and alternate lay delegates were elected—Principals: Dr. J. M. Sullivan, J. M. Forman, W. C. Davis, Mrs. B. F. Lewis, O. C. Hull, R. L. Ezelle, Dr. D. M. Key, John Simmons, J. A. Lindsey, J. Morgan Stevens, W. H. Jones, I. O. Brown, Mrs. R. E. Rogers, J. R. Lin, H. O. Middleton, M. M. Mapp, J. J. Childre, Joe H. Currie, Mrs. F. N. Taylor, Mrs. W. H. Bradley, and Oliver Marble. Alternates: J. W. McKewen, H. P. Barksdale, C. C. Windham, B. L. Kearney, B. T. Morriss, and J. A. Ellis.

At the evening hour Rev. M. K. Miller preached a most helpful sermon, and the Sacrament of the Lord's Supper was administered by Rev. B. L. Sutherland, assisted by Rev. J. H. Foreman, Rev. Ira E. Williams, Rev. G. E. Allan, and Rev. L. D. Haughton.

Wednesday's session was opened by devotions led by Rev. M. L. White. Reports were heard from the various committees. The licenses of the Local Preachers were renewed. Mr. W. D. Hawkins spoke to the conference on "The Church and Missions." The following trustees of district property were elected: J. M. Stevens, J. M. Forman, J. A. Lindsey, Joe H. Currie, R. L. Ezelle, W. C. Davis, and J. W. Bryant. Joe H. Currie was appointed to arbitrate with representatives from the Meridian and Hattiesburg Districts as to the disposal of the parsonage which formerly belonged to the Newton District.

Raleigh, Miss., was chosen as the place of meeting for 1935.

Dr. J. M. Sullivan addressed the conference on the "Evils of Alcoholism," illustrating his lecture with chemical experiments. Dr. Joseph A. Smith also addressed the conference on "Temperance."

The afternoon session on Wednesday was opened with devotions led by Rev. Guy Sigrest. The program of the district committee on lay activities was presented, featuring addresses by J. M. Forman, district lay leader, and J. M. Sullivan, conference lay leader. J. M. Forman was re-elected district lay leader, and J. A. Lindsey and J. W. McKewen were elected associate lay leaders.

The Ad Interim Licensing Committee is as follows: B. L. Sutherland, J. L. Decell, J. A. Smith, M. K. Miller, and S. F. Harkey.

Resolutions of thanks were read by J. Reese Lin.

B. L. Sutherland called upon the ministers and laymen for a more thorough consecration of themselves to the cause of the Master and called them to meet him around the altar in a consecration service. A series of prayers were offered.

The business of the district conference having been completed, the conference adjourned sine die, the benediction being pronounced by Rev. B. L. Sutherland.

BATON ROUGE DISTRICT CONFERENCE

By J. Cude Rousseaux, Secretary

The Baton Rouge District Conference met in the hospitable little city of Franklinton, May 22-23, 1934, with the presiding elder, Rev. K. W. Dodson, in the chair. The conference began on time, the greater part of two days was given to it, nothing was done nervously or in haste, and all of the interests of the church were cared for according to the Discipline. We had time for fellowship, preaching, reports, resolutions; it was a good conference with all the preachers present

and a large number of lay delegates and visitors. The preaching was done by J. R. Spann, in the absence of Bishop Dobbs, who could not be present, W. W. Perry and D. B. Raulins.

There have been approximately 250 additions to the church since Annual Conference. Reports showed some improvement in financial matters. Strong resolutions were passed on the liquor question. These have already appeared in the Advocate.

The licenses of the Local Preachers were renewed with one exception, that of Fred Sibley, Springfield, La. All the Local Preachers, however, were passed in examination of character.

Our licensed preachers are P. W. Sibley, Gonzales; A. F. St. Amant, and C. H. Stewart, Baton Rouge; R. C. Williams, Greensburg; and A. Donald George, Vinton. Let us use our local preachers.

The following lay delegates were elected to the Annual Conference, the first ones in the conference according to the new law: Mrs. B. W. Waltman, Mr. W. Otto Burris, Mr. W. S. Holmes, Mr. A. W. Montegudo, Mr. Wiley Stafford, Mrs. A. A. McKnight, Miss Mary Searles, Judge Chas. Kilbourne, Mrs. B. W. June, Mr. J. R. Abels (on first ballot), Prof. I. C. Nicols on the fifth ballot, and Mr. W. H. Underwood, on the sixth, completed the delegation. Alternates are Mr. H. May, Mr. Lee Haney, Mr. L. A. Himes, and Rev. J. W. Harper.

Mr. E. F. Webb, Baton Rouge, was elected district lay leader, with Mr. W. O. Burris, Franklinton, and Mr. H. May, Hammond, as associates.

The Christian Advocate was presented by its editor; Memorial Mercy Home by J. G. Snelling; the Orphanage by R. W. Vaughan; the Benevolences by H. N. Brown; Conference Board of Christian Education by A. K. McLellan and Miss Mary Searles, district secretary.

Mr. H. C. Lipscomb, who has written a book on the history of Bluff Creek Camp Ground, spoke of the young people's work, camp meeting, and other features of the work there this summer.

Wesley Roberson Lyons was received as a local preacher from another church, and was recommended to the Annual Conference for recognition of his orders.

Rev. N. E. Alford, local elder, 88 years of age, was present and addressed the conference. What a life! What a splendid ministry is that of this good man and his family!

Mrs. E. W. Chaney, district secretary of the W. M. S. gave an inspiring report.

The conference expressed its sympathy for Mrs. K. W. Dodson in the Baptist Hospital, New Orleans and to Mr. K. W. Dodson, Jr., in Little Rock, because of their illness.

The conference appreciated the presence of Dr. C. C. Miller and Rev. F. N. Sweeney, our superannuates living in Franklinton. No wonder the pastor, C. E. McLean, makes good, with such men to advise him and pray for him! The conference expressed appreciation of its presiding officer, Rev. K. W. Dodson, the pastor, C. E. McLean, and to the good people of Franklinton for their hospitality.

The next district conference will be held at Denham Springs.

SHREVEPORT DISTRICT NEWS

Rev. L. W. Smart, Reporter

At a meeting held at First Church, Shreveport, May 22, every preacher in the district was present. The presiding elder planned for the third round of quarterly conferences, to be held in groups as follows: Group 1—First Church, Noel, Mangum, Claiborne, Cedar Grove, Bossier, Plain Dealing, Coushatta, Hall Summit, Greenwood, Park Avenue. Group 2—Mansfield, Pelican, Graud Cane, Logansport, Noble. Group 3—Mooringsport, Oil City, Vivian. Group 4—Belcher and Gilliam. Ida and Hosston.

At this meeting plans for zoning the district and getting ready for the fourth round were made. The preachers are on the job and holding revivals, planning their revivals, and putting forth every effort to carry on the work of the Master.

McCullen at Plain Dealing has a fine Brotherhood organized and getting off to some good work. I know they are fine people, for the writer was up there and spoke to them on the subject of "Stewardship."

You ought to see the parsonage at Cedar Grove since Lawton has dressed it up in a new coat of paint. He is on the job and things show it.

You ought to have been at the district meeting of the Missionary Society held at Cedar Grove. If the men were doing things like the women are! Mrs. Wren certainly knows how to get the women to do things. Wake up, men; gird yourselves for more service.

Everything is going fine in the district.

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

D. B. RAULINS, D.D., Editor

C. MILTON CHALMERS, Manager

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Mississippi Conference—Rev. J. L. Decell, D.D., Rev. Jas. W. Sells.

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TERMS:

Subscription Rates: One year, \$1.00; six months, \$0.50. To superannuates and widows of preachers, \$1.00

Editorial

(Continued from Page One)

Our country is undergoing a great transformation with possibilities we have hardly dared to dream. Two titanic forces are in conflict. So entangled is each with certain poorly defined elements that it is still impossible to distinguish clearly between them. On the one hand there is the tendency toward the concentration of wealth and power in a few hands. Its objective is not openly avowed. On the other hand there is an attempt to modify toward larger opportunities for all. The spirit of this movement, in much, no doubt, is the desire to secure advantage without corresponding responsibilities.

For our country to go to either of these extremes may mean an America in which democracy, for the time, is lost.

The factors once necessary to the making of democracy are still necessary: intelligence and character coupled with a sense of social solidarity and social responsibility. Without these whatever momentum democracy has already gained it will gradually be dissolved.

A great building in Memphis was burning. A number of fire engines had arrived and they signaled for more. It was difficult to get the flames under control. In a small store which formed a part of the structure, and through the cracks of which smoke was beginning to creep, sat a group of men playing cards as though the fire might be in China. Either they expected someone else to save their property or it did not belong to them, and, so far as they were concerned, it mattered little if it were destroyed.

If you expect democracy to survive you had better get on one of those hose lines and help get the fire under control and then help with the reconstruction. And be careful where you turn the water. Do not make a mistake. Some of those fellows who are crying loudest about democracy may be slipping some fire under now and then.

Our Christian religion has the dynamic of democracy and the leaven of the Kingdom of God. Let us explore its resources and let us apply its principles.

OUR WEEKLY PARTY

"Work here is going nicely." Rev. J. W. Faulk, Abbeville, La.

News from Donaldsonville, La., where Rev. Chas. W. Lahey is pastor, indicates that something is being done over there.

Rev. W. W. Woollard, pastor at Ripley, Miss., writes a good letter of encouragement. He says he is for us 100 per cent.

Mr. Donald E. Raulins, nephew of the editor, is listed among those graduating from Central High School, Jackson, Miss.

"We are moving along nicely. Mid-week prayer service is good. Congregations are large." Rev. Lastie N. Hoffpauir, Columbia, La.

"I have been a subscriber for fifty-three years. The Advocate seems almost like a member of the family. Mrs. A. S. Ford, Homer, La."

Mrs. A. P. Holt, Colorado Springs, Colo., writes to commend the Advocate expressing special appreciation for the General Conference number.

Rev. M. E. Scott, pastor at Pontotoc, Miss., is reported recovering from a major operation which he recently underwent at the New Albany Hospital.

"We are in the midst of a young people's revival at our church in Haynesville, La. Rev. R. W. Faulk, pastor at Rochelle, is doing the preaching," writes Mrs. H. B. McEachern.

Miss Mary Eleanor Lutz, daughter of Dr. and Mrs. A. S. Lutz, of Hammond, La., is among the graduates of the Louisiana State University. Flowers to both daughter and parents.

In an article on Brazil recently appearing in our columns credit was given to Rev. H. B. Hysell, pastor at Hodge, La. It was the work of Dr. G. W. Ridout. Brother Hysell was merely the amanuensis.

Rev. E. C. Gunn, pastor First Church, Lake Charles, La., delivered the baccalaureate sermon for the local high school. There is a pretty strong hint that the sermon measured up to the demands and opportunity of the occasion.

This office was honored last week by a call from Dr. and Mrs. W. Angie Smith, Shreveport. Dr. Smith, with Mrs. Smith, was en route to Houma, La., where he delivered the commencement address for MacDonell School.

"The prospects for Grenada College are very promising at this date," writes Rev. W. C. Newman, dean. "Students are being signed up for next year, and it looks now as if our houses will be filled. We are very much encouraged at the prospects."

Young man, can you print? A chance to work his way through college will be given to some young man who had had experience in printing. That is the word we have from Grenada College. Better write Rev. W. C. Newman, Grenada, Miss., if you are interested.

"Our pastor is doing a fine work. He goes to see everybody and is what I call a real pastor. And he is a good preacher. And when he gets through he quits." Now that is what a layman wrote me about the pastor up here at Sicily Island, La. His name is Day.

Full houses have attended the inter-church services that have been held in Mouroe, La. The first of the services was held in the Jewish synagogue. Rev. W. C. Scott, pastor of our First Church, was the preacher on the occasion of the meeting at the Presbyterian Church.

Repeal of the Eighteenth Amendment has not cured drunkenness. A part of the wet argument seemed to be, "Let people have all they want and they won't drink it. It is the prohibition of it that makes them drink it." No, it is because they want it that people drink it. We knew that.

Mr. Robbin C. Anderson, son of Prof. and Mrs. Ward Anderson, Lake Charles, La., was valedictorian of the great 1934 graduating class of Louisiana State University. Prof. Anderson is superintendent of the city schools of Lake Charles and he, with Mrs. Anderson, are both active in the work of our church.

Bishop Hoyt M. Dobbs has been assigned to our Conference for the coming year. We most cordially welcome him as our bishop and leader. As a bishop and Christian gentleman he will have the most hearty support and good wishes of every preacher and layman of our Conference—The Bulletin, North Mississippi Conference.

"The Second Mile" was the topic of the pastor at First Church, Tupelo, Miss., recently where the work goes forward encouragingly under the leadership of Dr. Henry Felgar Brooks. Our eyes are on Tupelo and the T.V.A. A number of new people have moved to the city, many of them Methodists, who are already finding the way to the church.

Mr. and Mrs. Albert D. Duncan, of Greenville, Ky., announce the engagement of their daughter, Marjorie Moore, to Mr. Albert Donald Lewis, of Honolulu, Hawaii. Mr. Lewis is the son of Rev. and Mrs. H. P. Lewis, of Charleston, Miss., and is connected with the Mid-Pacific Institute of Honolulu. The wedding will take place in June at the home of the bride.

June 19-29 are to be big days at the Pastors' School in Biloxi. Bishops Dobbs and Hay are to be platform speakers. And a faculty made up of Dr. R. E. Smith of Centenary College and other strong material assures us that the school will be nothing short of the best in its history with some probable advance. Better get ready for it. Combine vacation and school.

Dr. Theodore Copeland, general evangelist, from

whom we have not heard in some time, has not been idle. Manchester, Dalton, Lafayette and Social Circle have been points in the state of Georgia where he has been in action since March. First Sunday in June finds him at Decatur, Ga., for a camp-meeting; and First Sunday in July he will be at Bonham, Texas. Gracious results are attending the meetings.

Miss Iva Maye Carruth, daughter of Rev. S. E. Carruth of Auburn, Miss., and related to that great group of Carruths who have had such a generous and noble share in the history of Methodism in Mississippi, is now employed by Harwood Girls' School operating under the Woman's Home Missionary Society of the Methodist Episcopal Church. The school is located at Albuquerque, New Mexico. Miss Carruth speaks joyously of her work.

Some of the things threatened by Rev. R. T. Ware, pastor, Park Avenue Church, Shreveport, have come to pass. Three banquets, one for whole church, one for young people, one for the men; four Sunday school rooms completed to take care of an enlarged church school; sixteen received into church and four babies baptized; fine prayer meetings; young people to be fully represented at assembly; finances in full to date." Well, it is more than he promised.

Someone has proposed that we make October 6, 1934, National Sunday School Teachers' Recognition Day. Of course, if we keep on piling up "special days" we shall soon have to build an annex to our calendar. But I am for this Recognition Day. Our great throng of Sunday school teachers deserve such honor. They are that great host of the unsalaried and unsung, the unpaid and the unpraised. Let us take off a day to recognize them and their work.

Dr. Lee M. Lipscomb, son of Rev. and Mrs. L. M. Lipscomb, North Mississippi Conference, having completed his literary and medical course at the University of Mississippi and a full course at Northwestern University in 1932, going directly to one of the largest hospitals of Los Angeles for further work, has just finished his internship with high honor and credit. He has passed the California State Board with high marks and will locate at an early date at Jackson, Miss., capital of his native state.

Have you a new hat you can spare Mr. A. M. Mayo, superintendent of the Sunday school at Lake Charles, La.? The band of his old one is a little too tight. Listen at him: "Last January I divided \$500 among the Sunday school departments to raise to pay interest on bonds. This morning (May 27), we gathered in the auditorium and the offering was \$489.25. Why should not a fellow feel good?" Well, anybody with any sense of geography and arithmetic can see that they lack only \$10.75 of being at the goal and it is nearly six months to conference.

After saying, "I am still marveling over the General Conference number of the Advocate," Dr. H. T. Carley, presiding elder of the Monroe District, warns us thus: "Quit telling us about those good fishing trips and picnics. It puts heavy pressure on us. It even makes me want to go a-fishin'! On second thought, tell us about more of them. We rejoice in the other fellow's good luck." Now that looks like wrong, repentance and reclamation all in one paragraph. For his district Dr. Carley says, "The situation is decidedly better than it was at this time last year. Peace and harmony prevail, and all the people—preachers and laymen—seem to have 'a mind to work.'"

"Albert Donald Lewis, instructor of commercial subjects at the Mid-Pacific Institute for the past four years, will sail on the Malolo, June 2, for the States where he expects to enter the ministry. He has been the adviser of the Hui Makaala, young men's club of Central Y. M. C. A. for the past three years. He is also adviser of the Mid-Pacific Hi-Y club. Members of the Hui Makaala will honor him at a farewell banquet to be held at Waikiki Tavern Saturday evening. Approximately 50 members and guests will attend the affair. Ralph G. Cole, general secretary of the Y. M. C. A., Mrs. Cole, and L. E. Norris, young men's secretary of the Central Y. M. C. A., will be guests at the Hui"—Honolulu Star Bulletin.

If you cannot march all the way, go as far as you can. A news item says, "The Methodist Episcopal Church of the San Francisco area, consisting of 742 congregations in California, Arizona, Nevada, and the Hawaiian Islands, has formally joined forces with the Catholics and other groups demanding clean pictures." You may pass by the Catholic Church going to your service, Sunday, 11 a. m., and your neighbor may pass your church door on his way to mass, and you may never get together in either of your churches; but when a gang of children and young people get together

in a moving picture show the crowd is usually made up of both and the damage being done is just about the same in each case. And reports say that the Catholics rejoice that the Methodists are joining them in the fight.

DR. BARNETT AT BILOXI PASTORS' SCHOOL

Dr. R. Ira Barnett, executive secretary of the Florida Annual Conference, will be a member of the faculty of the Pastors' School at Biloxi, Miss. Dr. Barnett has for a number of years been one of the leaders in the Florida Annual Conference, serving as presiding elder and pastor of some of the important charges in that Conference. Two years ago Dr. Barnett was chosen as the president of the Local Church Section of the Educational Council of the Methodist Episcopal Church, South.

Dr. Barnett is well qualified in every way to bring to the pastors of the Mississippi and Louisiana Annual Conferences at Biloxi inspiration and help in the organization of their churches for the work of Christian education. He not only knows the educational program of the local church by actual experience in the pastorate, and as executive secretary, but he has a dynamic personality that will be inspiring to the men. I commend him to our brethren in these Conferences most heartily.

JOHN Q. SCHISLER,

Secretary, Department of Local Church, General Board of Christian Education.

MacDONELL SCHOOL COMMENCEMENT

Eight seniors received their diplomas of graduation at MacDonell French Mission School, Houma, La., on May 29.

Dr. W. L. Duren, presiding elder of the New Orleans District, delivered the commencement sermon and Dr. W. Angie Smith, pastor First Church, Shreveport, delivered the address to the graduates.

LOUISIANIANS, LISTEN!

A Call to the People of Louisiana

Believing that you are interested in the youth of Louisiana of today and tomorrow, I am urging you to immediately write or wire the State Senate of Louisiana at Baton Rouge, La., asking them to support and pass Senate Bill No. 118, by Mr. Noe.

This Bill provides for the teaching of the effect of alcohol and narcotics on the human system.

Address all communications to the State Senate, care of B. W. Cason, clerk of the Senate.

Also include in your request the support and passage of House Bill No. 25, by Mr. Morelock. This is the proposed local option Bill.

Faithfully yours,

A. W. TURNER.

ASSEMBLY UNION NIGHT TO BE BIG EVENT

Service Union to Have Large Assembly Delegation

The union program, one of the night features of the Young People's Assembly at Mansfield, La., promises to be one of the outstanding night events. A new idea for the Assembly program, it is to be supervised by Mrs. G. W. Pomeroy, former young people's president.

Each union in the state has been asked to be represented on the night's program by its president and a "Union Queen" selected by the union. Presidents who are unable to attend will be represented by substitutes.

This will be the first union program to be held at Assembly. As there are over twenty unions in the state, the event will be an impressive one.

Meanwhile, one of the unions, the Service Union of Monroe District, has announced, following an all-day rally, that it will be represented at the Assemblies by twenty-one or more delegates.

Miss Mildred Dennis, newly-elected president, will be sent as the official union delegate. The Young People's Herald, the union paper, outlines plans for the transportation of delegates to the Assemblies for only one dollar round trip. Service Union and Monroe District plan to be "the pep-

piest district at Mansfield by sending the best we've got and the most we can!"

Assembly Dope!

Get ready for the young people's banquet. Charles White, president emeritus, is toastmaster, and you just guess what that means. Ernest Mickal plans snappy business sessions. Don't forget your Robert's Rules of Order; and Hoyle, who was an especial friend of Mrs. Pomeroy, one of the most colorful presiders we've known. Wallace White, conference director, won't be there all the time, nor will Treasurer Edeline White—jobs, you know. But they'll be there a lot of the time. Carl Lueg, famous "Monkeyshine Man"—we started to say Monkey Man—directs recreation, assisted by Jolly Harper; and Collins Lipscomb, Assembly cut-up since Willard Hebert and Jolly Rodgers, Assembly veterans, will add to the fun one way or another. There'll be a daily paper for your pleasure at each Assembly.

ALEXANDRIA DISTRICT CONFERENCE

Rev. D. B. Boddie, Reporter

The Alexandria District Conference, Louisiana Conference, met at Bunkie, La., Wednesday and Thursday, May 23 and 24, 1934. This was the sixty-fourth session of the conference.

Rev. Briscoe Carter, D.D., presiding elder, presided.

Rev. D. B. Boddie was elected secretary and Rev. J. E. Hearne was elected as his assistant. This is the twelfth consecutive time that the present secretary has served the conference in this capacity.

The attendance was good throughout. The laymen were very active and showed great interest in the advancement of the church. The preaching was well done, and when I tell you that it was done by Dr. John F. Foster, Dr. N. E. Joyner and Rev. B. C. Taylor, you will agree with me. The Bunkie people are great folks. They certainly know how to take care of a conference. This is the third time in fourteen years that the conference has met there, every seven years. Rev. John Rasmussen and his charming wife make great hosts.

Dr. J. G. Snelling and Dr. R. W. Vaughan spoke to the conference on the work of the Memorial Mercy Home and the Orphanage, and both gave interesting statements concerning their work. Dr. Snelling, at the Memorial Mercy Home in New Orleans, and Dr. Vaughan, at the Orphanage at Ruston, are doing a great work for needy humanity.

Mrs. L. A. Sims, new secretary for the Woman's Missionary Society for the district, made a most interesting talk on women's obligation to the program of the church and urged more hearty cooperation of the women with the pastors. She urged them not to complain that the pastor was not co-operating with them but that it was their duty to co-operate with the pastor.

Pastors' reports of the work on the charges over the district showed a marked improvement over the past few years. Nearly three hundred members have been received into the church this year and but few revivals have yet been held. The Kingdom Extension offering was much in advance of last year, and in some cases as much as five times larger. Collections on Benevolences are far ahead of last year; salaries are better and are being paid. Debts are being reduced and repairs on parsonages and churches are general over the district. This year promises to be the best for many years.

The committee on Missions brought in a good paper, recommending that the district organize itself into an evangelistic team, with the presiding elder leading, with the determination to cover the field with revivals and to reclaim all abandoned churches. The conference strongly accepted the challenge and plans to go forward along these lines.

Perhaps the greatest enthusiasm was aroused when the presiding elder addressed the conference on the evil of the liquor traffic, urging every preacher and layman to keep up the fight regardless of whose kin or friend it might offend, for the traffic is just as damnable as it ever was, and that he wanted every one to go back home and fight the liquor interests on every inch of the line. He urged the support financially of Dr. A. W. Turner, who is so courageously leading the dry forces of the state in this fight. Rev. Ellis Smith followed these remarks by reinforcing them and urged that we fight on, and a cash collection was then taken to be sent to Dr. Turner as an appreciation of the Alexandria District for his fine services.

Mrs. B. T. Gallaher, of Trout, was elected district director of the Golden Cross.

The Committee on License and Admissions for the district to act until Annual Conference, was elected as follows: Rev. N. E. Joyner, Rev. D. B. Boddie, Rev. J. J. Rasmussen, Rev. R. F. Harrell, with the presiding elder as ex-officio chairman.

Prof. A. C. Maddox, of Natchitoches, was elected district lay leader, with Judge R. W. Oglesby, of Winnfield, and W. D. Haas, Jr., of Bunkie, as associates.

Lay delegates to the Annual Conference were elected as follows: W. S. Mitchell, Natchitoches; Rev. W. T. Woodward, Sicily Island; R. W. Oglesby, Winnfield; Mrs. L. A. Sims, Natchitoches; W. M. Baker, Jena; Norris Miller, Bunkie; Mrs. Ben Jackson, Lecompte; Mrs. J. E. Selfe, Opelousas; Mrs. L. C. Wilson, Boyce; Mrs. J. W. Lee, Colfax. Alternates: T. W. Holloman, Alexandria; Charles N. White, Alexandria; Mrs. W. S. Mitchell, Natchitoches; W. M. Brown, Bunkie; John H. Cockerham, Natchitoches.

The conference accepted the invitation of Dr. N. E. Joyner to hold the 1935 session in First Church, Alexandria.

BROOKHAVEN DISTRICT NEWS

Rev. O. S. Lewis, Reporter

The group meeting of the preachers and laymen of the Brookhaven District was held in the First Methodist Church in Brookhaven, Miss., on Thursday, May 24, "The Day of the Warm Heart." It proved to be a most appropriate time to consider our objectives in the great program of our church, and to re-dedicate our lives with greater evangelical fervor to the greatest business on earth—the spiritual transformation of the race, in the good old Methodist way.

The morning devotions were led by Rev. W. O. Sadler, of Hazlehurst. Basing his remarks on Wesley's account of his great experience on May 24, 1738, when he felt his heart strangely warmed, Brother Sadler gave a deeply spiritual setting for the discussions that followed. Dr. C. W. Crisler, our efficient presiding elder, gave a brief review of the General Conference as seen by a preacher. He made a thorough explanation of the financial plan. V. D. Youngblood, a lay member of the General Conference, made a most interesting talk on his impressions of the Conference. Both men emphasized the intellectual and spiritual quality of our church leaders, their vision, courage and faith for the great issues of today. No one could take in the proceedings of such a Conference and not have a higher appreciation and greater love for the Methodist Church.

The forward movement in Christian education was forcefully and clearly presented by B. M. Hunt, our popular pastor at McComb, Centenary. M. M. Black, LaBranch Street Church, McComb, with characteristic vigor, discussed the missionary situation.

John W. Moore, of Gallman, led the devotions for the afternoon program, making an interesting and helpful talk on the first verse of the first Psalm. Dr. Crisler then introduced Hon. Vaughn Watkins, of Jackson, Miss., who told of the financial needs of the Methodist Orphan's Home and made an earnest appeal for a united effort to liquidate the debt. Brother L. M. Sharp, of Monticello, very earnestly and effectively presented "The Evangelistic Challenge of Methodism." This was followed by a round table discussion and an inspiring consecration service led by John L. Carter, of Crystal Springs, which closed one of the best group meetings ever held.

The ladies of the Missionary Society served a bountiful luncheon at the noon hour. The next meeting will be held the latter part of August.

Of special interest is the fine work being done at Pearl River Avenue Church, McComb, under the leadership of Rev. J. W. Leggett. The membership has increased by one-third in the past 18 months. For the first time in four years this church has met its obligations to the bond holders. The people are determined to pay the benevolences in full this year.

SOUTHERN METHODIST UNIVERSITY

The Convocation sermon for Southern Methodist University was delivered by the Rev. C. C. Grimes, pastor of Boston Avenue Methodist Church, Tulsa, Okla., in McFarlin Memorial auditorium, on Sunday, June 3, at 10:45 a.m. The nineteenth annual convocation was held Tuesday, June 5, at 7:30 p.m., in McFarlin Memorial auditorium, with Dr. E. E. Oberholtzer as convocation orator. Dr. Oberholtzer is superintendent of public schools in Houston, Texas, president of Houston Junior College and president of the department of superintendents of the National Education Association.

CARROLL M. MOON.

MISSIONARY SOCIETY NEWS

"Poetry expresses ideals in emotion. Drama expresses ideals in action, and Biblical literature is the interpretation of life."

Mrs. W. F. Mehaffey, Mississippi Conference superintendent of study, calls attention of the auxiliary study superintendents to the following changes made in the Standard of Excellence at the recent session of Council.

Two Mission Study classes a year. The old standard used was one home and one foreign study class in a year, but because the subject matter in our books now contains both view points the standard has been changed. In other words, take two Mission Study books from each book list.

E. P. FLANAGAN

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A Bible Study class using an approved text book. Any book on the council book list is approved and many others besides. You will not receive credit on Grace Saxe books or "1200 Question in Consecutive Order," by J. J. Hill. I should like to recommend the splendid elective studies in the Adult Student. "Parents as Teachers of Christian Living" may be bought in pamphlet form, price 10 cents, Methodist Publishing House, Nashville, Tenn.

"The Missionary Message of the Bible" is still the only Bible Study on which a council certificate may be earned. The requirements as for a council certificate in Mission Study.

Mrs. W. E. Pruitt, publicity superintendent of Bay Springs Auxiliary, Mississippi Conference, reports the following: The Woman's Missionary Society of the Bay Springs Methodist Church was hostess to a union meeting of the Presbyterian, Baptist, and Methodist Missionary Societies of the town. Much interest and enthusiasm was manifested and a most inspirational program was given by members of each society. The presidents of each of the societies gave a plan for her "sister societies." It was moved and unanimously carried that this be a regular quarterly meeting. The ladies of the Presbyterian Church will be hostess the second quarter. A delightful social hour was enjoyed.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Greenville District—Third Round
Clarksdale, June 3, a.m.; Q. C. afternoon.

Tunica, June 3, p.m.; Q. C. after service.

Cleveland, prayer service and Q. C., June 5, p.m.

Friars Point and Lyon, at Lyon, June 10, a.m.; Q. C. afternoon.

Coahoma and Jonestown, at Coahoma, June 10, p.m.; Q. C. after service.

Indianola, prayer service and Q. C., June 13, p.m.

Shaw and Litton, at Litton, June 17, a.m.; Q. C. afternoon.

Shelby, June 17, p.m.; Q. C. after service.

Greenville, prayer service and Q. C., June 20, p.m.

Dubbs and Evansville, at Dubbs, June 24, a.m.; Q. C. afternoon.

Lula and Dundee, at Dundee, June 24, p.m.; Q. C. after service.

Merigold and Sherard, at Shippman's Chapel, June 27, a.m.; Q. C., afternoon.

Boyle and Pace, at New Salem, July 1, a.m.; Q. C. afternoon.

Duncan and Alligator, at Duncan, July 1, p.m.; Q. C., after service.

Rosedale, at Rosedale, July 8, a.m.; Q. C. afternoon.

Leland, July 8, p.m.; Q. C. after service.

Gunnison, at Bobo, July 15, a.m.; Q. C. afternoon.

Dublin and Mattson, at Dublin, July 15, p.m.; Q. C. after service.

Glen Allen, at Avon, July 22, a.m.; Q. C., afternoon.

Hollandale, July 22, p.m.; Q. C. after service.

Arcola and Murphy, at Locks, July 29, a.m.; Q. C. afternoon.

E. NASH BROYLES, P. E.

MISSISSIPPI CONFERENCE

Hattiesburg District—Third Round

Ellisville, at Pleasant Ridge, June 10, 11 a.m.; 2 p.m.

Laurel, at West Laurel, June 10, 4:30 p.m.; 7:30 p.m.

Laurel-Kingston, at Antioch, June 17, 11 a.m.; 2 p.m.

Laurel, at First Church, June 17, 7:30 p.m.; July 11, 7:30 p.m.

Bay Springs, at Holder, June 24, 11 a.m.; 2 p.m.

Hattiesburg, at Court Street, June 24, 7:30 p.m.

Montrose, at Camp Allen, July 1, 11 a.m.; 2 p.m.

Hattiesburg, at Main Street, July 1, 7:30 p.m.

Seminary, at Santee, July 8, 11 a.m.; 2 p.m.

Hattiesburg, at Broad Street, July 8, 7:30 p.m.

Righton, at Ovet, July 15, 11 a.m.; 2 p.m.

Collins, at Bethel, July 18, 11 a.m.; 2 p.m.

Bucaturra, at State Line, July 22, 11 a.m.; 2 p.m.

Bonhomie, at Bonhomie, July 25, 7:30 p.m.

Matherville, at Theadville, July 29, 11 a.m.; 2 p.m.

Shubuta, at Shubuta, July 29, 7:30 p.m.

Sumrall, at Sumrall, Aug. 5, 11 a.m.; 2 p.m.

Petal, at Petal, Aug. 5, 7:30 p.m.; Aug. 6, 7:30 p.m.

Waynesboro Circuit, at Winchester, Aug. 12, 11 a.m.; 2 p.m.

Waynesboro, at Waynesboro, Aug. 12, 7:30 p.m.

Eucutta, at Boyles Chapel, Aug. 19, 11 a.m.; 2 p.m.

New Augusta, at McLean, Aug. 22, 11 a.m.; 2 p.m.

Mt. Olive, at Oakdale, Aug. 26, 11 a.m.; 2 p.m.

Maghee, at Maghee, Aug. 26, 4:30 p.m.; 7:30 p.m.

Heidelberg, at —, Aug. 29, 11 a.m.; 2 p.m.

Taylorville, at Hebron, Aug. 30, 11 a.m.; 2 p.m.

J. T. LEGGETT, P. E.

Jackson District—Third Round

Capitol Street, June 10, 11 a.m.; Aug. 24, 7:45 p.m.

Bolton and Raymond, at Raymond, June 10, 7:30 p.m.; July 11, 4 p.m.

Millsaps Memorial, June 17, 11 a.m.; June 19, 7:45 p.m.

Grace, June 17, 7:45 p.m.; July 10, 7:45 p.m.

Harperville, at Oak Grove, June 17, 3 p.m.

Canton, June 24, 11 a.m.; July 23, 7:45 p.m.

Flora, at Adele, June 24, 3 p.m.

Madison, at Madison, June 24, 7:30 p.m.; June 25, 10 a.m.

Glendale, July 1, 11 a.m.; Aug. 23, 7:45 p.m.

Morton, at Pulaski, July 1, 5 p.m.

Mendenhall, at Rial's Creek, July 6, 11 a.m.

Raleigh, at Burns, July 7, 11 a.m.

Homewood, at Gasque, July 8, 11 a.m.; Sept. 1, 11 a.m.

Brandon and Pelahatchie, at Brandon, July 8, 7:45 p.m.

Forest, July 9, 7:45 p.m.; Aug. 19, 7:45 p.m.

Benton, at Zeigler, July 15, 11 a.m.

Terry, at Spring Ridge, July 15, 4:30 p.m.; 7:30 p.m.

Shiloh, at Clear Creek, July 22, 11 a.m.

Galloway Memorial, July 22, 7:45 p.m.; Sept. 3, 7:45 p.m.

Lena, at Contrele, July 29, 11 a.m.; Aug. 25, 11 a.m.

Lake, at Conehatta, July 29, 7:45 p.m.; Aug. 22, 3 p.m.

Vaughan, at Union, Aug. 5, 11 a.m.

Walnut Grove, at Madden, Aug. 11, 11 a.m.; 1 p.m.

Carthage, Aug. 12, 11 a.m.; 2 p.m.

Fannin, at Holly Bush, Aug. 18, 11 a.m.

Carthage Circuit, at Bethel, Aug. 19, 11 a.m.

Camden and Sharon, at Sharon, Aug. 26, 11 a.m.

Florence, at Monterey, Aug. 29, 11 a.m.; 1 p.m.

Clinton, at Richland, Sept. 2, 3 p.m.

B. L. SUTHERLAND, P. E.

Meridian Dist.—Third Round

Newton, June 10, 11 a.m.

Poplar Springs, June 10, 7:30 p.m.

DeSoto, at Andrew's Chapel, June 17, 11 a.m.

Fifth Street, June 17, 7:30 p.m.

Enterprise, at Concord, July 1, 11 a.m.

Hawkins Memorial, July 1, 7:30 p.m.

Rose Hill, at Hopewell, July 8, 11 a.m.

Philadelphia, July 29, 7:30 p.m.

Cleveland, at Hopewell, Aug. 5, 11 a.m.

Quitman, Aug. 5, 7:30 p.m.

East End, Aug. 12, 10 a.m.

Vimville, at Toomsaba, Aug. 12, 11 a.m.

Decatur and Hickory, at Hickory, Aug. 12, 7:30 p.m.

Porterville, at Mt. Hebron, Aug. 19, 11 a.m.

Scooba, at Scooba, Aug. 19, 7:30 p.m.

Union, at Mt. Zion, Aug. 26, 11 a.m. and 3 p.m.

Daleville, at Linwood, Sept. 2, 11 a.m.

Wesley, at Pine Spring, Sept. 2, 3:30 p.m.

Lauderdale and Electric Mills, at Lauderdale, Sept. 2, 7:30 p.m.

OTTO PORTER, P. E.

LOUISIANA CONFERENCE

New Orleans Dist.—Third Round

Donaldsonville, June 10, a.m.; Q. C., 2:30 p.m.

Louisiana Avenue, at Louisiana Ave., June 17, a.m.

Epworth, June 17, p.m.

Chalmette and Gentilly at Gentilly, June 24, a.m.

Algiers, June 24, p.m.

Bogalusa, July 1, a.m., followed by Q. C.

Pearl River, at Bush, July 1, night; Q. C., 3 p.m.

Franklin, July 8, a.m.

Morgan City, at Patterson, July 8, night; Q. C.

McDonoghville, at Reserve, July 15, 8:30 a.m.

Felicity, July 15, 11 a.m.

Parker Memorial, July 22, a.m.

Carrollton Avenue, July 22, p.m.

Covington-Slidel, at Mandeville, July 29, 11 a.m. and 3 p.m.

St. Mark's, July 29, p.m.

First Church, Aug. 5, a.m.

Rayne Memorial, Aug. 12, p.m.

Houma and French Mission, at Golden Meadow, Aug. 19, a.m.

Special Reports—Education, Christian Literature, General Rules. Elections—Supt. Church School, Local Church Board Christian Education.

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A WORD FROM NEW AUGUSTA,
MISS.

Dear Editor: Just a word from the New Augusta charge. We have closed the first half of the conference year with our second quarterly conference. The work is making splendid progress. Each church is striving to pay all claims in full.

Our church at McLain has paid all claims in full to date. We are now ready to build a new church at McLain. During January we bought a lot, paid cash for same. Now we have the material on the ground for our building. Then we will invite you over to preach for us.

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In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MARY MOZILLA THOMPSON was born in Marion County, Miss., May 30, 1852. In early life she moved, with her parents, to Lawrence County, and there was married to Robert Lambert, April 3, 1873. On Wednesday evening, May 23, 1934, she was called to her eternal reward. She died, as she had lived, a consecrated Christian, with a deep and abiding faith in the Great Master, and gave testimony shortly before her death that she was ready to be called home. She became a member of the Methodist Episcopal Church in her youth and all the active years of her life was a faithful and zealous worker for the Kingdom.

She is survived by three daughters: Mrs. B. A. Redmond, of New Orleans; Mrs. D. W. Smith, of Olla, La., and Mrs. R. W. Price, of Monticello, Miss. (with whom she made her home), and two sons: Wm. R. Lambert, of Monroe, La., and I. L. Lambert, of Tyler-town, Miss.; a sister, Mrs. S. P. Catt, of McComb, Miss., and a brother, P. J. Hammond, of Pontchatoula, La., also 28 grandchildren and 23 great-grandchildren.

Grandma was loved and respected by all who knew her—her fine spirit of helpfulness in caring for the sick was a blessing to the folks in the country round about her, and her kindly Christian spirit was an inspiration to all who associated with her. She was admired for her unusual patience and skill in making patch-work quilts of many beautiful designs.

Her funeral was held at Pleasant Grove Methodist Church, Rev. L. M. Sharp, the pastor, conducted the services. Interment was in Pleasant Grove cemetery.

God grant that we, who are left behind, may so live as to be worthy to join her one day in "that home over there."

Her granddaughter,
MARY CAMERON TAYLOR.

RESOLUTIONS OF RESPECT

Whereas, in the Providence of God, our dear sister and co-worker, MRS. KATHERINE BALFOUR DUNLAP, has been removed from us by death; and

Whereas she was an active, faithful member of the Methodist Church, and Adult Missionary Society; and

Whereas we have suffered a great loss in her passing; therefore be it resolved by the Adult Missionary Society:

First. That we deeply deplore her sad death.

Second. That we cherish her unselfish spirit, Christian graces and kind deeds.

Third. That we extend to the bereft and sorrowing family our sympathy and prayers.

Fourth. That a copy of these resolutions be sent to the family, a copy sent to the New Orleans Christian Advocate and a copy spread upon the minutes of the society.

Signed by Committee:

MRS. A. M. SHORT,

MRS. T. W. MITCHELL.

DAN PEEBLES McWILLIAMS

"Leaves have their time to fall,
And flowers to wither at the north
wind's breath,
And stars to set, but thou hast all
seasons
For thine, O Death."

When the aged pass away we are not so startled; they have lived out their days, but when a person in the bloom of youth leaves us, we cannot grasp the meaning. The subject of

this sketch, Dan Peebles McWilliams,

was young. Life lay out before him—he had so much to live for, yet, in the very morning of life he was called to go. We realize the meaning of these words now. Do we still linger in the charmed circle of youth? Then none the less should we be ready to go, for often the sun of life goes down while it is yet day. One of his strong characteristics was his trustworthiness; no one relied on him in vain. He was a talented musician, a prominent young business man, a dutiful son, a loving husband, but best of all, he was a true Christian gentleman. Reared in a Christian home, he early gave his young heart to God, and ever lived that life that pleased the Master. His home life was full of contentment and happiness and quiet enjoyment, and the dear ones, who shared it with him, suffered in his going a loss that is irreparable. Yet his mission here is filled. Only God knows why these sad things come into our lives. All we can do is to bow in submission to the divine will knowing "all things work together for good of those who put their trust in Him." Some rare flowers we would love to have in our garden always, but their nature is to shed fragrance only a few weeks during the year—then gone. The mission of the flower that faded from our sight—one year ago—was filled. He came to shed sunlight in our hearts and home—only a few short years—then passed, leaving behind a brightness and sweetness that will live on through eternity. His death was calm and serene, beautiful as the going down of the sun. His name is embalmed in loving grateful hearts, and his memory is like ointment poured forth. Happy is the one when his life's work is ended can lie down to rest in the consciousness of duty well done, and in his last moments be able to say "It is well with my soul."

It was my pleasure to know him from babyhood. I watched him grow year after year and I am so glad of the influence he excited over those with whom he came in contact, because that influence was for good. Just before the end came he was so calm and a grateful smile was on his lips with such unutterable peace expressed in every curve of the peaceful face we could not help but think "How beautiful it must be to be with God."

Sadly, sorrowfully we watched him As we saw the end draw near,
Then to God who lent our treasure
We did give without a fear.

It was hard, and yet we whispered,
Father, thine, thy will be done—
Far beyond cold Lethe's waters
We will clasp our precious one.

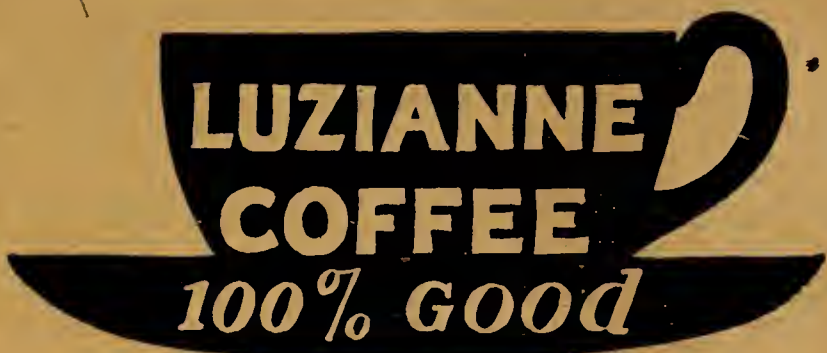
Though the separation pained us, and
it left our hearts so sore,
We will think of him forever, as not
lost, but gone before.

And when we have grown weary waiting,
Weary of earth's sin and care,
We will go to meet our loved one
In the unseen "Over There."

May his brief sojourn here be the
guiding star of our lives, ever leading
us onward and upward to the "Land
that is fairer than day."

One who loved him,

MRS. C. M. MARTIN.

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FROM THE SANATORIUM

To All the Friends of the Sanatorium

We want to thank the friends of the Sanatorium at Meadville, Miss., who, through the leadership of Mrs. A. S. Oliver, gave expression of their appreciation of the work of the chaplain and his wife by giving a "shower" of many useful articles. This was one of the biggest and most agreeable surprises that we ever had. We want them to know that they are sending the gospel of good cheer to the sick through us.

Friends of all the denominations contributed, as we serve all denominations here. In the name of all at the Sanatorium, we thank you.

We have visited the six district conferences and represented the work at the Sanatorium. We were received graciously and given attentive hearing. Great interest was manifested all over the Conference.

Many liberal offerings have been made to this work this year; others have given promise of support, which gives assurance that the good people of our Conference will not let this work be discontinued, but will give it a liberal support.

It is a joy to serve these sick ones, who appreciate this needed ministry so much. The gospel of Jesus Christ is not only the gospel of peace and joy, but the gospel of healing.

Let us all take part and continue this ministry, remembering that Jesus said, "As oft as ye have ministered or visited the sick ye have visited me." Pray for us, that we may be a real minister of Christ to these. W. M. WILLIAMS, Chaplain.

POETICAL THOUGHTS

By Mrs. George S. Brown

And as ye would that men should do to you, do ye also unto them. Luke 6:31.

THE BIG PROBLEM

He's a hunkie or a wop, he's a dago or a Greek,
And the language of our country is a tongue he
can not speak.
He has sought the land of freedom, for the dream
is in his breast,
And he's groping rather blindly for the things
he knows are best,
He's a power for good or evil, he will hate us or
revere,
And become a friend or traitor from the way we
treat him here.
He has heard about our country in a vague and
hazy way,
It's the land where men are happy and where
little children play;
But he's strange to all our customs, that sur-

round him now he's here,
And he misses much that's spoken, but he doesn't
quite know how,
And he'll never grow to like us if we neglect him
now.

Tere's a mighty force within him if we only
understood.

We can spurn it to our danger, or can mold it
to our good;

We can turn our backs upon him, or can make
of him a friend,

Who will come to speak our language and the
flag we love defend.

But it's not enough to pay him for the labor of
his hand,

We must teach him all our customs till he learns
to love our land.

He's a hunkie or a wop, he's a dago or a Greek,
But he's very busy thinking, though his thought
he can not speak,

In the future he'll be something—that is true of
every man—

And the blame may be upon us if he's not Ameri-
can.

So let's make of him a Yankee and let's treat
him as a friend,

And let's teach him love of freedom—it will pay
us in the end.

—Edgar A. Guest.

Haven't you often wondered as you see a China-
man standing in his laundry door, just what he
thinks of us? No doubt all during his childhood
he had heard of the wonder-country—America.
He has been taught that this is the land of the
free and the home of the brave. Maybe when
even a small child, he planned to go to America
and had saved his money with that end in view.
Don't you suppose when he gets here he is dis-
appointed? He does not receive a very cordial
welcome. Seldom is he invited to our churches.
A few of us have our laundry done by him be-
cause it is a little cheaper than the steam laundry,
and perhaps we give him a friendly nod, but the
acquaintance goes no further. I wonder if we
were more zealous and won them for Christ over
here if we could not far more rapidly convert
those over there?

Then the despised little Italians, who look so
dirty and whose parents seem possessed of the
one idea of making money, what do they think
of Christian America? Are we neighborly and
kind? The school boys call these foreigners nick-
names and they seem to take it rather good na-
turedly, but maybe way down in the heart it hurts.
If we apply the Golden Rule, would we relish
being treated across the sea as we treat those
who come to make their homes here?

Sometimes it is all our fault that they do not
become patriotic and reliable citizens. A country
is judged by its people, and if we fail to make a
good impression, our country is criticized. Above
all else the foreigner is taught to think of this

as a Christian country. Do we remind them of
Christ in our lives and deeds? Let us endeavor
to make a good impression and not disappoint the
stranger who comes in our midst for our Savior
is their Savior too, and he died for them as well
as for us.

Many little babies are born in our country, the
children of foreigners, but they come with clear
eyes and strong bodies, ready for us to do with
them what we will. What shall we do with
them? Will we use them for our own selfish
ends—will we discriminate or discard them be-
cause they are not our nationality or will we
teach them and watch them grow and help them
to be one of us, to work with us for the great
things we seek?

BILOXI PASTORS' SCHOOL, JUNE

19 - 29

Speakers

Bishop Hoyt M. Dobbs, D.D., will preach twice
daily during part of the period June 19-24, and
Bishop Sam R. Hay, D.D., will preach twice daily
for at least part of the period June 24-29.

Graduate Courses

"The Life of Paul," Dr. R. E. Smith; "The
Prophets," Dr. R. E. Smith; "The Spirit and Genius
of Methodism," Dr. Boyd M. McKeown; "Steward-
ship," Dr. Boyd M. McKeown; "Evangelism," Dr.
R. Ira Barnett; "Organizing for Christian Educa-
tion," Dr. R. Ira Barnett.

Undergraduate Courses

First Year—"Christian Doctrine," Dale—Rev.
W. H. Lewis; "Making and Meaning of the New
Testament," Snowden—Rev. I. H. Sells; "Wesley
and His Century," Fitchett—Dr. J. L. Decell.

Second Year—"Logic," Minto—Rev. P. M. Cara-
way; "History of the Christian Church," Fisher
—Rev. P. M. Caraway; "The Christian Faith,"
Curtis—Rev. G. H. Thompson.

Third Year—"Evidence of the Christian Experi-
ence," Stearns—Rev. I. H. Sells; "Elements of
Ethics," Davis—Rev. T. J. O'Neil; "Virgin Birth,"
Orr—Dr. J. L. Decell.

Fourth Year—"Grounds of Theistic Belief,"
Fisher—Rev. T. J. O'Neil; "Resurrection of Our
Lord," Milligan—Rev. W. H. Lewis; "Manual of
the Discipline," Rev. G. H. Thompson.

Rates on Assembly Grounds

Room and board at the Keller Lodge, one in a
room \$16; two or more in a room \$13. Meals with-
out room for ten days \$8.75. The lodge and dining
room have been renovated and seasonable food
will be served. For particulars write Mrs. C. J.
Ryker, Keller Lodge, Seashore Methodist As-
sembly Grounds, Biloxi, Miss.

Hotels in Biloxi usually make special rates to
attendants upon Pastors' School.

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Christian Advocate

NEW ORLEANS

Vol. 81—No. 23. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 4082. Published every Thursday, at 512 Camp St., New Orleans, La., by the Publishing Committee of the Methodist Episcopal Church, South. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918

D. B. RAULINS, M.A., D.D., Editor

NEW ORLEANS, LA., THURSDAY, JUNE 14, 1934.

C. MILTON CHALMERS, Manager

EDITORIAL OBSERVATIONS

I HAVE BEEN thinking—Keep your seats. Don't get excited. The building is safe.

What I was about to remark when you showed evidences of nervousness because a "thinker" was about to get loose in the world has to do with a feature of General Conference. I have seen just about enough of a General Conference to qualify me to speak with irresponsible and dogmatic finality. That might be kept in mind while you read the following. If there be any milk in the cocoanut, though, I should like you not to pass it by.

A thing about the Conference that impressed me very much was the "fraternal delegate." When those men got up and began to speak I began to warm up right along with them as I do at the football game. It ceased to be a "business session" and became "church" to me.

Well, you just can't start this talk about fraternity without getting stirred up anyway. Seems that that must have been just about what Jesus meant by the Kingdom of God. And surely Paul was driving at it when he was talking about the "beloved community," the "colony of heaven," and such matters as that. And it appears that the early Christian Church was very much that. Of course they had some "doctrinal discussions" and "problems of administration" seemed to arise with more or less bewildering frequency in those churches that Paul established. The whole business, though, if I have caught the drift of things, geographical expansion, organization and doctrinal discussions all headed up right at that point of brotherhood in its pointedly pertinent practicality. And this point had to be maintained as a kind of "reference corner" as the land surveyor says. They had to come back to it always. When organization and doctrine began to etherealize and go stale they had to bring them all back and lay them down beside the big "why" of the whole enterprise.

I observed that our General Conference fraternal delegates, though, were all of Methodistic complexion and extraction even though they might be of African descent. It was a kind of Methodist house-party. And the Lord knows that some of us Methodists are far enough apart to be greatly profited by such exchange of greetings, salutations and gestures. I got to feeling, though, that this Methodist fraternalism was not quite the range and compass of that represented by the little man John Wesley, who is quoted as saying that he would greet a brother with some salutation as this: "Is your heart with me? Then, give me your hand."

So I was just rising to introduce a reso-

lution that we expand this fraternal delegate feature of our General Conference. (I have no "mike," but I hope I shall be able to make myself heard so you can act intelligently on the matter).

Yes, why not a fraternal delegate from the Presbyterians, the Baptists, the Congregationalists and on down the line? Let us work it up.

And I would offer this "amendment" to the resolution, that we invite some great authority on state craft, economics, international relations and such items as that.

But just here I feel you letting me down both from the standpoint of parliamentary procedure and policy. You say no man

THE CHURCHES AND THE WORLD CRISIS

Let us not be deceived by the superficial talk of those who imagine that because men use the word "peace" the curse of war has been abolished. The wound is deep. The root of the trouble is in the heart. Many persons think the problem is an economic one. It may be in part, but it is primarily a religious one. If the problem is ever settled, it will be settled by the Christian Church. Christian men and women must face this problem and never allow their eyes to wander away from it. If we are indeed the followers of the Prince of Peace then we must work for peace and make sacrifices for it. A preacher is never nearer to the center of the Gospel than when he is urging men to think peace and he is never more faithful to his mission as an ambassador of the Son of God than when he is exhorting men to work with their might against the genius and schemes of those who in blindness are endeavoring to perpetuate the reign of Caesar.

CHARLES E. JEFFERSON.

should offer an amendment to his own resolution and that the amendment would get us clear out of church affairs and wreck the whole business.

Well, kill the amendment; but let's put through the main resolution. I shall be satisfied with that for awhile.

* * *

"SHALL WE KNOW each other there?" is a question about which has revolved a great deal of anxious thought and discussion, especially back in those days when our preaching pivoted more about matters of the after life. This question had its place of compelling honor among sermon topics. And the matter has been personal with all of us who have loved ones who have crossed over to the other side.

Of course "there" means that somewhere of after life identified as heaven. It all roots itself down in those personal

values that are too precious to be surrendered or lost. We have had no complete explanation of that state beyond time's vale of tears. Faith has been staggered and bludgeoned, dumb and blind by some unanticipated stroke. Death, thought to be far away, suddenly swooped down and bore a loved one aloft, and we stood helpless trying to look up, feeling ourselves tested down to the foundations.

We were comforted somewhat by the anticipated reunion with those whom we have loved and lost for awhile. But with all the assured bliss of that happy realm we often came up with the interrogation, "Shall we know each other there?" Without this all that joy which God alone could provide would be seriously incomplete and pale. For this knowing of each other is about the biggest thing here. Surely it must occupy some great place there.

So we have solaced ourselves with John 14 and 17, along with the words of those singers whom God has stationed as lights along our way.

"Who hath not learned in hours of faith
The truth to all flesh and sense unknown,
That Life is ever Lord of Death,
And Love can never lose its own!"

* * *

DO WE KNOW each other here, though, is the previous question after all. Perhaps by working at this point we may be able to get more dependable light on the other question. Have we not permitted too much of a gap to come between this life and the next? We put God and heaven and eternal life off up yonder somewhere rather far away and for some future time so that they do not exercise upon us a present and constant pressure that fruits in daring and vigorous living. We do not domesticate our religion sufficiently. It does not become acclimated to our zones and levels of action. It is an emergency matter.

But surely Jesus did not so represent things. To him God was as close as the nearest hill top at sunset, or the dusty streets of Nazareth or the rippling waves of Galilee. There did not seem to be any long preparatory approach for him to the Father. Right in the midst of the crowd he would say, "Father, I thank Thee that Thou hast heard me." And he would say, "My Father worketh hitherto and I work."

One day he was praying. And praying was just as natural as breathing with him. When he had finished a committee of the disciples asked to be taught the art and practice. (This is heaven's high moment with the teacher: when the students ask

(Continued on Page Four)

Listen, Girls. MRS. R. E.
SMITH, of Shreveport, Is
Saying Something About
YOUNG WOMANHOOD TODAY

Wife of College Dean Delivers Message On
Centenary Radio Program

In the chapel of Wellesley College there is a beautiful statue erected in loving memory of Alice Freeman Palmer, who, at the age of 27 years, was made its president. The artist has carved the figure of a lovely young girl with noble brow and gentle face, standing on the threshold of a college with a lamp in her right hand and a book in her left. Behind her is her teacher. She has one hand upon her pupil's shoulder, while the other is pointing out to the beyond as though to say, "Out there is a needy world. Go forth and help to make it a safer one, a better and a more beautiful one. Your lamp is trimmed and burning with your ideals, your hopes, your dreams, your enthusiasm, your wonder at it all. Oh, keep them always as a light for yourself and others. In your other hand is wisdom and skill. All that you have learned and mastered and created, use for the welfare of humanity."

Life Is Adventure

"There is a world of thrilling adventure before you—a world of poverty for the socially-minded—a world of ignorance for the teacher—a world of sickness for the physician—a world of beauty for the artist—a world of song for the musician—a world of loneliness and despair for the religious worker! Go forth to serve." This was the motto of the wonderful Alice Freeman Palmer, who was a college president, but also a teacher, and most of all, a friend of young womanhood. Is there one listening in tonight who has not read the story of her useful and inspiring life? This week and next, thousands of beautiful, radiant young women will stand on the threshold of colleges and universities with diploma in hand. What are their thoughts of the present—the future?

Young women, with lamps in your hands, you will soon go out to take your place in the world. What place do you want?

Some of you will feel afraid, doubtful and uncertain because of the chaos about you. You will stand aside and see the stream of humanity with all its need and opportunities sweep past you and you may possibly find no place in the new world of today. Some of you will see a world with doors open wide to you on every hand. Every profession beckons to you. Every recreational field entices you. You sense the new freedom everywhere and realize you may go where you please, do as you please. The liberty intoxicates and fascinates, and some of you will flit like butterflies hither and yonder and so miss the highest and best. But most of you will feel the responsibility that rests upon women. You will realize that your knowledge, your understanding, your feminine qualities, are needed to assist in human welfare. No longer will you strive to be like men. You will be your true selves and help build a finer home, a safer community and a better state and nation.

Wisdom's Trail

You have been seeking wisdom, knowledge, through these years of study and preparation. What is wisdom? Where can it be found? Does wisdom appeal to your softness or your strength? What will you do with wisdom when you find it? There is a section of the Old Testament called the "Wisdom Literature." To the Hebrews it was of greatest value and they pondered long over the books of Proverb, Job, and Ecclesiastes. All of these were concerned with the problem: "Where can wisdom be found?"

The book of Job belongs to that order of great books which are the treasures of literature, like Dante's "Divine Comedy," Shakespeare's "Hamlet," Goethe's "Faust," Tennyson's "In Memoriam." Each of them representing the genius of a race, dealing with the high and serious problem of existence. So Job deals with wisdom. In a beautiful and dramatic fashion he tells in the twenty-eighth chapter of a rich mine, more precious than gold, or diamonds, more valuable than topaz or pearls. He says the place thereof, no man knoweth, no bird has ever flown over it, no animal of the forest has ever set foot upon it, no eye of man has been able to discover its hiding place. Only God knoweth the secret place of wisdom. He who weigheth winds and guideth the lightning and the thunder, He says: "Behold the fear of the Lord is the beginning of wisdom and to depart from evil is understanding."

What Can We Do About It?

What then shall we do with wisdom, seeing that it is so precious, so necessary? Does it ap-

peal to your desire for ease and luxury and independence, or to your courage and your desire for adventurous living? Turn the pages of our own history and see what some young women have done with their wisdom and understanding. Look at the talented, attractive Grace Abbot, who has given the best years of her life for the children of America, secured the passage of numerous bills for the protection of childhood, and who today is head of the children's bureau of the United States, loving and working for 43,000,000 babies, a woman who never grew weary or discouraged and who took it upon herself voluntarily to serve them. What courage, what optimism, what persistence, what superb idealism! Surely, she held aloft the lamp of dreams and hopes as well as the understanding and skill of an educated woman. Some admirer of Miss Abbot said: "If I wanted to find out what fine benevolent things the world would do in the next 25 years, I would find out what Miss Abbot wants, for her dreams are the kind that come true."

What will you do with the wisdom you have acquired? Listen to what Mary Woolley, president of Mount Holyoke College, says about education for young women: "Education puts you in debt to the whole world. An educated person should be the finest person, the kindest person, the most honorable and considerate person in the world. All education that does not soften your heart, ennoble your spirit—in fact, all education that you keep just for yourself—is waste. Education is like a torch which must be passed on to the world. The motto of Mount Holyoke College is to 'Give all you can.'"

You Will Not Disappoint Us

Surely the young women of today who stand with this light in their hands will not disappoint a waiting world. You will look about your community and see the hunger in the eyes of men and women and little children. You will want to see the playgrounds beautified and made happy places for tired workers. You will want to sponsor a library for your town or village if there is not one there now, for it has been well said that books make men, as truly as men make books. If your community needs beautifying, you girls with an eye for the beautiful, will want to start a campaign for tree planting and home beautification. If you are interested in citizenship, there will be many foreigners in your town who cannot speak English and who know nothing of the ideals of your country. Scores of young people arriving at the age of 21 know little about the privilege of the ballot and the government of either state or nation. Here is an opportunity for real patriotic service.

See Jane Addams in the stuffy, crowded section of Chicago giving her fine talents to the poor and foreign element of that great city and making Hull House a center of beauty and culture and righteousness. See Frances Perkins working today and securing labor laws for children and women that we have been striving for for 25 years. Hear Mrs. Roosevelt speaking for world peace and justice for the poor.

And the Little Home

The home remains always the unit of our civilization—its mightiest force, its most sacred spot. The girls of today will see to it that their homes are founded on right principles and will avoid the mistakes so many of us older folks made.

—Mrs. Grace Crowell, in one of her charming verses, says:

"I've found such joy in simple things,
I wish that I could tell every woman who goes
wandering far
For some elusive, feverish delight,
That right close at home the real joys are
Those fundamental things, old as the race,
Yet never, never commonplace."

So whatever activity the young women of today may find themselves engaged in, whether in the home, church, neighborhood, laboratory or schoolroom, she will make her contribution to this new era, so says Miss Lucy Gage of Peabody, only as she humanizes her knowledge in terms of satisfying human hungers.

From noted women all over our country comes the expression, "It's so much fun to serve others." Hear Kathleen Norris as she writes of the thrill and joy of motherhood. Listen to Madame Schumann-Heink as she sings of the joy she has had in bringing happiness into thousands of sad lives. Watch Martha Berry as she laughs and works and tells with gladness in her voice of the fun it has been to give 8,000 mountain boys and girls a chance to become what God intended them to become: fine, Christian men and women.

From far-away China we hear a consecrated missionary say: "I won't go home on my furlough unless I am sure of coming back. It's such joy to be a missionary."

Oh, young women listening in tonight, may I

say with President Roosevelt: "Happiness does not lie in material possession," and in the language of the Teacher of Galilee, may I add, "He that saveth his life shall lose it, and whosoever loseth his life for my sake, the same shall find it."

May someone, in writing of your life in later years, be able to say of you, as did a dear friend of Alice Freeman Palmer:

"We loved her for the loving thoughts that sped
Straight from her heart, until they found their
goal

In some perplexed or troubled human soul,
And broke anew the ever-living bread.
We loved the mind courageous, whose control
Of gentleness all opposition stole;
We loved herself and all the joy she shed.
Oh, leader of the leaders! Like a light
Thy life was set, to counsel, to befriend.
Thy quick and eager insight seized the right
And shared the prize with bounteous hand and
free,
Fed from the fountain of infinity.
Thy life was service, having love to spend."

TOWARD A MODERN MYSTICISM

By G. S. Nichols

We have taken modern man's measure. We know full well that the old theological bed is shorter than he can stretch himself upon, and that the creedal coverings leave his shoulders bare and his feet sticking out to the cold. We have decided that the cramping conservatism of yesterday, with its individualistic and selfish salvation, is not big enough for our day. We stand no longer gazing into the heavens after the departed Christ; we have lowered our sights and re-stated our aims in terms of heaven on earth. At no period in the church's history have her leaders ever had such eagle-eyed penetration into the world's problems. Nor were they ever more insistent upon the social implications and application of the gospel.

I was reared in a very conservative atmosphere, socially and theologically, and my first contact with modernism came in college. Immediately after matriculation one of my professors proceeded to knock the theological foundations from under me; he scoffed me out of my conservative security, and left me desperately dangling in the mid-air of uncertainty and confusion. For awhile I thought that every anchor of faith would snap, that I would let go of everything; but the very thought of living without faith in a senseless universe filled me with terror. I was a wretched, buffeted soul. If my professor had known how I suffered while he overhauled my theology, he might at least have given me an anesthetic before he performed the operation. But maybe there is no anesthetic that can be used in soul surgery. Yet I do think that candor can be tempered with kindness and a sympathetic approach.

However, I finally groped my way to the light, got my feet under my faith again, and life and religion loomed larger and more meaningful than ever.

I do not care to classify myself theologically now as belonging to either the conservative or the liberal schools of thought; I trust I belong to Christ. I would not think of trying to revive the old controversies that have sapped the strength of the church in recent years. But I do think that there is something missing in our modern social gospel, something vital, something that we ought to have held on to. Frank W. Boreham tells of an eminent art critic standing before a painting, of which he said: "Yes, it is very good, but it lacks that"—expressively snapping his fingers. We have everything but that. We have constructed our ideal man, breathed into his nostrils the breath of science, but he does not become a living soul. We have the pattern all cut for a new society, but somehow we can't get the garment together. The tracks are laid, the engine is on the tracks, but there is too little steam in the boiler. We have equipment, training, and vision, but we lack the driving power of the Spirit. We are trying to usher in the kingdom of God—without God. We may have renounced humanism as absurd and unthinkable, but practically too many of us are still humanists at heart. God is not very real to us.

In a radio address recently I heard Dr. Harry Emerson Fosdick say that "we have been so busy trying to be liberal these years that we have almost forgotten to be religious." In another address he quoted Matthew Arnold as saying that "three-fourths of life is conduct." To which Dr. Fosdick replied: "I don't believe it, and the older I get the less I believe it. The major portion of life is the finding and drawing upon the spiritual resources."

All too many of our carefully planned programs

of human action will fail to materialize if we leave God out. "He gives reach and grasp to aspiration, and mightily re-enforces every honest impulse." We have ethics enough to save the world in a fortnight, if we only had religion enough to energize the ethics.

Dorothy Canfield Fisher has condemned the mystics for their habit of "drawing apart" for inspiration and "momentary glimpses of daylight." She says that she prefers to have people batter a hole through the roof and let the sunshine in right where they work. But why this false antithesis—this opposing the mystical to the practical, this "either or" attitude? Who has opened more skylights and let in more sunshine "right where people work" than the Master Himself, who was the greatest mystic of all? Behold Him there as "He went out into the mountain to pray, and continued all night in prayer to God." Behold Him now again in the valley where people struggle, toil, and suffer; healing their hurts, ministering to their needs, broadening their visions, proclaiming to all the brotherhood of man and the Fatherhood of God.

I grew up in the woods. My father had double-bladed axes. He claimed that they swing better, but I noticed that he seldom kept both blades sharp. The gospel is a double-bladed axe, intended to cut both ways—but the church has too often failed to keep both blades sharp.

In a ministerial group the other day one of the men was being criticized for the poor quality of his pastoral work and for his blundering in personal evangelism, although he is known in his community to be a champion of economic and political righteousness. The criticizing minister, on the other hand, is a marked success in personal evangelism, and in giving comfort and courage to people in their dying hour, but he is stupidly insensitive to the sins of society. I wonder how long before we shall see that these two are both essential elements of our Christianity: a personal experience of the Pentecostal type, and a social vision that comprehends human need. Why halt we between two opinions? Why not take the best of both? Why not unite the personal and the social, the uplook and the outlook, the mystical and the practical? To present one of these aspects of the gospel without the other is but to present a caricature of the religion of our Christ, who lived in such immediate fellowship with God that He could say, "I and the Father are one," but who also went to the cross as a radical reformer. Our world conquest awaits the uniting of these two streams into a torrent of spiritual power that will flush out all the channel ways of life.—Northwestern Christian Advocate.

DR. O. E. GODDARD TELLS OF THE LAMBUTH ANNIVERSARY

To the writer, one of the most interesting incidents connected with the recent General Conference was the privilege of preaching the eightieth anniversary sermon commemorating the sailing of the senior Lambuths for China, May 6, 1854. It is well known in Methodist circles that the mother of Bishop Lambuth in her home church, Canton, Miss., when a missionary collection was being taken gave as her subscription five dollars and herself for missions; that later she married Rev. J. W. Lambuth and on the date given above sailed for China, spending about a half year on a sail boat en route to China; that Walter was born within a few months after their landing in China—all this and many other interesting facts are well known to the readers of this paper.

It was a rare privilege to join with the Canton congregation on the morning of May 6, 1934, in the celebration of the sailing of these young people for China. This church has a great heritage in this historic matter and it is to be commended for keeping the facts alive in the generations as they come and go. It is hoped that the succeeding pastors and congregation will keep this fresh in the minds of these people for all time.

The only reason I could think of as to why this honor came to me to be the preacher on this occasion is that the first meal I ate in the Orient I ate in Mother Lambuth's home in Kobe as I was on my way to China more than forty years ago. Dr. J. W. Lambuth had gone to his reward, leaving that classic saying, "I die at my post, send more men." Mother Lambuth, ripe in years and rich in experience, was carrying on the work. My young wife and I were en route to China and our boat stopped for a day at Kobe. Mrs. Lambuth sent for us to come to her home for dinner. We were greatly impressed with her graciousness and easy hospitality. She was a real benediction to a young couple leaving home for the first time for a foreign mission field.

Yet there was another reason why I rejoiced

at this opportunity to pay tribute to the Lambuths. I had almost boundless admiration for Bishop Lambuth. He was the foreign secretary when I was accepted for foreign work. To me he was a saint and an expert in missions. Never have I admired any other bishop so greatly or so nearly idolized any other missionary expert. I would do myself an injustice to miss any chance to express as best I can my deep devotion to the Lambuths.

So when Rev. L. E. Alford invited me to preach this anniversary sermon I accepted the invitation more gladly than I would have accepted an invitation to preach in Galloway Memorial at that hour. The pastor had set the stage and made all necessary preparation to make it a worthwhile occasion. Long live the name of the Lambuths to bless this community in particular and the whole world in general.—N. C. Christian Advocate.

CRISIS LEAFLET No. 2

H. F. Ward, Author

DO YOU WANT FASCISM?

You know about black shirts, brown shirts, castor oil, persecution of Jews, burning of books, Communists thrown into concentration camps, but—

Do you know what is the biggest thing that Fascism is doing?

It is using the power of the state to try to save the profit system after it has broken down. It is state capitalism. (See Crisis Leaflet No. 1.)

In Italy and Germany it tries to keep the dying capitalist system alive by regulating both capital and labor. But capital is still collecting its profits.

Our government is trying to do the same thing—save the profit system—when it pours your money into private business, increasing the public debt by billions and unnaturally raising prices.

This is what we have started. If we go on down this road—

Then in the end we will do what Fascism does in Italy and Germany, put the big industrialists in control of the country.

Fascism takes away from labor its fighting power—its right to strike.

In Italy the workers' organizations have been destroyed and others created that take orders from the state.

In Germany the workers' leaders have been thrown into concentration camps and brutally treated.

Here President Roosevelt and General Johnson warn the workers against striking. NRA machinery is being used to send strikers back to work without guaranteeing that they get justice. It is not being used to prevent the use of tear gas bombs and policeman's clubs against them.

What kind of people make Fascists? Those of small income.

Why? Because they are trying to save themselves from the revolt of the masses on one hand and the squeezing of the big profit takers on the other.

But you say, No matter how much we lose our security we will never do as they do in Germany. Just look at some things we are doing already.

We lynch people, especially Negroes. We club the reds and throw them into jail.

We'll do more when our situation gets worse.

Then we'll transfer the blame to the Communists and the Jews as they are doing in Germany and persecute them. And here we will add the Negroes. Would you be willing to do that to save your job? To give your children a chance?

Your religion says no? But if these things follow automatically from the attempt to save a broken down economic system—What then?

This is a heavy price to pay to save the capitalist system. And suppose you pay it?

Can the system be saved anyway?

(See Crisis Leaflet No. 3.)

MOTHER'S DAY

By Mrs. James Roosevelt.

On Mother's Day last year much against my personal inclination, and after I had refused repeatedly, I finally consented to broadcast a Mother's Day message over this network of radio stations.

I yielded only after my attention had been called to the fact that a new significance was being given to Mother's Day by a Proclamation which my son, the President, had issued, lifting the observance of the day above the sentimentality of other years and giving it a real mission of practical service to "forgotten mothers" and neglected children.

The flood of letters received following that broadcast brought to me most refreshing evidence of the practical, as well as high idealism of the American people.

During the past year we have been greatly occupied with industrial, agricultural and other forms of material recovery.

We are assured that marked progress has been made. In that we all rejoice; but recovery of wealth or wages is not enough. There are spiritual ideals and moral values which are far more precious than gold.

I rejoice most of all, this year, in the belief that we are on the eve of a greater recovery of our moral and spiritual resources.

Mother's Day is becoming increasingly a time for remembering the ideals left us by our mothers and perhaps no less by our fathers. It is a call to practical, and if need be, sacrificial, service in honor of those who in other years have sacrificed for us. It suggests opportunities for helping mothers who have lost their husbands, and children who have lost their mothers—of doing for others that which we would have others do unto us if conditions were reversed.

There are many organizations that on Mother's Day are offering special opportunities for such service.

The National Association of Maternity Centers has for several years been using Mother's Day to call our attention to the awful and needless sacrifice of lives of mothers and children through lack of proper maternity service.

Recently, as Honorary President of the Motion Picture Research Council, of which Mrs. August Belmont is President, I have been greatly impressed with the importance of protecting our millions of school children from the demoralizing influence of many of the commercial motion pictures, and with the greater importance of encouragement and developing pictures of an educational, character-building type that will make the picture industry a constructive force in our national life.

Last year on Mother's Day Mrs. John Henry Hammond called our attention to the nation-building work that is being done by Miss Martha Berry of Georgia, and hundreds of other devoted teachers.

I could occupy far more time than the generosity of the National Broadcasting Company can give me, in merely naming some of the many agencies that are helping to make the observance of Mother's Day an important factor in our social service program.

This Golden Rule observance of Mother's Day is in turn but a suggestion of the more comprehensive spiritual and moral recovery that I believe is dawning and that is needed to give lasting values to our material prosperity.

COLUMBUS DISTRICT NOTES

By Rev. T. B. Thrower, Reporter

The revival season has opened in the Columbus District. Rev. J. W. Robertson, pastor, is doing the preaching in a revival meeting in the Macon church, by request of his official board.

Rev. L. P. Wasson, pastor of our church at Clarksdale, is assisting Rev. W. M. Langley in a meeting at Ackerman this week, June 3.

The two Methodist churches of Columbus—First and Central—are planning a joint evangelistic campaign in the early fall, with Dr. H. C. Morrison doing the preaching.

Dr. A. T. McIlwain is doing the preaching in a meeting at Okolona, with Rev. T. E. Gregory, pastor.

At the recent district conference at Ackerman many of our pastors claimed the best missionary society. Rev. J. L. Nabors reported an average attendance of eighty at prayer meeting at Weir, Miss. Can you beat it?

Both the preachers and the laymen were pleased with the privilege of having Bishop Hoyt M. Dobbs present at our recent district conference. His preaching was an inspiration to us all.

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

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C. MILTON CHALMERS, Manager

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TERMS:

Subscription Rates: One year, \$1.00; six months, \$0.50. To superannuates and widows of preachers, \$1.00

Editorial

(Continued from Page One)

to be taught). So he taught them a prayer: "Father, thy Kingdom come on earth. Thy will be done here as in heaven." Nothing foreign and off-yonder and afterwhile about this.

It is no longer possible for us to live in geographical isolation. When you can sit down to a radio and tune in on London, Berlin, Paris, and Shanghai; and when by phone you can call Alexandria, Egypt, 6,500 miles away, get them in five minutes and hear them as distinctly as if they were in your own city, that day is over.

But we still live on our little islands of human life of common understandings and sympathies. Socially, economically, even religiously, we live too much to ourselves. Do we know each other HERE?

Do I know the unemployed? Rather do they not live in another world? Did you ever have one come to your door and try to throw a line across from his world to yours? Does capital understand labor? Do we know our young people? Do we know the underprivileged? Do we know the wealthy, many of whom are literally starving to death in their spiritual isolation? Do we know the Japanese and their problems? Do we know Hitler and the great German people? Do we know the Jews? Do we know the Roman Catholics? Do we know the Negro who is still trying to throw a line across from his island to ours?

Now, we are going to have to beat this, or God will have to reorganize heaven so we can live in our little separate mental and spiritual communities there; imagining that some of us may make the landing.

"Shall we know each other there?" Do we know each other here? For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

OUR WEEKLY PARTY

The Memorial Day exercises at Lake Charles, La., were presided over by Mr. A. M. Mayo, superintendent of First Church Sunday school.

Callers at the office last week were Rev. K. W. Dodson, presiding elder of the Baton Rouge District, and Rev. Martin Hebert, pastor First Church, West Monroe, La.

"Our parsonage at Calhoun City, Miss., has two new coats of white paint," remarks the pastor, Rev. A. Y. Brown. Seems that a Brown preacher and a white parsonage should match.

"Vision of an Ideal" was the topic of the commencement day sermon of Dr. L. L. Cowen, pastor at Central Church, Meridian, Miss. Eighteen members of the church were in the graduating class.

Dr. H. W. Knickerbocker, pastor in Houston, Texas; brother of Dr. H. D. Knickerbocker, natives of Louisiana; recently passed away. Dr. Knickerbocker had served a number of prominent churches.

Mrs. C. M. Martin, of East End Church, Meridian, Miss., recently sent in twenty-eight subscriptions to the Advocate. But this was nothing new or unusual for this tried and true friend of the Advocate.

Mrs. J. R. Countiss, new parsonage queen at Belzoni, Miss., was given a beautiful reception by the Woman's Missionary Society of Grenada in the form of a garden party at the home of Mr. W. E. Jackson.

Rev. C. C. Wier, pastor at Franklin, La., writes us that the special offering taken at the New Orleans District Conference at Slidell amounted to \$184. All contributors will be delighted to know that it reached this figure.

Rev. and Mrs. Thos. G. Lowry, of the Bellefontaine circuit, announce the arrival of Thomas G., Jr., on May 30. Even though weighing a bit better than 8 pounds he bids fare to make a weighty member of the home and society.

The new church at Jonesville, La., Rev. J. E. Hearn, pastor, was recently dedicated. Preachers present were Revs. H. W. Cudd, S. S. Holliday, Sr., S. S. Holliday, Jr., Dan Barr and Brother Breithaup, a local preacher, and Dr. J. F. Foster.

MY HERO

For Father's Day

By Corinne Rogers Guyton

Of all the countless blessings
That have come from heaven above,
There's none more rich in value
Than the gift of a father's love.

The wonderful love of mother
Is the theme of many a song,
While father has been neglected—
God help us to right this wrong!

Help us to show our fathers
That we love and bless them so,
Our hearts' most cherished heroes,
Though the world may never know.

The halo that rests above them,
For only their children can see
The glory, the grandeur, the greatness
Of that sacrifice, full and free,

That father has made for mother,
For home and for loved ones dear,
With no thought of reward or honor,
He toiled on, year after year.

Thank God for his matchless courage,
For his faith that did not fail,
When the way was so dark and dreary
That the stoutest heart might quail;

When the battle seemed never ending,
And he was weary and worn,
When the face of grim, stern duty
Greeted his every morn.

For him no war-drums were beating,
No battle-song thrilled his soul.
Through the joy of loving and serving
He gained life's nobler goal.

I crown him earth's greatest hero,
This man, unknown to fame.
I love him, I bless him; God help me
To keep untarnished his name!

Blue Mountain, Miss.

Rev. Irl H. Sells, new executive secretary of the Mississippi Conference Board of Christian Education, is making full proof of his ministry. The mantle of the late and much loved Rev. Jno. C. Chambers could not have fallen upon worthier shoulders.

We acknowledge receipt of invitation to attend the commencement exercises of Scarritt College. President Cunningham conducted early morning communion. Bishop Francis J. McConnell, of the Methodist Episcopal Church, delivered the commencement address in Wightman Chapel.

Two of our young preachers had prominent parts in the commencement exercises of the Charleston, Miss., high school. Rev. W. L. Robinson, pastor at Lake Cormorant, preached the sermon and Rev. W. C. Newman, new dean of Grenada College, delivered the address to the class.

Mr. A. M. Mayo, for forty-three years superintendent of the Sunday school of First Church, Lake Charles, La., and for fifty-four years officially connected with the school, had as his subject for an address at our Henning Memorial

Church, Sulphur, La., "Fifty Years of Sunday School Work."

This presiding elder was down for awhile, but not out. Dr. E. Nash Broyles of the Greenville District says, "I will soon be out of the hospital and in a short time well again, according to the statements of the doctors. My improvement has been rapid and no complications whatever have developed." We are glad.

Rev. Elmer C. Gunn, pastor of First Church, Lake Charles, La., in the field uniform of a lieutenant-colonel of the U. S. Army, recently conducted a service honoring the dead of all wars. His subject was, "The Need of the Hour—Men." Members of all veterans organizations with their auxiliaries were invited guests.

Mrs. R. M. Short, publicity superintendent, Como, Miss., reports that the Missionary Society at this place has eighty members enrolled, and that among these are a few Baptists, Christians and Presbyterians. This is surely a live and well organized piece of work. Pastor, how would you like that as an arm to your church?

At the recent meeting of the Board of Trustees of Southern Methodist University, Dallas, Texas, with members present from each of the Conferences west of the Mississippi river, Dr. W. Angie Smith, pastor of First Methodist Church, Shreveport, was elected chairman of the important committee in charge of the School of Theology of the University. This committee is composed of fifteen ministers, members of the Board of Trustees, with three of the bishops of the Church.

You Louisiana Methodists had better keep your eyes on that Legislature in session at Baton Rouge. Mr. Morelock, of Haynesville, is trying to get a local option bill through in order that communities and parishes may retain some opportunity for protecting themselves from the liquor traffic and for reforming when they get enough of the stuff. They are trying to ham-string the bill with amendments. A representative of New Orleans proposes an amendment that will except New Orleans. Is the old city completely sold out?

A VALUABLE SERVICE

A valuable service has been rendered by Rev. T. J. O'Neil, presiding elder of the Seashore District, and Rev. V. G. Clifford, pastor at Purvis, Miss.

These brethren, in order that the people of the district might have at once, the advantages of the new General Conference legislation for the guidance of their work, have compiled a pamphlet giving the legislation on the Church Board of Christian Education and the New Financial Plan.

You will want a copy of this leaflet. Send a dime to Rev. V. G. Clifford, Purvis, Miss., and ask him for it.

NEW ORLEANS DISTRICT PRESIDING ELDER HONORED

Dr. Wm. L. Duren, presiding elder of the New Orleans District and chairman of the Publishing Committee of the New Orleans Christian Advocate, was called to Millsaps College during its recent commencement exercises to receive from the hands of his alma mater the honorary degree of Doctor of Divinity.

In making such well deserved recognition Millsaps honors one of her most worthy sons. Dr. Duren is an author of note, a preacher of ability and an administrator of care and skill.

Millsaps College honors and is honored.

WHITWORTH COLLEGE CLOSES SEVENTY-SIXTH SESSION

Bishop Boaz and Dr. Joseph A. Smith. Speakers

With a class of thirty-two, three of whom were boys, Whitworth College brought to a close its seventy-sixth session. The events of commencement were observed with the same but an enriched interest that has widened and mellowed with the years.

Bishop H. A. Boaz delivered the commencement sermon and the address to the Y. W. C. A. Dr. Joseph A. Smith, a former pastor of the Brookhaven Church, now pastor of Capitol Street, Jackson, delivered the commencement address. A clear-cut analysis of the crumbling condition of our present civilization laying bare the advancing elements of decay was followed by the most logical and fitting appeal that can be made to a graduating class of a church institution, or any other, at this time: "Let Us Build a New World."

DR. L. M. BROYLES HONORED

Rollins College, Winter Park, Florida, conferred the honorary degree of Doctor of Divinity upon Dr. L. M. Broyles, presiding elder of the Gainesville District, Florida Conference. It is reported that this well known institution, headed by Dr. Hamilton Holt, has never given this degree to a Methodist minister before.

Dr. Broyles has served with distinction, leading pastorates in Florida, North Mississippi and Arkansas Conferences.

COLLEGE PRESIDENT RETURNS TO PASTORATE



After 24 years of high and efficient service as president of Grenada College, Dr. J. R. Countiss returns to the pastorate. Dr. Countiss has been assigned to Belzoni Station, where he and Mrs. Countiss have been graciously received. Dr. Countiss could hardly be assigned to a charge in the North Mississippi Conference where he would not find one or more graduates of Grenada College. This means that Dr. and Mrs. Countiss will have firm and steady friends on any charge they may be called to serve.

Dr. Countiss delivered the baccalaureate address at the commencement of the college. On the morning of May 25, following a long established custom, Dr. and Mrs. Countiss entertained the sophomore class as breakfast guests.

* * *

Dr. Countiss Leaves

Dr. John R. Countiss retires as president of Grenada College and has been assigned the pastorate of the Methodist Church at Belzoni. He has been head of the college for twenty-four years, he has ever stood for what he thought right and has raised his voice to that end on every appropriate occasion. He has been a part of Grenada, and we shall miss him.

The Grenada Sentinel but voices the community's sentiment in wishing for Dr. and Mrs. Countiss success, health and happiness in their new field of activity.

Rev. C. W. Newman succeeds Dr. Countiss as head of Grenada College. The Grenada Sentinel joins other citizens of Grenada in welcoming him as head of OUR college, and as a citizen of our community, and in wishing for him success in guiding the destiny of this institution.—Grenada Sentinel.

MILLSAPS COMMENCEMENT

Fifty-eight graduates received degrees at the Millsaps College commencement exercises this week, when Dr. W. P. King, editor of the Christian Advocate, Nashville, Tenn., delivered the baccalaureate address, in which he portrayed the conflict between the materialistic and spiritualistic philosophies of life.

Dr. D. M. Key, president of the college, conferred the degrees and presented diplomas to the seniors. Two outstanding leaders in the South were awarded honorary degrees by the college: the Rev. W. L. Duren, presiding elder of the New Orleans District, a graduate of Millsaps, received the honorary degree of Doctor of Divinity; and Dr. Alfred Allan Kern, professor of English at Randolph-Macon Woman's College, and formerly professor at Millsaps, received the degree of Doctor of Literature.

Prizes were awarded for the college by Dr. Kern, as follows:

Founder's medal, highest honor of the school, for scholarship standing for four years, John T. Kimball, DeQuincey, La.

Bible Declamation medal, Read Dunn, Greenville.

Clark Essay medal, Helen Boswell, Sanatorium.

Ida V. Sharp medal, for highest average in English for four years, Maurice Jones, Greenwood.

Bourgeois medal, for undergraduate scholarship, H. V. Allen, Jr., Jackson.

D. A. R. Scholarship, M. E. Mansell, Camden.

Travelli scholarships, Harris Collins, Yazoo City, and Purser Sturgeon, Jackson.

Dr. King in his baccalaureate address pointed out the errors in a materialistic philosophy of life: measuring value in size and magnitude; estimating the significance of life by its lowly origin; making a denial of moral standards and barriers; depriving man of his highest motivating power; it obscures the sense of sin and human guilt; and it destroys the symmetry of human life.

In contrast to this "rationalistic, cynical school," Dr. King, challenging his audience to higher ways of living, set the Christian life, saying: "We must not ask for quarter, we must not ask for mercy in the issue between the two, but we must outlive, and outbelieve, and outlove the antagonists of our faith."

Important resolutions by the board of trustees were passed during their annual meeting at commencement time. According to the secretary, J. B. Streater, Black Hawk, the board voted to end the present Millsaps system of colleges, which includes Millsaps, Grenada and Whitworth, and to continue them separately. This will be acted upon at the fall sessions of the Mississippi and North Mississippi Conferences. The trustees also voted to place tuition at Millsaps on a standard scale, beginning with the 1935-36 session.

"I DON'T WANT MY SON TO BE A MINISTER"

By Rev. S. A. Brown

I have just read an article, taken from "The Forum," under the above caption, written by a



REV. W. C. NEWMAN,
Newly-elected President of Grenada College

son of a minister. This writer says: "I am the fifth consecutive generation to choose the ministry as my life work."

His reasons for not wanting his son to be a minister, as set forth in this article, are "the loneliness of a minister in the community life, in his social contacts and in his conversation." He also states this reason: "He cannot return to his home in the evenings to find a place of relaxation and peace; other men can put down business cares and thought of business after the day's work—a preacher cannot." Then he gives this reason: "The minister's life is too restricted—violently restricted in his self-expression, is haunted by fear of what his congregation and community may say or do should he depart from the beaten path which they have laid out for him." And finally, because the minister's salary is small, he has the prospect of having to live with his children or in an institution because the compensation for a retired minister is so meager.

It is not an uncommon thing to hear in these days, "I don't want my son to be a preacher," and these reasons are most often given. It leads me to believe that experience in the ministry, like the experience of the consecrated Christian layman, is foolishness to those "who believe not." These things are spiritually discerned. If a young man looks only at the things mentioned above, if that is all the ministry holds for him, certainly he will not be happy nor effective.

Our Lord, in his own ministry and in his teaching regarding the apostleship, made it very plain that the minister will be lonely, exposed to danger, of necessity must live a sacrificial life. He did not find for himself, nor did he promise

to those who should preach his gospel the life of ease and luxury, but rather warned, "when all men speak well of you." Then why should young men heed the call to the ministry? I would answer because they believe they have the love of God in their hearts and there is a heart yearning that others should know and love God. The thought of a young man feeling impressed to enter the ministry should not be his own comfort, praise or compensation, but his thought should be of the lost souls of men. He should see the need for the conversion of the world, the edification of believers. And he should have a feeling that if these lost ones perish I am to blame. It takes a large faith, a devoted love and a self-abnegation, but oh, the joy! When all of life's work is done and over yonder the minister sees the fruit of his life in the redeemed whose feet he turned toward the holy city there will "be pleasures forevermore."

Let us not ask young men to "choose this work." Let us "pray the Lord that He may send forth laborers into the harvest."

Drew, Miss.

A PREACHER WRITES TO THE CHRISTIAN CENTURY

Boliver, Tenn., April 4, 1934.

Editor Christian Century.

Sir:

Always I leave an evening a week for the Christian Century, and read it from cover to cover at a sitting.

The barest statement of my indebtedness would seem an extravagance. For years it has informed and directed, quickened and lifted, fed, furnished and, sometimes, infuriated me.

Tonight, when I had passed the cover page, the second page with its spotlight layout, and come to your leading editorial, "Easter Continued," I stopped short to write this.

Here, in my eye, is the greatest and most signifying thing of all the Century's wealth of service through all the years. "Religion in our day partakes of the contemporaneous cultural obsession with the things of time. We are not so sure of 'heaven' (why the quotation marks?) of a living God, of immortality as our fathers were." "The Easter motif is the note of the Eternal, and the Eternal is not popular. Time has captured our affections. We are willing to pay tribute to the Eternal once a year—and we are annoyed if we are asked to look up and away to the Eternal." "Easter is a little holiday in which multitudes who live in the realities of time throughout the year pay their respects to this super-world . . ." "Something has gone out of life which no exploration of the secular scene can hope to rediscover." "To find his (man's) value we must look beyond space and beyond time to the realm of the Eternal." "Many modern ministers are not able to preach their Easter sermons on the immortal hope at any other time of the year." "It (this editorial) is addressed to the church itself, to its ministers and the flock of the faithful, for the church itself is losing the sense of the Eternal."

Bravo! And blessed be Heaven! I found myself breaking into song—

All that I never could be,
All men denied in me,
That was I worth to God!

But, frankly, I had to rub my eyes. Just when throughout the year has the Christian Century so bespoken, recognized, emphasized the immortal hope? What modern minister or member of the flock of the faithful has more habitually underplayed the note of the Eternal than the Christian Century?

Thank you, Christian Century. Thank you a thousand times. And please do it again. In the noble words of Stanley Jones with which he recently bade us farewell in The Christian Century, "Let's go on together."

And let's go all the way.

Gratefully and hopefully yours,
CLOUGH A. WATERFIELD,
(Minister Methodist Church).

ADVOCATE THE ADVOCATE.

RENEW YOUR SUBSCRIPTION TO—

DAY AND HELP US THROUGH

THE SUMMER MONTHS

THE PROGRAM OF CAMP CHEONDA

This is the delightful, well-equipped camp for girls and young women conducted by the General Board of Christian Education within the Assembly Grounds at Lake Junaluska, North Carolina.

This year the camp program will continue for four weeks, beginning July 2, and will be divided into two terms of two weeks each. Therefore, it is possible for a girl to attend for either two weeks or four weeks. The second term begins July 18.

Camp Cheonda has a two-fold purpose. For girls 12 through 15 years of age it provides a joyous, wholesome vacation and builds strong graceful bodies; Christian ideals and attitudes and enriched and deepened spiritual life. For every part of the program—whether it be swimming, boating, tennis, hikes, arts and crafts, dramatics, or the study courses and vesper services—has value for developing Christian personalities and character.

For older girls, 16 through 20 years of age, the Cheonda program provides personality enrichment in the same measure as for the younger girls—and adds to this a special training in leadership. The older girls are called "Junior Counselors" and have opportunities for learning special camp

skills—nature lore, crafts, canoeing, athletic games, life-saving, and the like; and at the same time they have some actual experience in leadership.

Because Camp Cheonda is a camp for leaders, the staff of instructors and counselors has been selected with the greatest care—they are college instructors with experience and ability. The study courses will be on the "Standard Leadership" level and will carry Standard credits.

A group of 15 older student counselors, who have been selected by their respective Conference Boards of Christian Education, will be given special training at Camp Cheonda during this season as a preparation for serving as leaders of the Christian Adventure Camps in their own conferences.

Cheonda is open to all Methodist girls, but it is a small camp, so only 75 girls from all over the Southern states can enjoy its splendid program. Would you like for the girls of your church to have the advantage of this splendid training? For further information, write the Young People's Division, 810 Broadway, Nashville, Tenn.

MONTHLY CHURCH CONFERENCE

The monthly church conferences begun by the Rev. C. W. Lahey upon the opening of his work on Donaldsonville charge, La., are proving interesting and helpful. At these meetings the members discuss in a friendly, informal fashion the problems confronting the church, for the spirit pervading them is one of splendid fellowship. To be interested in anything one must know what it is all about. These conferences provide an excellent place for the pastor and laymen to get together on matters pertaining to the welfare of the church.

The last meeting was held at the home of Judge Charles T. Wortham, who has given so unselfishly in every way to aid both the Sunday school and the church over a period of years. Upon the close of the meeting he was presented with a beautiful birthday cake as a slight token of the love which his fellow members feel for him. The gift was a complete surprise and consequently, all the more enjoyable for everyone.

It would be impossible to estimate the value of Judge Wortham's services, particularly in the Sunday school. He has served it loyally through seasons of progress and seasons of discouragement. Some of his own dauntless spirit has entered into the organization. Mission Sunday schools, whose attendance is composed mainly of people who are merely temporary residents, are not always encouraging, but Judge has remained firm and helped provide a place where boys and girls can enjoy the wonderful privilege of going to Sunday school—a privilege we too often under estimate the value of until we are deprived of its advantages.

ELLEN LEE BRIDEWELL,
Sunday School Secretary.

LOUISIANA OFFICERS REPUDIATE LYNCHING

Endorse Efforts of Southern Women For Its Eradication

At the recent meeting of the Louisiana Association of Peace Officers, held in Lake Charles, La., 109 officers from all parts of the state personally signed a repudiation of mob violence and endorsed the program of the Association of Southern Women for the Prevention of Lynching. The meeting went on record also as favoring a state anti-lynching law and lauded Sheriff Hughes of Shreveport for repulsing a recent mob attack on the Caddo Parish jail.

The anti-lynching cause was presented by Mrs. Ben Knox, of Shreveport, state chairman of the Association of Southern Women for the Pre-

vention of Lynching. Her address was heard with marked interest, and the Association's anti-lynching program was endorsed in a resolution from the floor. Mrs. Knox then presented for personal signatures the following statement:

"Believing that lynching does not belong in our American civilization; that it is within itself a violation of the law; that it is un-American and dangerous; we, the undersigned Peace Officers of the State of Louisiana, endorse the education program of the Association of Women for the Prevention of Lynching."

One hundred and nine of the assembled officers promptly affixed their signatures, including sheriffs, deputies, mayors, detectives, police chiefs and patrolmen. Mrs. Knox was invited to attend next year's convention of the officers and was booked for another address at that time.

The Association of Southern Women for the Prevention of Lynching was organized in 1930 and now has branches in fifteen Southern states, with 19,000 signed members who have pledged themselves to combat lynching in every way possible.

WORLD'S FAIR VISITORS Again Served by Methodist Leaders

Last year Methodist visitors to Chicago from thirty-eight states were served by the Methodist Housing Service. This service seemed so deeply appreciated by those who took advantage of it that the same kind of assistance to Methodists will be repeated this year.

Two thousand accredited rooms have been listed in good Methodist homes and moderate price hotels. The rooms in private homes may be secured as low as seventy-five cents per person where two people occupy the same room. The Methodist Housing Service is in a position to help Methodist visitors save a good deal of money on their visit to Chicago, and also see both Chicago and the World's Fair in the safest and most successful way. A year ago a small charge was made for this service, but for 1934 NO CHARGE will be made either for room assignments or for other assistance which the office can give.

A special hospitality plan has been worked out for the accommodation of visitors which includes five days' room rent, four admissions to the Fair Grounds, tickets to four concessions, a four-hour auto trip to all interesting places in Chicago, an all-day boat trip to Milwaukee, the official guide book and weekly program, and a number of other things, together with assistance in seeing both the Fair and the City to the best advantage, at a total cost of under fifteen dollars.

This Housing Service will be under the supervision of Bert Edward Smith, the General Secretary of Men's Work of the Methodist Church. The office address is Methodist Housing Service, 740 Rush Street, Chicago, Illinois. A descriptive folder has been sent to nearly all pastors, and more will be sent to anybody upon request. A number of Epworth League and Boy Scout parties used this service last year and report a feeling of safety in a strange city, and a real economy in entertainment expenses.

MILLSAPS COLLEGE

JACKSON, MISS.

SUMMER SESSION BEGINS JUNE 12th—FULL SESSION
Total Expenses \$98.00

Eighteen quarter hours credit. License renewal and nine quarter hours credit may be secured by six weeks' attendance.

FORTY-THIRD SESSION BEGINS SEPTEMBER 12th
Total Expenses \$288.00 to \$375.00

Fully accredited by ALL the Rating Agencies

For full information, address D. M. KEY, President

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Mr. A. S. R. of New York City writes: "I had 3 bald spots the size of a half-dollar. I used Japanese Oil for 3 months and now my bald spots are entirely covered with hair." JAPANESE OIL, the antiseptic counter-irritant, is used by thousands for baldness, falling hair, loose dandruff and scalp itch. Price 60c. Economy size \$1. All druggists. Write Dept. 37, National Remedy Co., 56 W. 45th St., N. Y.

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Disorders resulting from accumulation of thick, stale, stagnant bile, respond immediately to safe, inexpensive 2-Hour Gall Bladder Drainage Treatment. Easily used at home. Something new, entirely different. Write now for full particulars, free. It may save you dreaded operation. Dr. J. W. KIDD, 316 Carol Bldg., Fort Wayne, Ind.

Lady Went Back

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For severe periodic pains, cramps or nervousness, try Cardui which so many women have praised, for over fifty years. Mrs. Dora Duffigan, of Science Hill, Ky., writes: "Several years ago, when I was teaching school, I got run-down and suffered intensely during menstruation periods. I took Cardui and was all right again. After I was married, when I felt all run-down and was irregular, I always resorted to Cardui and was helped." It may be just what you need. Thousands of women testify Cardui benefited them. If it does not benefit YOU, consult a physician.

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Reduce FAT

Mrs. Helen Greene writes: "A physician advised my mother to take Kruschen Salts for overweight so I immediately started taking it myself. I weighed 192 and after taking 3 bottles I now weigh 165 and never felt so well. It's a tonic as well as reducer."

Reduce safely and sensibly by taking a half teaspoonful of Kruschen in hot water every morning—you'll be overjoyed with your improved health and slender, stylish figure. One bottle lasts 4 weeks. You can get Kruschen Salts at any drug store in the world.

TWITTERINGS OF TIMOTHY TWIG

By Rev. R. H. Bennett

Advertisements

Oh, the language! Here's what the French papers give us. "A French governess—with diploma—would like to accompany a musical lady to the country and on the piano." Another: "Wanted: a nurse who loves children of 3, 5, and 8 years." Again: "Wanted: a professor to come twice a week to the house of a noble family in order to reform the pronunciation of a parrott."

Anatomical Geography

Local Items in the Yarmouth Light: "Mrs. Jones, of Cactus Creek, let a can-opener slip last week and cut her in the pantry. While Harold Green was escorting Miss Violet Wise from the church social last Saturday night a savage dog attacked them and bit Mr. Green on the public square. Mr. Fang, while harnessing a broncho last Saturday was kicked just south of his corn crib."

Do You Speak English?

The bell's rung. Come in school! Wellesley College has published a list of do's and don'ts. Others of us than college freshmen (fresh women!) might look at them. We don't want to be bulls in the mother tongue's china shop.

"I suppose so," or "I think so"—not, "I guess so."

"Arrange things," or "prepare things"—not, "Fix things."

"Ride" and "drive"—are not interchangeable.

"Very good" or "really nice"—not "real good" or "real nice."

"I've studied somewhat"—not, "I've studied some."

"I've not studied at all"—not, "I've not studied any."

"Make an experiment"—not, "try an experiment."

"Would rather"—not, "Had rather."

"Would better"—not "Had better."

"Immediately" or "now"—not, "Right away."

"Well informed"—not, "Well posted."

"Try to do"—not, "Try and do."

"It looks well enough"—not, "It looks good enough."

"Somebody's else"—not, "Somebody else's."

Be good to dear old mother English. She's the only tongue we have.

And may we add to Wellesley's list some common mispronunciations?

"Acclimate" should have the accent on second syllable. "Acoustics," second syllable is pronounced "cow" not "coo."

"Adept," accent on last syllable. "Buoy" is "boy." "Duke," the u is not "oo" but long "u." "Enervate," accent second syllable. Sound the "t" in "often." "Precedence," accent second syllable. "Placard," accent last syllable. "Quay" is called "Key."

"Sacrifice" is called "sacrifize." "Subtle" and "subtle" are different words. The last syllable of "tortoise" is not "tus" but "tis." It is "used" not "ust."

And it is not the "zoo" but the zoological gardens where we go to see not the "chimpanize" but the "chimpanzee."

Try these on yourself. School's out!

"Easyplesay"

Here's an odd paragraph going the rounds. It contains fifty-seven words, one hundred and ten e's and no other vowel. It is also good preaching for blue days. "We feel extreme feebleness when we seek perfect excellence here. We well remember men everywhere err. Even when Eden's evergreen trees sheltered Eve the serpent crept there. Yet, when tempted, when cheerlessness depresses, when helplessness fetters, when we seem deserted—then we remember Bethlehem; we beseech the Redeemer's help. We ever need the rest the blessed expect."

Norfolk, Va.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Baton Rouge Dist.—Third Round

Springfield, at James Chapel, June 17, 11 a.m.

Ponchatoula, June 17, 7:30 p.m.

Greensburg, at Pine Hill, June 24, 11 a.m.

Keener Memorial, June 24, 7:30 p.m.

Baker, at Bethel, July 1, 11 a.m.

Jackson, at Jackson, July 1, 7:30 p.m.

Pine Grove, at Montpelier, July 8, 11 a.m.

Amite, July 8, 7:30 p.m.

Plaquemine, July 15, 11 a.m.

Baton Rouge, First Church, July 15, 7:45 p.m.

Gonzales, at New River, July 22, 11 a.m.

Denham Springs, at Live Oak, July 29, 11 a.m.

Lottie, at Port Barra, Aug. 7, 11 a.m.

Kentwood, at Pine Ridge, Aug. 14, 11 a.m.

St. Francisville, at Concord, Aug. 14, 11 a.m.

Angie, at Angie, Aug. 21, 11 a.m.

Franklinton, Aug. 21, 7:30 p.m.

K. W. DODSON, P. E.

Ruston Dist.—Third Round

Bernice and Farmerville, at Summerfield, June 17, a.m.

Ruston, June 17, p.m.; July 2.

Calhoun and Downsview, at Wilhite, June 24, a.m. and 2 p.m.

Arcadia, June 24, p.m.

Clay, at Longstraw, July 1, a.m. and 2 p.m.

Athens, at Bethel, July 1, p.m.; Q. C., 4:30 p.m.

Dubach, at Arizona, July 8, a.m.

Homer, July 8, p.m.

Haynesville, at Colquit, July 14.

Haughton, at Bethel, July 15, a.m. and 2 p.m.

Springhill, July 15, p.m.

Bienville, at Bear Creek, July 26, a.m.

Hodge, at Siloam, July 26, 3 p.m.

Sibley, at Pine Grove, Aug. 5, a.m. and 2 p.m.

Gibbsland, at Bryceland, Aug. 5, p.m. and 4:30 p.m.

Simsboro, at Hilly, Aug. 12, a.m.

Lapine, at Lapine, Aug. 12, p.m.; Conf., Aug. 14.

Ringgold, at Grand Bayou, Aug. 19, a.m. and 2:30 p.m.

Cotton Valley, Aug. 19, p.m.

Eros, at Wesley Chapel, Aug. 26, a.m.

Minden, Aug. 26, p.m.

W. L. DOSS, JR., P. E.

Healthy Mothers Have Healthy Babies



Three Generations Benefited

"My mother took your Vegetable Compound most of her life, especially at the Change. When I got married I took it during pregnancy. It makes childbirth very easy. I have two lovely daughters. One is married now, and she takes your medicine, too." — Mrs. Marie Lubeck, 1024 Boston Road, Bronx, New York.

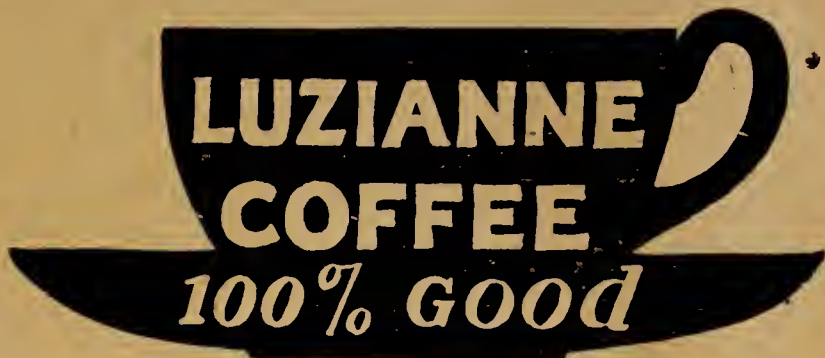
For your baby's sake, take Lydia E. Pinkham's Vegetable Compound before and after childbirth. It will give you more strength and energy... quiet your nerves... prepare you for the ordeal of motherhood. After the baby comes, it will help you to regain normal health and vitality.

"After my first baby was born I was a nervous wreck. I started taking the Vegetable Compound and it helped me. Before my second child was born I took the medicine regularly and everything went fine from beginning to end. I had an easy time at the hospital and feel fine ever since." — Mrs. E. P. Severance, 29 Highland Ave., Derry, N. H.

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Our goal: to multiply membership by members securing additional policies on themselves and on all members of their families and friends, ages from 1 to 60.

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THE LEADERSHIP SCHOOL

Mount Sequoyah, Fayetteville, Ark.,
July 3-17

All arrangements have been completed for the program under the auspices of the General Board of Christian Education at Mount Sequoyah. They include most attractive courses for the following groups:

Workers With Children—"Missionary Education of Children," to be offered by Miss Mary Skinner. They will also be interested in "The Use of the Bible in Christian Education," to be offered by Dr. B. S. Winchester.

Workers With Young People—"Enrichment Materials for the Young People's Division," to be led by Miss Ina C. Brown, and "Intermediate Program and Organization," to be led by Rev. Walter Towner.

Those Interested in Missions—"Leadership of Mission Study Groups," to be led by Miss Estelle Haskin, and "World Tides in the Orient," to be led by Rev. H. K. King.

Conference and District Workers—"The Program of the Small Church," to be led by Dr. John Q. Schisler, and "Christian Education in the District," to be offered by Rev. O. W. Moerner.

Campus Workers—"Religious Work with College Students," to be offered by Mr. Boyd McKeown.

The following courses will appeal to all groups: "The Psalms in Human Life," to be offered by Dr. William F. Quillian; "Christian Education in the Family," to be offered by Dr. B. S. Winchester; "Nature Study," to be led by Mrs. Clay E. Smith.

The speakers during this period are Bishops John M. Moore and Paul B. Kern, Doctors William F. Quillian and Robert W. Goodlee, and Rev. H. K. King.

During July 10-12 there will be forum discussions on the responsibility of adults for helping young people face the serious problems of today as youth takes up its task of building a Christian world.

In the Young People's Leadership Conference, July 17-28, most attractive opportunities are offered in courses on missions, personal religion, Christian education, recreation, social reconstruction, and Christian home-making. Your Young People's Division should have at least one representative in this Conference.

Write for a catalog to the Training Division, 810 Broadway, Nashville, Tenn.

J. FISHER SIMPSON.

SAFEY SIGNALS

By Rev. S. J. Davies

I was very much impressed and highly pleased with a dominant note in our Bishop's address to the General Conference. It is a clear call for evangelical gospel preaching on the part of our ministry. Brethren, hear me, it is "the gospel that is the power of God unto salvation," not the discussion of social, economic or educational problems, ways and means, etc. Magazines, newspapers—in fact, all current periodicals, are filled, crammed and jammed with this sort of stuff. Pity the preacher whose head is so filled, or maybe so confused with only the spirit of the age that there is little or no room for a gospel replete with joy, hope, saving grace and salvation from sin unto eternal life. Hear me again: The gospel is big enough, contains enough and has subject matter enough to engage all the time, energy and output of any living man. Some people imagine that the automobile, the airplane, the radio and all the wonderful inventions of these strange times have outrun or out-distanced the gospel.

Elijah could run with Ahab's horses because he had the almighty spirit of God to wing his feet. The pulpit is the place for a message, a message from God through his servant—spiritual, dogmatic, if you please, with truth and life. It is a message that cheers the heart, gives new faith and assurance to men who day after day, God knows, have enough to discourage them. May the Lord deliver me, and all of us, from a mere performance in the sacred desk or a lecture upon themes that are confusing the world. Oh, preacher, give thy people the gospel message that falls on troubled, weary souls like a healing balm, like the dew on Herman or the calm on Gallilee.

Well, maybe some may say, I am old and belong to the rear guard. From this viewpoint I have better opportunity to watch for flank or rear attacks of the enemy. Some of the most disastrous defeats on the field of battle have come from such. The wisdom of the age can never be wiser than the wisdom of the ages. The best things of life are never outworn. I was talking to a chief of the fire department and congratulated him on his leadership and success, and he said, "I get there quickly and put the water on the right place." The water of life can extinguish the fire of sin when put in the right place at the right time in the right way.

* * *

Dr. Ivan Lee Holt, of St. Louis, Mo., gave an attractive address at the commencement of Centenary College on the subject of "Changing the Climate of the World." He presented no am-

bitious ideals to the graduates, but rather that in ordinary places by living useful lives of service a better or saner condition might follow than that which now prevails. Only a tremendous moral and spiritual force can do this, as it has changed social and economic conditions in the past. Only the Lord of Life can renovate life. And this is found only in His gospel. The long hoped-for revival can only come as other revivals have come—from the faithful, earnest preaching of His word and enlistment of His power through faith and prayer.

Shreveport, La.

MISSIONARY BRIEFLETS

Recently on top of the Mission Building in Shanghai, China, an eighty foot steel mast was dedicated. It is part of the new broadcasting station, sponsored by the Christian Literature Society of China. This is the 29th broadcasting station in Shanghai. Different from the others, however, will be the programs that "go on the air." From this new station will be sent Christian messages in many dialects and languages.

* * *

Reports coming from China state that late afternoon broadcasting from California is received on short wave lengths in Shanghai in time for news at the early morning breakfast table.

* * *

Hankow, China.—There is an interesting movement on foot in some Chinese military circles for putting large troops of the men under regular Christian instruction. Groups of soldiers are now being marched to the mission churches in at least three cities—Nanchang, Changsha, Yochow. At Changsha there are three of four places in the city where regularly numbers of men are gathered every Sunday for Christian preaching. One or two companies march to Trinity Church here in Hankow for an early afternoon hour of instruction.

* * *

New York, N. Y.—After an absence of twenty-eight years, Dr. John R. Mott, President of the International Missionary Council and Chairman of the World's Committee of Y. M. C. A., sailed on the Barengaria, March 7, for South Africa. For three months Dr. Mott plans to study the labor conditions among the Bantu tribes who furnish the labor for the great gold, copper and diamond mines. He will lecture in the universities of Cape Colony, Natal and the Grange Free State; spending time also in the Congo. Mr. J. Merle Davis, editor of the book "Modern Industry and the African," sailed with Dr. Mott. Mr. Davis will go direct to Geneva, Switzerland.

The Assistant Pastor and Church Builder

*The New Orleans Christian Advocate Will Prove
an Assistant to Every Pastor and a Builder
in Every Congregation*

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2. A NEW SUBSCRIBER FOR EVERY FIFTEEN MEMBERS.
3. RENEWALS OF ALL PRESENT SUBSCRIBERS SECURED BY JUNE 1.

All Together in a Great Cause---Advocate The Advocate

Christian Advocate

NEW ORLEANS

Vol. 81—No. 24. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 4083.
Published every Thursday, at 512 Camp St., New Orleans, La., by the Publishing Committee of the Methodist Episcopal Church, South. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918

D. B. RAULINS, M.A., D.D., Editor

NEW ORLEANS, LA., THURSDAY, JUNE 21, 1934.

C. MILTON CHALMERS, Manager

THE ADVOCATE

A STATEMENT AND AN APPEAL

The Conference Organ has probably received as much criticism and less constructive consideration than any other institution of our Church. We ask why the financial problem, and we look askance at the editor. It is easy enough to make the observation that our people have lost their taste for the church paper; but whatever truth there may be in the statement, it is only a superficial explanation. The difficulties of the church paper have been promoted by retrenchment measures and distress calls. People who are loyal and feel that the paper is a necessary part of Methodist administration have been discouraged by these distressing cries.

Face the Issue

But let us face the issue squarely. Have we ever taken the time to study the factors which have produced the problem of our Advocate? Have we applied the principles imposed by nation-wide economic changes in the policy and affairs of the Advocate? The fiscal policy of the entire country has been recast during the past few years. From the farmer to the great business enterprise, men borrowed money against deferred or disappointing returns, but that can not be done any more. This sudden reversal of financial policy has resulted in a money condition which has gripped every class of the people. And the condition is naturally reflected in the business outlook and response of every man and woman, and it has brought about a new ordering of the economic life of the people.

But what practical use of these facts have been made in the reduced policy and fiscal affairs of the Advocate? The pages have been reduced by one-half, some helpful departments have been eliminated, and the material has been crowded until the paper is not as attractive as it might be and not easy to read. The subscription price has been reduced to one dollar, and the post of editor has been combined with a pastorate. There has been unsparing effort to fit the policy to an inadequate budget. Within certain limits that is commendable; but retrenchment should be an expedient, not a policy.

Advocate Facts

What are the facts regarding the Advocate? The financial condition is not materially changed from what has been true over a long period of years. But the business manager, in the past, went to the bank and borrowed money to carry on until Conference. That can not be done any more, and he must depend upon the promptness and the loyalty of the pastors and people. Again, it was the established custom to put on a spring campaign for the Advocate; but in 1933, the unforeseen bank holiday largely defeated it, and it became necessary to put on the 80th Anniversary

Campaign later in the year. The campaign was a great success, but the effect of it was to change the time when the volume of Advocate subscriptions expire, from spring to fall. So when the March campaign was put on this year, more than half of the entire subscription list of the Advocate had several months to run, and the results were not what they should have been. Including those already due, approximately 3,300 renewal subscriptions will become due by August 1, and, a large number of new subscriptions necessary to replace losses. The timing of our campaign, therefore, did not coincide with our normal renewal period.

A Better Policy

It has been the experience of the management that it takes three letters, nine cents in postage, to collect renewals from the office, and often an additional ten cents exchange on a check, not to mention discontinuances after sending repeated statements. One does not have to be told that office solicitation and collection is both inefficient and unfair to the Advocate. The editor and publisher are giving the Church a remarkably good paper, despite the handicaps, and they need sympathy and help. The people need to know the facts and to be given a real chance to respond in the splendid manner of their long support of the Advocate. If every pastor will make a plain statement of fact to his people, and follow it up with such effort as the cause merits, it will result in easing of the financial burden of the management immediately. This must be done, for we must pay as we go and not borrow.

Bishop Dobbs Backs the Advocate

The Publishing Committee appeals, therefore, to every Methodist in Mississippi and Louisiana to share this burden now. We appeal to every presiding elder, pastor and member for immediate and substantial response in behalf of the Advocate. Plans are already being considered for a sixteen page paper, and to re-introduce features which have been dropped. Such a thing can not be done without your enthusiastic support to keep the paper from falling into financial straits. The Publishing Committee have authorized that an intensive campaign be made in the three Conferences, to run through September and to prevent a recurrence of the financial troubles faced last year and the year before. Bishop Dobbs is enthusiastically back of this move and is making his own appeal in its behalf. We urge that there be a concerted effort in every church and on the part of all our people to make this an even more triumphant success than was the 80th Anniversary Campaign.

Faithfully,

W. L. DUREN, Chairman
Publishing Committee.

A JEWEL IN A BAYOU SETTING AND HOOPER OF HOUMA

By Mrs. F. F. Stephens

"Yes'm, that's a mocking bird." The speaker was a small hoy with his face tilted upward toward the huge oak which stands on the campus of MacDonell Institute at Houma, Louisiana, and he was making his explanation to a Council visitor from Missouri. It was April, such a vivid, luxuriant April as only southern Louisiana can produce, and the school children were out on the campus in the early morning sunshine, waiting for the breakfast bell.

They were of various ages and sizes, but all were Louisiana French and their homes were in the nearby parishes, as the counties of that State are called. Asked where they lived, they replied singly or in chorus: "In Thihodeaux," "Bayou Grand Caillou," on "Bayou Chien," "Bayou Blue." But to the next question, "Do you like to come here to school?" there was only one reply, and that was a positive "Yes." They laughed when one boy added, "I like to go home Sunday though."

Different from every other mission school in the country is this one at Houma. It is close to the little town, but those strange strips of water, the bayous, approach it and swerve away from it at every angle. There are eighteen of them within easy reach. The visitor, who lives in a state which has neither mocking birds nor bayous, asked one of the boys suddenly, "What is a bayou?" Taken by surprise, he scraped the ground with his foot for an embarrassed moment, then replied slowly, "A bayou—why, a bayou, Madame, is a river which does not run."

That is a good definition, for though there is a sluggish current it would take an active imagination to apply the word "run" to a bayou. The school grounds border on Bayou Terrebonne, and one has only to walk to the edge of the campus, here high above the water, to be able to look down on the decks of the houseboats moored along the bank below, surprisingly near. This is a crowded country, with the densest rural population in the United States. So, not only are the dwellings close together, but those who cannot find room to live on land, live on the water. The houseboats have names, and the one we saw close by was "The Galloping Goose."

This is the marsh region in the extreme southern part of the state, close to the Gulf of Mexico, and the water has gradually cut or been helped to cut its way through the soft soil in narrow channels, leaving enough land for homes and gardens between the bayous. The moist warmth welcomes water hyacinths and other semi-tropical vegetation, and the government dredges are constantly at work on one bayou or another clearing the channel so that the little pirogues as well as the fishing boats may make their way about. Pirogues are rather sensitively balanced rowboats hollowed out of cypress logs, and they are to this country what the gondolas are to Venice. Since the bayous intersect the land so frequently, it is hard to go across country and there are few bridges. The pirogue is used to cross the stream to visit a neighbor and to furnish conveyance up and down the bayous as well. It is both passenger boat and load carrier.

There is a striking beauty of scenery in this lovely land both by day and by night. The live oaks covered with moss, the great cypresses standing in the water, the brightly colored flowers, green trailing vines, water lilies, and tall marsh grasses combine to give charm to the scene. Many fragrant blossoms such as jasmine, the flowering magnolia, and the sweet olive add perfume. By starlight there is the dark gleam of the water as the road follows along the bayous. Birds in great numbers and infinite variety are everywhere, their color, motion, and song making the very air lively.

This place of natural beauty is what the Acadians found when they were driven from Nova Scotia over a century and a half ago. Sorrowing for their lost home and for the friends from whom they were separated, they made their way to Louisiana, where they hoped to find sympathy and a home among the French. Here they were allotted certain parishes, and here they adjusted themselves to a new life. They, with the original French, numbered about six thousand; now they have increased to ten times that number. They have stayed in the same parishes, kept rather carefully to themselves, and have retained the French language. To this day many of them, especially the women, speak no English.

They are a poor people, with little or no education, but they are gentle, polite, and friendly. Most of the homes are one-room houses, though there are some with two and even four rooms. They are raised on supports so as to give free air underneath. They are usually unpainted ex-

cept for the front, which may have some touch of color. Sometimes only the door is painted, sometimes the entire front of the house, and the colors are soft tones of blue, pink, or green. Some of the houses have glass windows, but most of them have heavy cypress shutters. There can be no wells in such marshy ground, so the water supply for each family is in a huge round tank which collects the drainage from the roof. Each home has its plot of ground, and it is said that there is one road of more than one hundred miles, along which houses are found on both sides as close together as in a village street.

The Acadians love children and there are many of them. When those at the mission school became well enough acquainted to talk freely they spoke of their homes and their parents. "What does your father do?" was a natural question to ask them. "He works in the sugar factory," said one. "Mine fishes for shrimps and oysters," said another. "My father gathers moss from the trees and sells it to a man who comes around in a truck," explained a little girl. She was too small to know that eventually that moss makes its way into seat cushions, mattresses, and packing material which is used all round the world. "Our father traps mink and muskrats in the marshes," volunteered a brother and sister. Their answer might have been made by many other children, for the swamps of this section furnish more muskrat pelts than all the provinces of the Dominion of Canada. Trapping is a common occupation, and a large part of the crop of several million skins produced annually in America comes from lower Louisiana.

Fathers who have steady occupation help the Woman's Missionary Council support the MacDonell School by paying tuition for their children. Why do they not go to the public schools? There are not enough of them, and they are not accessible for many of the children in the more remote places. The only chance these boys and girls have for an education is in the mission.

This institution performs a threefold service for the French-speaking group, and it is in spirit and in appearance a jewel in a bayou setting. One of its functions is that of a social settlement. When Miss Ella K. Hooper, who has been its guiding spirit for the past fourteen years, was appointed to this work, it was with the suggestion that she and her helpers look over the situation and develop the mission according to the needs. It was their judgment that a community house to serve as a gathering place for the women, a clubhouse for boys and girls, a social and recreational center for the neighborhood, and a meeting ground for spiritual cultivation were needed. Property was therefore acquired which has been in constant use for such purposes ever since.

These activities not being enough to satisfy those in charge, MacDonell has gradually broadened its scope until it has become the fountainhead of a rural work among the people of more distant localities. Even before she became a deaconess, Miss Hooper, as a teacher in Terrebonne Parish, gave liberally of her time to Sunday school and church work among the French. She organized a Sunday school at Cedar Grove and another at Dulac, the forerunners of a number of rural Sunday schools which are now in operation supervised by the workers at the Institute. The visitor went on Sunday afternoon to one of these little churches. It was a long ride from Houma to Point au Chien, but the mission Ford traveled steadily along across the bridges, down the bayou roads, over good places and had, carrying the deaconess, the visitor, and a brother and sister from the school whose home is in that section. Remote indeed it seemed to a stranger, twenty miles or more from a filling station, still farther from a telephone, a garage, or a doctor. There are fewer houseboats down that way, and fewer people, for it is well on toward the Gulf. The Protestant families were gathered at the church; the sister, who had learned piano at the mission, played the hymns which were sung in French. A young man who was also at one time a student at MacDonell, acted as superintendent, and the little group sang and worshipped and studied together like any typical American Sunday school.

The third and last of the threefold functions of MacDonell is educational. Here live as many children as the buildings will hold, and here they have the privilege of a Christian home life at the same time they are studying common grade subjects. There is a good dormitory for boys, the first floor of which is used for classrooms and an assembly hall. It is a pleasure to talk with the many lads about their activities and aims as they gather sociably about the heater on chilly mornings. The older girls live on the second floor of the Wesley House, and the little girls are in Hope Cottage. Another structure contains the dining hall, kitchen, laundry, infirmary, and the living apartment for the matron. A garage, dairy barn, poultry house, and a storage building com-

plete the list. The children love the place, for it is a real home with happy atmosphere and recreation hours full of games, books, and fun.

Good children these are, affectionate and teachable; good citizens they become when they go back to their home communities. They have been trained to serve the local Church and to maintain good homes. Some of the preachers now serving French mission charges were once pupils in MacDonell School. More children should have the opportunity of attending, but the space is filled. The need has been met only in part. Some day, and may it come soon, the Church will be aroused to build more largely for the education and training of these deserving children of the bayous.

A PLEA FOR THE COUNTRY CHURCH

By Luther Longino, M.D.

In the midst of a world upheaval, new thoughts, economic stress, and changes, political propaganda and recasting of moral, social and religious life, it would seem just a little short of treason in view of the modern trend of things, to offer a plea for the continuance of the country church.

This is a day of big business, of co-operation and consolidation in the various activities, while the country church has stood alone and unprotected before these onslaughts, like a trembling fawn before an unexpected huntsman.

The larger business interest began the work of centralization and consolidation. Then the smaller business units, namely, the medical and legal profession broke ranks in the great system of individualism by organizing medical clinics and big law firms, and the farmers organized into co-operative buying and selling. We have seen the chain stores, and branch hanks spring up all over the country like mushrooms in a shady dell. The schools and many other civic and community interests became obsessed with the entrancing and popular idea of modern centralization and consolidation. It is apparent that we as a nation are losing much of our individualism, probably too much, in the hectic rush and crush of present-day methods.

Be these things as they may, it is not our purpose to discuss them at this time, but only mention them, because they have a more or less direct bearing upon the country church, the subject elected for our present study.

The Little White Church

However, I must say that the little white churches on the hillside, and in the wild woods of this country, are fast falling into decay and ruin, through this modern trend towards centralization and consolidation.

Has the country church been a success? Has it met the requirements of the past half century, and is its mission completed?

From the time the Mayflower landed in Massachusetts, hearing the Pilgrim fathers, who were filled with a burning desire to worship God after the dictates of their own conscience, and bowed in prayer upon that rocky beach, religious freedom has stalked abroad in this great country, and worship was not confined to frescoed temples and costly churches, but in any place where men and women chose to worship God. This was the religious idea brought to our shores by the Pilgrim fathers, and has been the religious torch that has lighted the pathway of our civilization.

The country churches have kept pace with the growth of civilization and have been the foremost factors in all true and honorable pursuits of life, and made this the greatest nation in all the world. No regal splendor surrounds the country churches, often a log or perhaps a frame building, modest in appearance and cheaply constructed. The country church was rightly regarded a place where God would meet his people and where Christian character was molded and justice right thinking was born into this new civilization and men and the women, living in God's great out-of-doors, realized his daily presence in all things around and about them, saw him in the growing grass, the blooming flowers, heard him in the sighing trees and wondered at the beauty and multitude of the stars, and then prayed to their God in the long and silent night.

Is it any wonder our fathers found places in which to worship, built log churches, and cheap frame buildings for worship, and dedicated them to their God? Their religion did not aspire to their ease and comfort, elegance and beauty but a consecrated life, that made better men and women. America owes the country church a great deal of gratitude for what she did in shaping the ideals of life on this continent. Many of the great leaders of this nation in religion, philanthropy, statesmanship, economics and finance have enjoyed the sweet communion and fellowship of the old country church, and have been inspired

and drawn closer to God with a keener sense of his duty to his fellowman and loyalty to his country. The histories of these lives shine along the shores of time like beacon lights for our guidance and protection, as we, too, navigate life's high seas, and try to make the landing.

Country Church and Our Ministry

Who would believe that a large per cent of the Protestant ministry came from the rural churches? And yet it is true. It is also refreshing to know quite a few of our imminent divines point back to the small church, where they received their call to go and "Lo I am with you unto the end of the world." I was talking recently with a prominent attorney on this subject, when he told me of one little church that sent out five men to preach the gospel of Christ. It is wonderful how God has honored the little church in the past.

Can it be that we must have a professional, unknown and advertised evangelist, with specially built platform, a trained song leader, big crowds and a large expenditure of money, before the Father will meet his people and carry conviction to the hearts of sinners? Imagine, if you can, St. Paul, the greatest philosopher and religious leader the world has ever had, the preacher who made tents for a living, demanding of his waiting audience big, specially built altars. He preached to the women, who were gathered on the banks of a river for prayer, and had glorious conversions.

Paul and Silas, who knew more about tent making than good music, conducted their own song service in the jail at midnight; the shackles fell off their hands and feet, the jail door flew open and they became free men.

John the Baptist, preached on the muddy shores of the Jordan, repentance and baptism, and the people came out from Jerusalem, and the surrounding country to hear him. His fame reached the village of Nazareth, and Jesus came down to hear him and was baptized by him, and later said of John the Baptist as he languished in prison, "Of all men born of woman none are greater than John the Baptist."

Of all the scenes described in the Bible none are more beautiful and fascinating than that of Jesus sitting on Jacob's well, tired and worn out by his long journey in the heat of the day, preaching heart-felt religion to the poor fallen woman of Samaria, who forgot her water pitcher in her eagerness to tell the good news to village friends. "Come see a man who told me all the things I ever did. Is not this the Christ?" The people went out in great numbers to see the wonderful teacher, and they constrained him to tarry in their country.

Elijah, the old prophet, downcast and discouraged, witnessed the mighty windstorm, the earthquake, and fire that swept Horeb's mountain top, but he did not find God in all that tumult. God spoke to him in a still, small voice and he heard, obeyed and went on his way rejoicing.

The Good Old Days

Many men and women can look back in memory to the days of the good old camp meetings, which were held once a year for a period of ten days or more, often under a brush arbor. Services were held morning and evening as well as at night. The arbor and surroundings were lighted up at night by pine knot fires, which burned on dirt stands six or more feet from the ground, and so placed as to afford sufficient light. A large conch shell was blown, to call the worshippers from their tents to the arbor, where services were held. There were no trained leaders to conduct the services, but everyone was supposed to carry his or her own book, and join in the singing; there was no organ or stringed instrument to break the discordant note of the worshippers as they sang, "Amazing Grace," "How Firm a Foundation," and other gospel hymns. Would God hear and honor men and women under a brush arbor and in the midst of such incongruity? I am pleased to say that some of the greatest revivals I have ever witnessed took place on those old camp meeting grounds. It seems that God took special delight in honoring the honest and simple efforts of His people by overshadowing them with his love and presence. Men and women turned from lives of sinfulness to ways of right living and thinking, a new song was put in their hearts, which they joyfully sang as they marched down to the end of the way. I turn back, and a thousand thoughts chase each other in memory, as I think of those good old days. It was life in the making.

Was the country church worth while? Did it protect us against evil and help us to do right? I say yes.

Personal History

I wonder if our gentle readers would enjoy a bit of personal history from my book of memory? It

is so suggestive of the poverty and power of a country church that I shall ask your kind indulgence. More than half a century ago, it was my pleasure to visit in the home of a friend in southern Arkansas. Sunday morning my host invited me to ride with himself and family to a country church three miles away to hear the new pastor preach. It was a beautiful, early spring day, the sun was shining and the birds were singing in the nearby trees as we drove along a winding road through a forest of virgin pines, until we came to a long sandy hill, and my friend said, "Up on top of the hill is the church."

Upon reaching the top of the hill, the church seemed to be a log house not more than twenty feet wide and possibly thirty feet long, low walls and a floor near the ground, two doors facing each other on opposite sides of the house. There were not many worshippers present. The women were in the church, and the men were standing in front of the door. The minister finally rode up on a small horse, which he hitched to the limb of a tree, then walked up where his congregation waited for him at the door. He was small of stature, black hair and very keen, black eyes, and an unusually high and well-shaped forehead. If anything in this world could have discouraged a Methodist preacher I am sure that little motley crowd of worshippers and the small log church, nestling on that high hill, like a little hen over her brood, must have struck terror and dismay into the kind-hearted preacher that spring morning. After the usual introductions and felicitations were over, the preacher said it was about the hour and we had better go in the church. He went direct into the pulpit, which was a very tall one reaching dangerously near the rafters, so low were the walls of the building. He gave out as his hymn, "O God Our Help in Ages Past, Our Hope for Years to Come," and his voice was as clear as a bell, and as sweet as an Aeolian harp, in fact, his reading of the hymn was a song in itself. He then got down upon his knees and prayed so eloquently that the earth seemed to rise up and the heaven come down, and I said to myself, surely this is God's house, and the very gate of heaven.

The preacher took his text from Galatian 4:4, "When the fullness of time had come God sent forth his son." He reviewed the history of the then known world, spoke of culture, grandeur of Rome and of the famous men and women of the day, of statesmen, philosophers, orators, painters, sculptors, historians, and declared Christ did not come into the world as a thief in the night, but in the full blaze and high tide of a glorious civilization. His sermon was classical, rhetorically brilliant, and carried conviction and power. Do you say, "It was wasted on a desert air?" Then I say no. It took hold of me for one, and possibly others, and has followed me down through half a century, and is one of the bright spots in my life, and never to be forgotten.

Country Church and the Future

The country church has always been a power for good and should always be, notwithstanding the modern trend of centralization and consolidation. These houses of worship may not always be the most imposing, but there are sentiments that cling to the country church like the trailing ivy on the tomb of friends and relatives sleeping out in the cemeteries near by. Here hope and fear, joy and tears sweep through the lives of men and women as they approached God, and came in closer touch with their fellow beings. Forever thereafter, the pendulum of time vibrated back and forth just a little smoother and with a sweeter rhythm, as the worshippers pass down the highway of life.

Can we ever forget the old family church of our fathers and mothers and of our early childhood associations?

Will not the militant church of God shake off its indifference to the friendly country church that blazed the pathway of religious freedom and made living worthwhile in the early civilization of this country? Let it rise in its might and power, play the part of the big brother in this unequal struggle between the smaller and the larger communities of our great commonwealth.

DR. NELSON SAYS FAREWELL

(By action of the recent General Conference our publishing interests on the Pacific coast were discontinued and with the action the Pacific Advocate ceased publication. For sixteen years Dr. W. H. Nelson, vigorous and ready writer, has been the editor of the Advocate. From none of our conference Advocates has there come such a wide, steady and deep-flowing stream of good reading. We shall greatly miss him from the tripod. By no means should our church forego

his valuable services. It is hoped that the new arrangements may provide sufficient room for him and secure for the church a wider ministry. Because of our personal appreciation of Dr. Nelson, a native and loyal son of New Orleans; and because of the many of our section who love him, we are going to allow him to step from his last number to our own columns which from time to time have been greatly enriched and honored by his pen. Hear him.—Editor.)

The Editor Sings His Swan Song

In the past sixteen years this editor has written many editorials for the Pacific Methodist Advocate. It was always a joy to do so, for the truth of the business is this editor would rather write than eat. But now he must sing a swan song, and he is not a good singer. It is hard to say "Good-bye." As in the case of Romeo parting from Juliet, so it is with this editor parting from his paper: "Parting is such sweet sorrow I could say good-bye until tomorrow." But the best of friends must part finally, and so the editor and his subscribers are in a measure saying a fond Adieu. Good-bye, good luck, and God bless you.

But these are my parting words. In the first place, thanks to all you loyal subscribers who have stood by so faithfully. In spite of my imperfections you have stood with me, and encouraged me, and I thank you for it. I am grateful to you, and I want to say I am grateful to our great Church, and the Book Committee, and the Publishing Agents who have made it possible for us to operate through the years. You may not know it, but I know it, and I want to tell you that the Pacific Coast owes the Book Committee and the Publishing Agents a debt of gratitude we can never repay. To me the most pathetic story in the New Testament is that wherein Jesus extends the blessing of healing to ten people, and only one turned around and thanked him. You can detect the heartbreak in his question, "But where are the nine?" But we people on the Pacific Coast are made of better stuff than that, and so we turn our faces toward the East and say, "Thank you."

Personal Privilege

To say that the editor has enjoyed his work for the past sixteen years is to put it mildly. The word "enjoyed" there is too tame. He simply reveled in his work. He started in with an old Oliver No. 3 typewriter, and punched a million words, more or less, with two fingers, and wore out this old thrashing machine, and got an Oliver No. 9, which was built like one of these battle-tanks. You could throw it on the floor and jump on it, drop it out of a ten-story window on the concrete pavement, put cleats on it and use it for a tractor, and put a belt on it and run a washing machine, and still come up smiling, and be as good as new, and crave more punishment. But in spite of it all we punched out ten or eleven million words, more or less, and with two fingers superannuated this machine in about three years.

When we first went into the editorial work we were young and handsome and athletic; if we had a heart or a stomach we were not conscious of it. We never walked upstairs, even the elevators were too slow—we ran upstairs. We never took a taxi or a street car for the same reason. We were our own stenographer and copy boy, and proof reader, and etc.—and we used to make the several blocks between the office and the printers in nothing flat. Besides we used to get on the road and get subscriptions, and in the first year of our editorial life we secured more than 1,200 hand-picked subscribers. This was in the latter part of 1918 and the first three quarters of 1919. We were out on the road most of the time, and we would come into the office dog-tired to get out the paper. We always believed in the theory of plain living and high thinking, and so we had a notion we could produce great literature better on an empty stomach than a full one. It was a fool notion, as we now realize, but nevertheless we used to take a cup of tea for breakfast, and a cup of tea for lunch in order that we might put in a full nine hours writing like a steam engine. We turned out lots of words, but whether in all that time we turned out anything that the world wouldn't gladly let die—and even put on a silk hat and a Prince Albert coat to attend the funeral—we will leave our friends to say. If anything does live it will be the chapter on the Grand Canyon in "Alluring Arizona," although there are people who know who insist that the books turned out, and a good many editorials produced in that time, are not as bad as they might have been. But we know this: that starving our body to make our brain function had a certain physical effect which we are paying for today. We starved out our tissues, and depleted our system, and we bear in our body the mark of devotion and sacrifice to

what we conceived to be our duty to the Church and the Kingdom. But why complain? Better men have worn themselves out trying to do something for humanity.

And we can hardly think of anything that we may have done in the light of sacrifice, even though it does hurt today. We got a lot of joy out of our work. We had rather be an editor than a bishop. There is no joy in the world equal to creating something. A man is at his very best when he is painting a great picture, writing a great poem, preaching a great sermon, or putting himself into a great book. In those moments a man literally steps out of himself, and joins the immortals. The truth is if I could have afforded it I would have paid all through the years for the privilege of doing editorial work. It was never a bore, never a drudge. It was a chance to put on a pair of wings, and soar into the blue above.

We have had wonderful associations in these sixteen years, and that has been worth something. Thank God for gentlemen. Diamonds in the rough are all right, but I had rather have mine with a lot of polish. During these sixteen years the Book Committee and the Publishing Agents have been perfect gentlemen. There has never been a call-down, never a harsh or an unkind word. Perhaps they realize that here was one fellow actually trying to do his best, and whenever he made a mistake it ought to be charged up to his poor head instead of his heart. And so they have been exceedingly kind and helpful, and we appreciate it.—Pacific Methodist Advocate.

THE COLUMBUS DISTRICT CONFERENCE



The Columbus District Conference was called to order Tuesday morning, May 29, 1934, at Ackerman, Miss., by Dr. V. C. Curtiss. Dr. Curtiss was accompanied by Bishop Hoyt M. Dobbs, recently appointed Bishop to the North Mississippi Conference. The Bishop led in the opening devotional, and

although he declined to preside at the conference, he made a most profound impression on those who heard and saw him. He brought two inspiring and instructive messages during the conference which with the fellowship of his presence added greatly to the joy and success of the occasion.

With Dr. Curtis in the chair the business of the conference was dispatched with ease and dignity, and an unusually fine spirit prevailed throughout the entire conference. The reports of pastors were most encouraging, and the reports of committees all were expressive of a forward and optimistic attitude on the part of the preachers and laymen.

The election of delegates to the Annual Conference, under the new law of the Church governing this election, went forward in a most gratifying manner. The following delegates were elected: F. A. Howell, Durant; J. H. McKinnon, Ackerman; F. S. Jackson, Brooksville; Mrs. W. W. Milligan, Noxapater; Mrs. Chas. Strong, Macon; Dr. N. D. Guerry, Artesia; F. A. Stone, Louisville; Mrs. B. M. Howorth, West Point; N. C. Oaks, Starkville; Mrs. T. J. Lee, Louisville; Mrs. R. B. Neblett, Pickens; W. S. MacLilly, Louisville; Mrs. J. C. McElroy, Ethel; Mrs. S. W. Hines, Kosciusko; I. H. Atkins, Columbus; Mrs. H. D. Snyder, Macon; T. H. Mosley, Starkville.

The following alternates were elected: Jack Irwin, Crawford; Mrs. D. C. Badger, Columbus; H. E. Sanders, Longview; J. M. Shumaker, Kosciusko; G. D. Wood, Columbus.

The people of Ackerman entertained the conference in a splendid manner. Everywhere there was evidence of the true southern and Christian hospitality. Rev. W. M. Langley, pastor-host, and the people had made their plans in advance, and they were well made and well carried out.

The following visitors were present during the conference: Rev. R. G. Lord, Conference Director of Christian Education; Rev. W. C. Newman, Dean of Grenada College, and Fred J. McDonald, of the Methodist Orphanage at Jackson. Each of these visitors spoke in the interest of the institutions which they represent. Rev. L. L. Roberts, pastor of the Methodist church at Philadelphia, Miss., of the Mississippi Conference, was also a visitor, as was his church lay leader, G. W. Mars. Rev. J. E. Stevens, Lexington; Rev. J. J. Baird, Tchula, and Rev. N. D. Guerry, Jr.,

of Woodland, were also welcome visitors to the conference.

The conference adjourned after a most successful and joyous session, Wednesday afternoon, at 4 o'clock, May 30.

W. L. PEARSON, Secretary.

TO THE METHODIST WOMEN OF LOUISIANA

By Mrs. Alma G. Riley

There are 6,000 women enrolled in the Woman's Missionary Conference of Louisiana. When 6,000 women are agreed upon one subject and move in unison, what a mighty army that can be.

That this body is a powerful army for righteous accomplishment is attested, first of all, by those two outstanding enterprises which they have helped so splendidly to project within their own bounds—St. Mark's Hall, New Orleans, and the MacDonell School for the French, Houma, La. Their work in these two places, especially, stands as a recognized monument.

But further still, never has it been my privilege to know a more loyal group of women, enthusiastic in their service to and support of the full program of their church. Their attitude toward the urgent call of the Memorial Mercy Home of New Orleans is only one act signifying this. There are many others. The financial needs of this Home were brought to the attention of this body in their annual meeting this spring. It came in the nature of a request from Dr. Snelling, superintendent, for a coupon campaign, that recent method for raising funds for social service work, so well known in this section.

They accepted the task, and at once, most zealously, the district secretaries and zone leaders began passing the word down the line, looking toward the goal of that million coupons by which they could hand this Home a gift of \$4,000. They have figured so closely that they have worked out a per capita goal and in this they are asking every Methodist woman of Louisiana, whether she be enrolled in a W. M. S. or not, to stand responsible for presenting to the Home 200 of those coupons gathered from the Octagon, Luzianne and Borden Products, requesting the organized women of the W. M. S. to give leadership to the movement through the Sunday school and the entire congregation. Only too well they realize that, while this is a very simple task and a task containing wonderful possibilities, there is only one key that can unlock the door to those possibilities, and that key bears the tag of systematic, concerted action BY ALL. So, every woman in every Methodist church, they are saying, must be sought out and so enjoined that she will be constrained to do her part toward her "gathering up the fragments that all may be fed" and may live more fully.

They have made this a project in their department of Christian Social Relations and they are requesting that it be so promoted and so reported, not only to their local meetings, but also to their Conference officer for Christian Social Relations, Mrs. Irvine, of New Orleans. That all may know what progress is being made, they plan that Mrs. Irvine shall announce the standing of the districts at the close of this second quarter in their Conference bulletin, The Louisiana News. Thereafter, this will be done monthly. With this in mind, all auxiliaries are urged to remit their coupons monthly to Dr. Snelling, 815 Washington Avenue, New Orleans, La., being sure to state from what church or society they come, that proper credit may be kept. Such effort will bring to itself success.

The Home is pleased to announce that they have just completed what bids fair to be a most attractive feature—a moving picture which shows the actual every-day life of the institution. There are yards and yards of babies—babies feeding, laughing, crying; babies walking in their first steps, babies just born, still in the incubator, but now that they are in God's beautiful world, all God's babies, for each of whom He wills that we, His representatives, now on duty, shall see he has his chance. Let Dr. Snelling bring the babies to your congregation at some early date.

My friends, this is a Christ-like piece of work; there is no doubt about it. There is no doubt about that charter He wrote for us in the sand a very long time ago.

May we give to this Home those coupons which are so necessary now, but may we, in our talking, give to them a something else and that is a re-awakened interest in the thinking of the entire Church so that hereafter, when the hand goes down in the pocket for this place, it will bring up a larger offering than it has heretofore. Let's give them a place of real understanding and love in the hearts of our people.

SYNAGOGUES, BRIDAL PROCESSION, CHURCH OF THE SEPULCHRE

By Rev. H. G. Hawkins

(Below we reprint one of a series of travel articles published in the New Orleans Christian Advocate some years ago, chiefly concerning sites in India and Palestine, visited by the author, as he was returning from Japan to the United States.—Editor.)

Jerusalem is full of churches, synagogues, and mosques. Besides many minor ones, the Jews have two chief synagogues. At all hours of the day the old, long-bearded descendants of Israel may be seen here poring over their thumb-worn Talmud and other books. Just before reaching one of these synagogues, on the occasion of my visit, I was fortunate enough to witness a Jewish bridal procession—a very quiet, solemn affair indeed. They were leading the bride, veiled and neatly dressed in white, to the home of the bridegroom. Some friends were going before, but most were immediately around and behind the bride, whose steps upon the rough pavement were very slow and soft—stated as if to give time for thought at each. These two synagogues are good buildings, with large domes, but dirty.

The most active place of worship in Jerusalem is the Church of the Sepulchre, the joint property of about all the Christian sects of the world, except Protestants. Each of these sects has a special part assigned. Thus, there are the Abyssinian Chapel, the Armenian Chapel, Coptic Chapel, Greek Chapel, Latin Sacristy. Then there are many chapels held jointly, making in all twenty-two different chapels in one church, besides aisles, stones, altars, and various stations. Turkish guards are always posted with their guns in the church. These are said to be very necessary on the Easter occasions, when thousands of pilgrims are present, and rivalry between the sects is so great that it has sometimes led to bloodshed. Bishop Marvin and our present Bishop Hendrix were present at one Easter festival, and saw the disgraceful spectacle of the so-called miracle of the Holy Fire. My stay in Jerusalem was in the dull season; but whenever I passed the church during open hours people were coming and going. My first visit was while a Russian service was in progress. Also at the same time a band of Armenian priests and youths came along chanting and bearing tall torches. Other visitors were dipping holy water, bowing before altars, crossing themselves, and kissing sacred stones. Somehow it had a solemn effect on me, and I knew that Christ had been crucified, buried, and the third day had risen from the dead; and, though I could not join in the chants, I did wish to be one angel among the "ten thousand times ten thousands, saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." The church is erected on the spot where the Empress Helena claimed to have found the true cross, and upon the site claimed also as the real holy sepulcher. One chapel marks the spot where Christ appeared to Mary Magdalene; in the center of another lies a stone set in marble, which the angel rolled away from the mouth of the sepulchre, and on which he afterwards sat; there is the chapel of the sepulchre itself. Here are shown the cleft in the rock, the spot where the cross of the penitent thief stood, and the Stone of Anointment, on which the body of Jesus is said to have lain when it was anointed by Nicodemus. But it is easier to believe that the bare rock of a hill north of the present city wall, not far from the Damascus Gate, is the true Calvary. It was here that Moody held his meetings when he visited Jerusalem.

NATCHEZ CHURCH SCHOOL MORE THAN ONE HUNDRED YEARS OLD

By Rev. H. G. Hawkins

One of the oldest, maybe the oldest, Sunday school in the Southwest, is that of Jefferson Street Methodist Church, Natchez, Miss. The General Conference of 1840, meeting in Baltimore, gave official recognition to the Methodist Sunday School Union; but there was a Sunday school in existence at Natchez years before this. Clifford Field, superintendent of the Natchez Sunday school, has in his possession a printed invitation issued by said school, as follows:

COME TO THE SABBATH SCHOOL

This school opens in the Methodist Church in this city at half past eight o'clock every Sabbath morning. Teachers will be found ready to instruct, and books will be furnished to all who will attend, and all are affectionately invited to come.

Natchez, 6th April, 1829.

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

D. B. RAULINS, D.D., Editor

C. MILTON CHALMERS, Manager

TERMS:

Subscription Rates: One year, \$1.00; six months, \$0.50. To superannuates and widows of preachers, \$1.00

Editorial

OUR WEEKLY PARTY

Dr. Pierce Cline, president of Centenary College, was speaker for the Layman's Day program at Trinity Church, Ruston, La.

Rev. P. W. Sibley, pastor at Gonzales, La., reporting his interest in the Advocate, says: "We are making an effort to reach our goal."

Rev. R. A. Allums, Ellisville, Miss., speaking: "Everything is going well and we shall remember the Advocate soon with a large list of subscriptions."

Rev. C. B. White, pastor at Wisner, La., accompanied by three of his stewards, is attending the World's Fair at Chicago. He will return by way of Niagara Falls, Canada, and Washington, D. C.

The Barodi Barometer, edited by Miss Mary Searles, of Baton Rouge, is the official organ of the Young People's Division of the Baton Rouge District. And there is a great deal of fine material in it.

A unique service was recently held at First Church, Lake Charles, La. It was called "Birth-day and Wedding Anniversary Service." Those born in June and those married in June were special guests.

Rev. J. B. Cain, pastor at Yazoo City, Miss., tells us that the Young People's Council is sending the Epworth Highroad to the patients at Sanatorium, Miss. They will hardly find better reading material.

"The Florida delegation and visitors, to the General Conference give excellent reports of the spirit and hospitality of the Mississippians," writes Mrs. James S. Purcell, wife of our pastor at Dade City, Fla. We Mississippians all make a bow.

A good preacher wrote saying, "I am going to do what I usually do for the Advocate." Then follows this parenthetical and sage advice: "Don't put that in the paper till I do it." There is still something in this matter of counting the chickens before you take note of the fact that the old hen is sitting on door-knobs.

Mr. V. R. Patterson, president of the men's Bible class of Carrollton Avenue Church, was the speaker on the Layman's Day program at the Algiers Church, New Orleans. Under the direction of Dr. Fay the Ahten Octette of men from Carrollton rendered two good musical numbers.

We see in the Lincoln County Times, Mississippi, that Rev. T. M. Lemley, a widely known evangelist of Jackson, is to begin a county-wide inter-denominational meeting at Brookhaven, June 19 to run to July 1. The meeting will be held on Whitworth College campus. It is hoped that this meeting may accomplish great good.

Can you beat it? After General Conference the board of stewards of Galloway Memorial Church, Jackson, Miss., voted the pastor, Dr. J. Lloyd Decell, who was host of the General Conference, a month's leave of absence with a purse. Dr. Decell spent some of this time at the commencement of his alma mater, Union College, Barbourville, Ky., and some other college commencements. Congratulations to both board of stewards and preacher.

We recognize Rev. C. K. Smith, pastor at Tallulah, La.; "Every call of the church has been answered with a substantial increase over last year. We have just closed our revival meeting, the pastor doing the preaching, assisted by Mr. C. H. McEuen of Jackson, Miss., directing the music. Twenty-two united with the church while numbers came forward for reconsecration. We have large congregations at both morning and evening services. We are looking forward to the completion of a successful year, giving God the Glory."

Letters continue to come to this office expressing appreciation of our General Conference number, but we feel that no one appreciated it quite so much as Mrs. J. L. Crawford, Carlisle, Miss., Route 2: "I enjoyed the General Conference number. I read every word from front to back. It was interesting to see the pictures of our bishops, preachers and leading laymen in our churches. That paper was worth more than a dollar to me." Such testimony as this more than compensates for the extra effort necessary to produce the General Conference number.

Maybe you did not see this. A resolution had come before the English Parliament authorizing the erection in Regents Park of a monument to Anna Pavola, the great Russian dancer. Seems that it was headed for passage all right when up rose Lady Astor with a remark like this: "This all seems very far-fetched to me. There are multitudes of women who have lived and died for the country without a monument." Then following the report I read this statement: "No member was able to think of anything to say, so nothing was said." That does seem to be English, for when we Americans can think of nothing to say, why, then we say it more extensively and more eloquently.

HOME COMING AT GIBSON MEMORIAL CHURCH

Home coming to be held at Gibson Memorial Church, Vicksburg, Miss., on Sunday, June 24, 1934.

All former members and pastors are invited to be present.

C. M. CROSSLEY, Pastor.

HAVE YOU RENEWED?

"Dear Sir: I thank you for your kindness in the past. Please find one dollar bill enclosed to pay my subscription for the past year. Sorry, but we don't know where we shall get bread for our nine children next week. Pray for us.

"Yours truly,

"_____"

(We received this letter last week. Do you think that much of what is due on your subscription and of the value of the Advocate?—Editor.)

DOSS—LOWDON

We have received announcement of the marriage, on June 20, at Central Methodist Church, Fort Worth, Texas, of Dr. A. Keller Doss to Miss Elizabeth Crane Lowdon, of Fort Worth.

Dr. Doss is the son of Dr. W. L. Doss, Jr., presiding elder of the Ruston District. He was graduated from Tulane Medical College in June. Miss Lowdon was a member of the June graduating class of Sophie Newcomb College, New Orleans.

The Advocate joins the many friends of these young people in fond wishes for a happy journey.

BOARD PRESIDENT MAKES STATEMENT

Rev. M. L. Burton Points Out Necessity of Vote on Millsaps Question

Pointing out that only through the full sanction of the two Methodist Conferences of the state can the Millsaps System of Colleges be abolished, Rev. M. L. Burton, president of the Millsaps board of trustees, requested the following announcement:

"The report, occurring in connection with the commencement of Millsaps College, that the Millsaps College System has been dissolved by action of the Millsaps Board of Trustees, is erroneous and the following statement is made officially:

"The Millsaps College System has not been abolished by the Board of Trustees of Millsaps College, nor can it be except by action of the two Annual Conferences.

"The schools will be continued for the present

under the same curriculum and administration, with such faculty changes as were recommended at the meeting of the Board of Trustees.

"Signed:

"M. L. BURTON,

"President Board of Trustees."

In the Issue of The Clarion-Ledger on Tuesday, June 5, the following is quoted:

"Termination of the Millsaps System of Colleges was endorsed yesterday at the annual meeting of the College Board of Trustees, held in the Carnegie-Millsaps library. The question of abolition of this system, which involves Whitworth College at Brookhaven, Grenada College at Grenada, and Millsaps in Jackson, will be voted upon at the Annual Conference of the Methodist Episcopal Church, South, to be held in November."—Jackson Clarion-Ledger.

PRESIDING ELDER SUTHERLAND HONORED



At the recent commencement of Asbury College, Wilmore, Ky., Rev. B. L. Sutherland, presiding elder of the Jackson District, was honored with the degree of Doctor of Divinity.

The Advocate, along with the many friends of Dr. Sutherland, congratulate him.

CRISIS LEAFLET No. 3

H. F. Ward, Author

CAN THE PROFIT SYSTEM BE REPAIRED?

You have been thinking all the time that the capitalist machine had a self-starter. Now you find it hasn't. It must be cranked. The government is cranking and cranking. But the machine doesn't seem to get started much. You know by this time that something serious has broken.

Can the old machine be repaired? Have you found a mechanic who can tell you? Or is your mechanic—the government—just trying one thing after another?

If your automobile breaks down, you ask the mechanic who says he can fix it. What's the bill? When he tells you, you consider whether it is worth it, or whether you better get a new car.

What must we pay to keep the profit system?

Permanent Unemployment.—Government statisticians said there were 3,500,000 of the 15,000,000 jobless who couldn't be re-absorbed even if NRA brought prosperity back. Some have estimated 5,000,000.

Stuart Chase, allowing for new machines and methods, now estimates that with a 40-hour week, 12,200,000 will be out of work in 1934. Will you or your children be among them?

Lower Standard of Living.—NRA code wages often run as low as \$11, \$12 and \$13 a week. The Minimum Health and Decency Budget demands from \$32 to \$38 a week for a family of five.

Some economists estimate that we must have \$5,000 a family a year to give purchasing power enough to keep our machine economy going. How much do you need to live according to your ideals?

High Prices and Profits.—Capitalism cannot run without profits. Profits mean high prices of things the people need and want. The profit takers set the prices. Out of whose lives do the profits come?

Less Culture—Less Education.—Already schools are being closed, school sessions shortened, the extras cut out. Will this affect your children? Is it worth the price?

If capitalism gets fixed up, how long will it run? When you are figuring costs on your broken-down car, suppose the mechanic is honest enough to tell you that after the job is done it won't run very long. That's exactly the situation with the economic machine.

Capitalism, ever since its infancy, has always gone up and down, from prosperity to depression. It doesn't know how to behave any other way. Another spell of prosperity means another and worse crisis with more suffering. Isn't it cheaper to get a new economic machine?

And remember, this isn't a question of mere machinery, but of human lives and destinies.

(See Crisis Leaflet No. 4)

WOMAN'S MISSIONARY SOCIETY NEWS

The quarterly meetings of zone 5, Jackson District, was held at Camden. The following subjects were discussed: "Why Have a Woman's Organization in the Church?" Mrs. A. R. Ruby, Benton. "How May the Missionary Society Assist in Creating a More Distinctive Missionary Conscience in the Church," Mrs. Bradley, Canton. "Stewardship," Mrs. Brister, Vaughan. "Our Children," Mrs. Arrington, conference superintendent of children's work. "Play for Young People," Mrs. Moore, Vaughan.

A resolution was passed in which the members of the zone pledged themselves to do all in their power to defeat the May-Roberts Liquor Bill.

* * *

The Meridian District Conference of the Woman's Missionary Society, Mississippi Conference, was held at Newton, May 29., seventy-five delegates and visitors attending. One of the high points in the program was a stirring address on temperance by Rev. J. L. Neill, of Meridian.

He pictured some of the dangers we are facing in the attempt to break down our prohibition laws. Having traveled extensively in Europe as well as in America, the speaker said that he was familiar with most every form of liquor control and thought the May-Roberts Bill would be the worst he knew anything about. He closed with an urgent appeal to pray every day from now until election day, July 10, saying that is one thing the "wets" can't do.

Rev. Otto Porter, presiding elder of the district was among the several ministers attending the conference. Mrs. D. L. St. John, the efficient district secretary, presided over the meeting. Several conference officers were

present. The next conference of the district will be held in Electric Mills.

* * *

CONGRATULATIONS Shreveport District

We salute you as you lead the conference on the great tract race for Life Members this new conference year.

Out of 39 conferences, Louisiana came second in Life Members for 1933.

Shall we be first in 1934?

District secretaries and zone leaders have posters with your Life Members names on them, at every district and zone meeting. Make a special effort to get new Life Members at each meeting.

Auxiliaries give this beautiful honor to your presidents, zone leaders, district secretaries, or any outstanding faithful member!

We're off! Let's keep our high place and pass the one conference who came in ahead of us last year!

What district will lead us next month? Perhaps Shreveport will like to keep that high place for a while!

DISTRICT CONFERENCE WOMAN'S MISSIONARY SOCIETY

Shreveport District

The Shreveport District Conference of Woman's Missionary Societies met in annual session in Cedar Grove, May 23, 1934. Mrs. H. B. Wren, district secretary, presided, Mrs. William C. McDonald, leader of zone 4, was acting secretary.

The morning sessions opened with hymn, "We've a Story to Tell to the Nations," prayer by Rev. T. J. Holliday, of Logansport. Miss Virginia Cribbs, chairman of young women's circle, Claiborne, gave the devotional.

Mrs. Wren gave a resume of her work for 1933 which showed progress along all lines. Auxiliaries increased 28 to 38 (several came from old Minden District); membership 1095 to 1140; 1 new Children's Circle at Cedar Grove; 22 subscribers to "World Friend"; 22 subscribers to "World Outlook" decreased; 7 young women's circles; 22 mission study classes; 22 Bible classes; membership varying from 865 to 874; 18 auxiliaries presented "Christian Stewardship," 9 on "Honor Roll," viz. Belcher, Gilliam, Greenwood, Harmon, Mansfield, Pelican, First Church, Shreveport, First Church, Shreveport "Gleaners," and Noel; 7 adult life members; 6 baby life members; 20 auxiliaries paid pledge in full; paid 69.7% of district pledge.

Mrs. H. J. Powers, superintendent young women, spoke on "The Personnel of the Missionary Societies of the Future."

Mrs. Gorton brought a short message on "Temperance" from her committee as chairman.

Mrs. George S. Sexton, Jr., conference president, gave her annual message, which was both uplifting and inspiring.

Mrs. W. M. Ledbetter, conference corresponding secretary, spoke on "Echoes from Council," giving very instructive and interesting data.

Mrs. Dillingbarn, president of Federated Missionary Societies, was introduced.

Mrs. W. H. Martin, conference vice-president, spoke on general finances. Three new life members for this quarter were reported in the district: Mrs. Guy M. Hicks and Mrs. Willie Ricks of Mansfield, and Mrs. H. J. Bussa of Vivian.

Mrs. A. E. Woodard, conference superintendent of supplies, spoke on "Our Investments in our Home Missionary Projects."

Mrs. Lingle presented the "World Outlook."

Mrs. Riley spoke in the interest of

MILLSAPS COLLEGE

JACKSON, MISS.

SUMMER SESSION BEGINS JUNE 12th—FULL SESSION
Total Expenses \$98.00

Eighteen quarter hours credit. License renewal and nine quarter hours credit may be secured by six weeks' attendance.

FORTY-THIRD SESSION BEGINS SEPTEMBER 12th
Total Expenses \$288.00 to \$375.00

Fully accredited by ALL the Rating Agencies

For full information, address D. M. KEY, President

Memorial Mercy Home, stressing the Octagon Soap Coupon Campaign.

Life members present were introduced. Dr. George S. Sexton, presiding elder, was introduced, and spoke complimentary of the woman's work in the district. He said: "Women gave the supreme co-operation from the Resurrection until now."

The roll was called, collection taken, and announcements made. Thirty out of thirty-eight auxiliaries answered present, with 193 members and a large number of visitors and special guests. Over 300 persons attended the meeting.

Miss Grace Gatewood, deaconess, First Church, conducted the "Quiet Hour," quoting from Dr. Lavins Thomas' Quiet Hour messages at council. Benediction was pronounced by Dr. W. Angie Smith, First Church, Shreveport.

A bountiful lunch was served by the ladies of Cedar Grove in the Church Annex.

The afternoon session opened with hymn, "God Will Take Care of You." Mrs. E. E. Price, of Logansport, conducted a memorial service for those who have passed away during the year: Mrs. Thompson from Claiborne, Mrs. Honaker from Noel, and Mrs. Woolams from Mansfield.

Mrs. R. E. Smith spoke on the prohibition question, bringing a stirring message and urging us to practical work along the temperance line.

A resolution was sent to the State Legislature signed by the audience of 300, urging the local option bill.

Mrs. Wren announced that zone 3 was making Mrs. W. L. Gilmer, their leader, a life member.

The meeting closed with prayer by Rev. T. J. Holliday, of Logansport.

The pastor-host, Rev. A. C. Lawton, auxiliary president, Mrs. Wren, and the fine women of Cedar Grove, were gracious hosts.

BROOKHAVEN DISTRICT W. M. S. MEETING AT AUBURN

The Brookhaven District W. M. S. enjoyed its annual all-day meeting at the old historic Adams Church at Auburn, June 6.

Mrs. A. S. Oliver, Meadville District secretary, presided in a most efficient way. Rev. M. M. Black, McComb, gave the devotions in a most impressive manner, using for his theme, "Prayer." Brother Ferguson offered prayer.

Mrs. Oliver, in her interesting, hearty, opening message of love and cordial greetings, gave some interesting information, viz., there are in the Brookhaven District 43 auxiliaries with a combined membership of 789, 10 young people's divisions, 13 juvenile divisions and 4 baby divisions. Most of the 43 women's auxiliaries were represented in the meeting by two or more delegates.

The district is divided into five zones; two of the zone leaders, Mrs. S. L. Bufkin and Mrs. F. L. Applewhite, were present, and each spoke most encouragingly of the work in her zone. Other zone leaders were unavoidably detained at home.

The presence and timely messages from the following State officers, who were given a most attentive hearing,

added much interest to the meeting: Mrs. T. B. Cottrell, Fayette, State Conference President; Mrs. J. M. Stevens, Jackson; Miss Ella Wayne Ormond, Meridian; Mrs. Jno. W. Bone, Brookhaven; Mrs. L. W. Alford, McComb. Mrs. Stevens, in her earnest message, made a plea for the women to enter actively and prayerfully into a campaign to defeat the May-Roberts (hard-liquor) Bill.

The presence and encouraging words from the following pastors were most helpful: Rev. T. B. Cottrell, Fayette; Rev. L. M. Sharp, Monticello; Rev. M. M. Black, McComb; Rev. J. T. Abney, Osyka; Rev. Wylie Ferguson, Laurel; Rev. A. S. Oliver, Meadville; Rev. L. P. Anders, pastor-host. Brother Ferguson was warmly greeted by those whom he had faithfully served as pastor at Auburn thirty years ago.

Mr. Harris, field representative of the Octagon Coupon Campaign, was introduced, he urged the women not to relax in their efforts to secure coupons, the value of which is so sorely needed on our Orphanage debt.

At the noon hour a bountiful lunch was served to the more than 300 guests by the young ladies of the Adams' Epworth League.

The afternoon session's opening exercises were in charge of Mrs. C. W. Wesley. Mrs. Cottrell's message was outstanding for its inspiration and encouragement to go forward in the Master's work. A most impressive pageant, depicting the beginning of Methodist women's work in Mississippi, as told by Mrs. B. F. Lewis in her book, "Our Golden Jubilee," was put on by the following members of the Meadville Auxiliary, directed by Mrs. A. S. Oliver: Mrs. William Towns, reader, Mesdames Chas. Costley, E. Thomas, N. Guice, J. Costley, C. Shadda, R. E. Bennett, Misses Mae Bixler, Flowers and Maggie Sullivan. Mrs. S. L. Bufkin and Miss Ouida Elzey assisted by singing effectively several sweet, old hymns during the pageant.

Brother Sharp made an earnest appeal to the women to aid the Church in making room for the young preachers, who are knocking at the doors of the Conference for admission.

As a fitting climax to the day of sweet, Christian fellowship, Brother Olivier called for an altar re-consecration service, to which the entire company responded.

Truly, this was a day to be remembered.

MRS. B. D. FLOWERS,
Secretary for Meeting.

HEADACHES

Yield Quicker
To This RELIABLE
"Balanced Prescription"

It's bad enough to have a headache, it's worse to take chances with unbalanced UNSAFE imitations which may upset your stomach and leave a "Heart-Shocking" after-effect. STANBACK, the ONE "Balanced Prescription," contains exactly the proper amount of each pain-relieving agent to insure both SPEEDY and RELIABLE relief. STANBACK also gives quickest relief from Neuralgia, periodic and muscular aches and pains due to inorganic causes. Ask for STANBACK and for your PROTECTION. Make sure you get STANBACK.—10c.—Adv.

PARKER'S HAIR BALSAM
Removes Dandruff—Stops Hair Falling
Imparts Color and
Beauty to Gray and Faded Hair
60c. and \$1.00 at Druggists,
Hiscox Chem. Wks. Patchogue, N. Y.

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After a hard day's work,
refresh your eyes with
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"I am using Kruschen Salts not only for reducing but for its beneficial effects. It keeps the whole body in condition. I have been taking Kruschen for one year, my weight was 186 lbs. I now weigh 120 lbs. I recommend it to all my friends." Miss Elemer Medio.

YOU, too, can achieve the youthfully slender lines you want—you, too, can SAFELY take off unhealthy, beauty-robbing fat—simply take a half teaspoonful of Kruschen Salts in a glass of warm water every morning. Then watch fat go—notice how you feel more energetic—stronger—healthier—complexion clearer—eyes brighter.

One bottle lasts 4 weeks. You can get Kruschen Salts at any drug store in the world.

AS A POPULAR POET SEES THE PREACHER

Ah, what an easy job is his,
The man who's in the preaching biz!
He has but little work to do,
For all he does the whole week through
Is just call upon the flock
As regularly as the clock;
To cheer the sick who groan in bed,
To preach a sermon for the dead;
To teach the sinner righteousness,
To succor famine and distress;
To marry lovers fond and true,
And christen little babies too;
Preside at socials now and then,
Hold meetings for the boys and men;
Look in upon the ladies' aid,
See that the janitor is paid;
Hold prayer meetings on Wednesday night,
Smooth over bickering and strife;
Keep all his actions free from smirch,
Avert dissensions in the church;
Give all parishioners advice,
And always preach on Sunday twice.
Yes, kindly is the parson's fate,
The work is light, the pay is great.
A guide, philosopher, and seer,
At seven hundred bucks per year.

—Bertou Braley, in N. C. Advocate.

GREENWOOD AND BETHANY

The Greenwood-Bethany charge, La., with Rev. J. M. Boykin, pastor, has been carrying on a very intensive program for the last few weeks.

Revival services were held in Bethany Church during week of May 21-27, pastor in charge doing the preaching, with the aid of the following ministers: Dr. Geo. S. Sexton, presiding elder of Shreveport District, and Rev. A. C. Lawton.

Beginning at Greenwood Monday, May 28, and extending through Sunday, June 3, revival services were held twice daily with Rev. Guy M. Hicks, pastor, Mansfield, La., bringing the messages. The sermons given by Rev. Mr. Hicks were well prepared and very inspirational to all in attendance.

The music for the revival was directed by Mr. Tom Pitts, of Belcher, and Mrs. E. S. Moncrief, of Greenwood. The lovely flowers were given by Mr. and Mrs. Lewis, Mr. and Mrs. Deputy and other friends during the meeting.

A daily vacation Bible school was opened on Monday, June 4, under the

supervision of Mr. Pitts, with nine assistants. There are five departments offering training to boys and girls four to twenty years of age. The total attendance for the first four days has been 154 pupils.

Those assisting in the school are: Beginners—Mrs. James Trosper, study; Mrs. Vernon Rich, handicraft.

Primaries—Miss Floris Vaughan, study; Mrs. J. M. Boykin, handicraft.

Juniors—Mrs. J. B. Collins, Bible study; Mrs. W. H. Crenshaw, Miss Mary Davis, handicraft.

Intermediates—T. F. Pitts, Study: "The Methodist Church," elective course by G. T. Rowe.

Seniors—Dr. Fuller and Mr. H. F. Edgar, lecture course, "The Kingdom of Love," by B. Carrier.

Playground assistants: Miss Elizabeth White, Laura Flournoy, Mary Davis, and T. F. Pitts.

Mrs. John Mays is superintendent of Children's Work.

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. FRANCES VIRGINIA JACKSON (nee Sartin), was born Feb. 2, 1863, in Copiah County, Miss. She was married to Wm. Jackson, Oct. 28, 1882. To this union six children were born, two preceded her in heaven. Four are living: Kean, Boon, Troy and Mrs. Inez Venerable, to mourn the going away of this precious mother.

It was my privilege to be intimately acquainted with Sister Jackson for thirty years. My first acquaintance with her was when I was sent to the Ponchatoula Circuit in 1904. The parsonage not being in condition to move into right away we spent some time in her home. Here a friendship was formed that has been lasting. I served them as their pastor for four years. She and her sainted husband were among the most faithful members. He was steward and Sunday school superintendent, and she was president of the Woman's Missionary Society for years. Brother Jackson passed away nearly nine years ago.

In 1927 our Annual Conference was held at Baton Rouge. She was at this time living with her daughter, Mrs. Venerable. She invited all of her former pastors to dine with her one day. Revs. J. B. Williams, J. A. McCormack, J. W. Booth, Wm. Schuhle and myself. This was one of the happiest days of her life. She had the misfortune of falling and at different times and dislocating both hips, and suffered a broken arm and wrist; and she had to go in a rolling chair for some time, yet she never complained, was always cheerful and happy.

The last time it was my privilege to see her was during the district conference at the Istrouma Church in Baton Rouge last year. My wife and I were entertained with her in her daughter's home. O how she enjoyed our stay with them! She made me think of my own precious mother. While she made her home with her daughter near Covington, she had gone to spend the day with her son, Troy, where she passed away very suddenly. Rev. J. A. Alford, her pastor, was with them and held a sweet service in the home, and notified me of her death and that the family and many friends would pass through Franklinton Sunday morning, where I joined them, and at 1 p. m. the funeral services were conducted by the writer in the Buhala Chapel, in Lawrence County, Miss., in the presence of a large congregation of loved ones and friends. We laid her away beside her husband and children. May the good Lord comfort the bereaved.

F. N. SWEENEY.

LUZIANNE COFFEE

100% Good

RESOLUTIONS

God our heavenly Father, on May 12, 1934, called to her eternal home, our friend and co-worker, MRS. A. M. MULLINS, and

Whereas in her death we feel greatly the loss of her Christian counsel and faithful support in our Missionary Society, although an invalid for many years.

Resolved, first, that her absence is a solemn reminder of her kind spirit, and cheerful and willing service, and that her example of faithfulness to her Lord is worthy of our emulation, and

Resolved, second, that we extend our sincere sympathy to her devoted husband and commend him to the one and only Comforter, and

Resolved, third, that a page in the minutes of our Missionary Society be dedicated to her memory. A copy of these resolutions be furnished her husband, the city paper, and the New Orleans Christian Advocate.

WOMAN'S MISSIONARY SOCIETY,
Centenary M. E. Church, South.
McComb, Miss.

RESOLUTIONS OF CAPITOL STREET W. M. S.

Whereas God in his infinite wisdom and love, has taken from our midst, our friend and co-worker, Mrs. W. B. Lewis, to be with Him; therefore be it

Resolved, first, that the Capitol Street Missionary Society has lost one of its most valuable members.

Resolved, second, that her memory be cherished and her example of loyal service be an inspiration for stronger faith to us all.

Resolved, third, that our hearts go out in tender sympathy to the bereaved family and loved ones; be it further

Resolved, that a copy be these resolutions be sent to the family, and a copy sent to the Christian Advocate for publication, and the same be recorded in the minutes of the Missionary Society.

Signed: MRS. J. M. MORSE,
Chairman
MISS DORA MATTHEWS
MRS. CECIL INMAN.
Committee on Resolutions.

FATHER AND SON PASSED AWAY

We, the committee elected at the second quarterly conference of the Gonzales charge, Baton Rouge District, held at Carpenter's Chapel, Methodist Episcopal Church, South, May 6, 1934, to adopt the following resolutions:

First—Whereas that on April 3, 1934, the death Angel visited the home of Mr. and Mrs. E. B. Cannon and called to his reward Garland Cannon, age 23, son of the above parents;

Second—Whereas again on April 6, 1934, the death Angel again visited this home and called the father of the above son, Mr. E. B. Cannon, age 49. Each of these brethren were members of the Methodist Episcopal Church;

Third—Be it resolved that we extend the loved ones our sympathy over the loss of these devoted loved ones;

Fourth—Whereas we feel that the Gonzales Charge, of said church, is going to suffer a great loss over these

brethren, who have labored faithfully for the extension of God's cause throughout this section;

Fifth—Be it resolved that we appreciate as pastor and fellow laborers the faithful efforts of these brethren in behalf of God's cause. And that our prayers do ascend that God may comfort each of the loved ones of the deceased;

Sixth—Be it resolved that a copy of this be sent to the family, one to the New Orleans Christian Advocate and one to our Parish paper, known as Gonzales Weekly, for publication.

E. R. COURTNEY,
T. W. SINGLETARY,
P. W. SIBLEY, their pastor.

Next Time You Buy a Laxative, Be Sure To Try Black-Draught

Because so many men and women have told their friends how they like Thedford's Black-Draught, it is one of the largest-selling laxatives. Here's a typical case: "I take Black-Draught for constipation which, until relieved, causes me to have a dull, tired feeling and severe headaches which unfit me for my work," writes Mr. W. D. Stewart, of Tallassee, Ala. "A friend told me to try Black-Draught, and he was a friend indeed, for Black-Draught has saved me dollars and has helped me to work." . . . Get a package today, price 25 cents.

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QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

New Orleans Dist.—Third Round
Chalmette and Gentilly at Gentilly, June 24, a.m.
Algiers, June 24, p.m.
Bogalusa, July 1, a.m., followed by Q. C.
Pearl River, at Bush, July 1, night; Q. C., 3 p.m.
Franklin, July 8, a.m.
Morgan City, at Patterson, July 8, night; Q. C.
McDonoghville, at Reserve, July 15, 8:30 a.m.
Felicity, July 15, 11 a.m.
Parker Memorial, July 22, a.m.
Carrollton Avenue, July 22, p.m.
Covington-Slidell, at Mandeville, July 29, 11 a.m. and 3 p.m.
St. Mark's, July 29, p.m.
First Church, Aug. 5, a.m.
Rayne Memorial, Aug. 12, p.m.
Houma and French Mission, at Golden Meadow, Aug. 19, a.m.

Special Reports—Education, Christian Literature, General Rules. Elections—Supt. Church School, Local Church Board Christian Education.

W. L. DUREN, P. E.

MISSISSIPPI CONFERENCE

Brookhaven District—Third Round
Magnolia, June 24, 11 a.m.; July 25, 7:30 p.m.
Centenary, June 24, 7:30 p.m.; Aug. 20, 7:30 p.m.
Utica, at Cayuga, July 1, 11 a.m.; 1:15 p.m.
Gallman, at Old Crystal Springs, July 1, 3 p.m.; 7:30 p.m.
Crystal Springs, July 8, 11 a.m.; 3 p.m.
Wesson, at Matthews' Chapel, July 11, 11 a.m.; 1:30 p.m.
Scotland, at Galatia, July 14, 11 a.m.;

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1:30 p.m.
Adams, at Ebenezer, July 15, 11 a.m.; 1:30 p.m.
Summit and Topisaw, at Topisaw, July 22, 11 a.m.; 1:30 p.m.
Osyka, at Holmesville, July 29, 11 a.m.; 1:30 p.m.
LaBranch and Fernwood, at Fernwood, July 29, 7:30 p.m.; Q. C. following.
Prentiss, at Mount Zion, Aug. 5, 11 a.m.; 1:30 p.m.
Bogue Chitto, at Bethel, Aug. 7 11 a.m.; 1:30 p.m.
Barlow, at Lebanon, Aug. 8, 11 a.m.; 1:30 p.m.
Meadville and Bude, at Quintin, Aug. 12, 11 a.m.; 1:30 p.m.
Monticello and P. G., at Sartintville, Aug. 19, 11 a.m.; 1:15 p.m.
Foxworth, at Kokomo, Aug. 19, 3 p.m.; 7:30 p.m.
Tylertown, Aug. 26, 11 a.m.; 3 p.m.
Silver Creek, at Pinola, Sept. 2, 11 a.m.; 1:30 p.m.
CHARLES W. CRISLER, P. E.

Hattiesburg District—Third Round
Laurel, at First Church, June 17, 7:30 p.m.; July 11, 7:30 p.m.
Bay Springs, at Holder, June 24, 11 a.m.; 2 p.m.
Hattiesburg, at Court Street, June 24, 7:30 p.m.
Montrose, at Camp Allen, July 1, 11 a.m.; 2 p.m.
Hattiesburg, at Main Street, July 1, 7:30 p.m.
Seminary, at Santee, July 8, 11 a.m.; 2 p.m.
Hattiesburg, at Broad Street, July 8, 7:30 p.m.
Richton, at Ovett, July 15, 11 a.m.; 2 p.m.
Collins, at Bethel, July 18, 11 a.m.; 2 p.m.
Bucatunna, at State Line, July 22, 11 a.m.; 2 p.m.
Bonhomie, at Bonhomie, July 25, 7:30 p.m.
Matherville, at Theadville, July 29, 11 a.m.; 2 p.m.
Shubuta, at Shubuta, July 29, 7:30 p.m.
Sumrall, at Sumrall, Aug. 5, 11 a.m.; 2 p.m.
Petal, at Petal, Aug. 5, 7:30 p.m.; Aug. 6, 7:30 p.m.
Waynesboro Circuit, at Winchester Aug. 12, 11 a.m.; 2 p.m.
Waynesboro, at Waynesboro, Aug. 12, 7:30 p.m.
Eucutta, at Boyles Chapel, Aug. 19, 11 a.m.; 2 p.m.
New Augusta, at McLean, Aug. 22, 11 a.m.; 2 p.m.
Mt. Olive, at Oakdale, Aug. 26, 11 a.m.; 2 p.m.
MaGhee, at MaGee, Aug. 26, 4:30 p.m.; 7:30 p.m.
Heidelberg, at ——— Aug. 29, 11 a.m.; 2 p.m.
Taylorsville, at Hebron, Aug. 30, 11 a.m.; 2 p.m.
J. T. LEGGETT, P. E.

Seashore District—Third Round

Poplarville, June 24, 11 a.m.
Saucier, at Nugent, June 24, 7:30 p.m.
Picayune, July 1, 11 a.m.
Bay St. Louis, July 1, 7:30 p.m.
Purvis, at Talawah, July 8, 11 a.m.
Lumberton, July 8, 7:30 p.m.
Carriere, at Byrd's Chapel, July 22, 11 a.m.
Logtown, at Pearlinton, July 22, 7:30 p.m.
Pascagoula, July 29, 11 a.m.
Biloxi, Main Street, July 29, 7:30 p.m.
Wiggins, at Wiggins, Aug. 5, 11 a.m.
Oloh, at Baxterville, July 8, 3:30 p.m.
Columbia, Aug. 5, 7:30 p.m.
Long Beach, Aug. 8, 7:30 p.m.
Escatawpa, at Caswell Springs, Aug. 11, 11 a.m.
Americus, at Roberts Chapel, Aug. 12, 11 a.m.
Kreole, Aug. 12, 7:30 p.m.
Brooklyn and Bond, at Brooklyn, Aug. 15, 7:30 p.m.
Mentorum, at Cox Chapel, Aug. 19, 11 a.m.
Vancleave, Aug. 19, 7:30 p.m.
Lucedale, Aug. 26, 11 a.m.
Leakesville, Aug. 26, 7:30 p.m.
Ocean Springs, Sept. 3, 11 a.m.
Moss Point, Sept. 3, 7:30 p.m.

Let the pastors be prepared to

nominate the general superintendents of the church schools, and the general superintendents in turn, to nominate three assistant superintendents as required by the new law.

T. J. O'NEIL, P. E.

Vicksburg District—Third Round

Nebo, at Oak Grove, June 24, 11 a.m.; 1:30 p.m.
Fayette, June 24, 4:30 p.m.; 7:30 p.m.
Satartia, July 1, 11 a.m.; 2 p.m.
Vicksburg, Crawford St., July 1, 7:30 p.m.; Aug. 22, 7:30 p.m.
Roxie, at McNair, July 8, 11 a.m.
Oak Ridge, at Porter's Chapel, July 8, 3:30 p.m.
Louise and Holly Bluff, at Holly Bluff, July 15, 11 a.m.; 1:30 p.m.
Silver City, at Lake City, July 15, 3:30 p.m.
Rolling Folk and Cary, at Rolling Folk, July 22, 11 a.m.; 1:30 p.m.
Anguilla, at Catchings, July 22, 4 p.m.; 7:30 p.m.
Mayersville, at Grace, July 29, 11 a.m.
Gibson Memorial, Vicksburg, July 29, 7:30 p.m.; Aug. 1, 7:30 p.m.
Yazoo City, Aug. 5, 11 a.m.; 2 p.m.
Eden, at Lintonia, Aug. 5, 3:30 p.m.; 7:30 p.m.
Washington, at Stanton, Aug. 12, 11 a.m.; 2 p.m.
Natchez, Aug. 12, 4 p.m.; 7:30 p.m.
Gloster, at Mt. Vernon, Aug. 19, 11 a.m.; 1:30 p.m.
Lorman, at Willows, Aug. 26, 11 a.m.
Port Gibson, Aug. 26, 4 p.m.; 7:30 p.m.
Edwards, at Reeves Chapel, Sept. 16, 11 a.m.; 1:30 p.m.

HENRY G. HAWKINS, P. E.

Jackson District—Third Round

Capitol Street, June 10, 11 a.m.; Aug. 24, 7:45 p.m.
Bolton and Raymond, at Raymond, June 10, 7:30 p.m.; July 11, 4 p.m.
Grace, June 17, 7:45 p.m.; July 10, 7:45 p.m.
Canton, June 24, 11 a.m.; July 23, 7:45 p.m.
Flora, at Adele, June 24, 3 p.m.
Madison, at Madison, June 24, 7:30 p.m.; June 25, 10 a.m.
Glendale, July 1, 11 a.m.; Aug. 23, 7:45 p.m.
Morton, at Pulaski, July 1, 5 p.m.
Mendenhall, at Rial's Creek, July 6, 11 a.m.
Raleigh, at Burns, July 7, 11 a.m.
Homewood, at Gasque, July 8, 11 a.m.; Sept. 1, 11 a.m.
Brandon and Pelahatchie, at Brandon, July 8, 7:45 p.m.
Forest, July 9, 7:45 p.m.; Aug. 19, 7:45 p.m.
Benton, at Zeiglerville, July 15, 11 a.m.
Terry, at Spring Ridge, July 15, 4:30 p.m.; 7:30 p.m.
Shiloh, at Clear Creek, July 22, 11 a.m.
Galloway Memorial, July 22, 7:45 p.m.; Sept. 3, 7:45 p.m.
Lena, at Contrelle, July 29, 11 a.m.; Aug. 25, 11 a.m.
Lake, at Conehatta, July 29, 7:45 p.m.; Aug. 22, 3 p.m.
Vaughan, at Union, Aug. 5, 11 a.m.
Walnut Grove, at Madden, Aug. 11, 11 a.m.; 1 p.m.
Carthage, Aug. 12, 11 a.m.; 2 p.m.
Fannin, at Holly Bush, Aug. 18, 11 a.m.
Carthage Circuit, at Bethel, Aug. 19, 11 a.m.
Camden and Sharon, at Sharon, Aug. 26, 11 a.m.
Florence, at Monterey, Aug. 29, 11 a.m.; 1 p.m.
Clinton, at Richland, Sept. 2, 3 p.m.
B. L. SUTHERLAND, P. E.

Meridian Dist.—Third Round

Enterprise, at Concord, July 1, 11 a.m.
Hawkins Memorial, July 1, 7:30 p.m.
Rose Hill, at Hopewell, July 8, 11 a.m.
Philadelphia Circuit, at Cook's Chapel, July 15, 11 a.m.
Pachuta, at Adam's Chapel, July 18, 11 a.m.
Central, July 22, 11 a.m.
Chunky, at Lost Gap, July 22, 3 p.m.
DeKalb, at ———, July 22, 7:30 p.m.
Burnside, at Henry's Chapel, July 29, 11 a.m.
Philadelphia, July 29, 7:30 p.m.
Cleveland, at Hopewell, Aug. 5, 11 a.m.
Quitman, Aug. 5, 7:30 p.m.

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East End, Aug. 12, 10 a.m.
Vimville, at Toomsaba, Aug. 12, 11 a.m.
Decatur and Hickory, at Hickory, Aug. 12, 7:30 p.m.
Porterville, at Mt. Hebron, Aug. 19, 11 a.m.
Scooba, at Scooba, Aug. 19, 7:30 p.m.
Union, at Mt. Zion, Aug. 26, 11 a.m. and 3 p.m.
Daleville, at Linwood, Sept. 2, 11 a.m.
Wesley, at Pine Spring, Sept. 2, 3:30 p.m.
Lauderdale and Electric Mills, at Lauderdale, Sept. 2, 7:30 p.m.
OTTO PORTER, P. E.

NORTH MISSISSIPPI CONFERENCE

Sardis-Grenada District—Third Round

Tyro, at Tyro, June 22, 11 a.m.
Lambert, at Lambert, June 24, 11 a.m.; preaching at Mark's, 7:30 p.m.
Byhalia, at Fountain Head, June 27, 11 a.m.
Horn Lake, at Eudora, June 30, 11 a.m.
Coldwater, at Brook's Chapel, July 1, 11 a.m.; preaching at Como, 7:30 p.m.
Longtown, at Magee's Chapel, July 3, 11 a.m.
Como, July 3, 4 p.m.
Arkabutla, at Hunter's Chapel, July 8, 11 a.m.
Cockram, at Hebron, July 11, 11 a.m.
Pleasant Hill, at Baker's Chapel, July 12, 11 a.m.
Sardis Circuit, at Turza, July 13, 11 a.m.
Hernando, July 15, 11 a.m.
Crenshaw and Sledge, at Crenshaw, July 15, 7:30 p.m.
Red Banks, at Mack, July 17, 11 a.m.
Lake Cormorant, at Wall, July 18, 11 a.m.
Sardis Station, July 25, 7:30 p.m.
Mark's, at Darling, July 29, 11 a.m.
Grenada, Aug. 1, 7:30 p.m.

WALTER L. STORMENT, P. E.

Greenville District—Third Round

Dubbs and Evansville, at Dubbs, June 24, a.m.; Q. C. afternoon.
Lula and Dundee, at Dundee, June 24, p.m.; Q. C. after service.
Merigold and Sherard, at Shipman's Chapel, June 27, a.m.; Q. C., afternoon.
Boyle and Pace, at New Salem, July 1, a.m.; Q. C. afternoon.
Duncan and Alligator, at Duncan, July 1, p.m.; Q. C., after service.
Rosedale, at Rosedale, July 8, a.m.; Q. C. afternoon.
Leland, July 8, p.m.; Q. C. after service.
Gunnison, at Bobo, July 15, a.m.; Q. C. afternoon.
Dublin and Mattson, at Dublin, July 15, p.m.; Q. C. after service.
Glen Allen, at Avon, July 22, a.m.; Q. C., afternoon.
Hollandale, July 22, p.m.; Q. C. after service.
Arcola and Murphy, at Locks, July 29, a.m.; Q. C. afternoon.
E. NASH BROYLES, P. E.

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Christian Advocate

NEW ORLEANS

Vol. 81—No. 25. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 4084. Published every Thursday, at 512 Camp St., New Orleans, La., by the Publishing Committee of the Methodist Episcopal Church, South. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918

D. B. RAULINS, M.A., D.D., Editor

NEW ORLEANS, LA., THURSDAY, JUNE 28, 1934.

C. MILTON CHALMERS, Manager

EDITORIAL OBSERVATIONS

LET ME ADVISE that you secure a copy of President Roosevelt's recent address to Congress and read it carefully. It was in your newspaper. Take your scissors and cut it out and get right down close to it. It is exceedingly interesting. I think I shall just sit down and talk with you about it.

Two or three things about President Roosevelt have made him a tower of strength to our country during most difficult days. This is a period not merely of economic depression. As a matter of fact very probably it may finally develop that the economic depression was not even the main thing. We have suffered a spiritual collapse and that brought down the economic structure with it.

Why I heard a banker say the other day that his bank had access to a huge supply of money to loan, but that there was no place to loan it, no person or enterprise to use it with any fair prospect of profitable income. He said some loans were out on one-half of one per cent interest. There is a world of money available. What is the matter? Credit is gone.

Now credit is a spiritual something. And money has no value when it is gone. Our economic and spiritual structures are bound up together.

* * *

UTOPIA? Mr. Roosevelt's address seems to hint such a thing.

Of course we practical-minded people shy off when you begin to talk about utopia. "Humanity being what it is, you cannot expect much of it. Just make the best of a bad situation. Get while getting is good."

Stop right there. Cease to disseminate that doctrine of the devil.

Of Jesus a writer said, "He knew what was in man."

The cynics whom I was quoting above think they know what is in man. And that is their conclusion.

The amazing thing to me is that Jesus knew what was in man and still did not despair of him, but thought enough of him to die for him.

Either there is something immeasurably great and good in man with some dependable prospects of realization or Jesus did not know what was in him, or knowing what was in him proved himself the most colossal blunderer of all times to die for him.

Jesus not only knew what was in man but he knew what was in God. Perhaps we know neither and are therefore content to be gadflies and tadpoles.

According to that ancient record God made man like himself and underwrote the project of his development, and, with the life of his Son, regardless of man's

fall, guaranteed the final and glorious consummation of that project. So the attitude Jesus took toward man is wholly in keeping with that early statement and eloquent hint of the possibilities of man.

But it was not my purpose to turn aside, and I haven't.

* * *

ONE OF THE THINGS that have made Mr. Roosevelt such a tower of strength for our time is his unfailing optimism. Apparently he has never entertained the thought that we might not come out of our difficulties. He is the "happy warrior" of whom Wordsworth spoke, "who when brought among the tasks of real life hath wrought upon the plan that pleased his childish thought." At no time has the night been so dark that he could not vision a dawn of greater brightness.

Another characteristic of our President which alone would mark him as exceptionally great is his willingness to accept criticism and profit by it. He does not wait for criticism to come to his house; he goes out, finds it and brings it home to his office. And I mean by this criticism that does not harmonize with his plans, may blast his plans.

* * *

GETTING TO the President's address. "Among our objectives," Mr. Roosevelt says, "I place the security of the men, women and children of the nation first."

Humanity first. That is not bad, is it? He did not say he wanted to make the country safe for wealth, or business, or any other thing. Humanity, men, women and children, first.

And that is the order observed in the Gospel. Man had first place on the program of Jesus and his whole sacrificial ministry moved about this center. He knew what was in man. He said, How much better then is a man than a sheep.

And the President is thinking of humanity in terms of individuals. He seems to be concerned about an individualism that is more rugged than "rugged individualism."

Still man's social and community life is not overlooked. Men are not to be isolated individuals standing alone or over against others.

"This security for the individual," says the President, "and for the family concerns itself primarily with three factors. People want decent homes to live in; they want to locate them where they can engage in productive work; and they want some safeguard against misfortunes which cannot be wholly eliminated in this man-made world of ours."

Now I call that a program worthy of the mind and metal of the mightiest man. The implications of it are boundless. A decent and happy family and home life; work that

is constructive and productive; safeguards against accident, old age and unemployment. Utopia?

* * *

OF COURSE such an enterprise is going to require tremendous resources. Who can underwrite it? And it is going to take more than money. Who can produce it? How is it to be accomplished?

"This seeking for a greater measure of welfare and happiness does not indicate a change in values. It is rather a return to values lost in the course of our economic development and expansion."

Now what was it that fell off, was pushed off of the band-wagon of our material advancement? What were those lost values to which the President invites us to return? The human values. The spiritual values.

He is unwilling to dissolve the individual in the crowd or to destroy individual initiative. "We have not imposed undue restrictions upon business. . . . We have sought rather to enable certain aspects of business to regain the confidence of the public." There is a hint here that just about all business has lost the confidence of the public and that some aspects of that business must not be allowed to regain the confidence of the public.

* * *

I NEVER HAVE liked that pernicious slogan, "I don't know where I am going, but I am on my way." That registers a man at his lowest, a ship at sea without compass, sail or engine. On my way? Yes, on my way to the junk heap and the graveyard of wrecks.

So Mr. Roosevelt keeps telling us about "planning." He speaks of "objectives." He speaks the language of a social surveyor and engineer. He proposes not only to start from somewhere but to get on the road that leads somewhere else.

In nothing does he more distinctly declare the non-partisan and humanity-wide character of this undertaking than in his statement: "Obviously, the government cannot undertake national projects in every one of the 48 states. . . . This Congress . . . has almost consigned to oblivion our ancient habit of pork barrel legislation." Would, as Paul suggested to Agrippa, not "almost" but entirely. But it does suggest a fond farewell to the old barrel.

But how does he expect a man to get elected to Congress without the old barrel?

The President believes that there is a remedy for panics. Many of the sages are saying, "We are destined to have them periodically." Just as they say about wars. But we are beginning to say that one more war like the last and one more depression like the last and we shall have come to the end. But Roosevelt believes there is a cure.

REMEDIES FOR RAMPANT CRIME

By Bishop Warren A. Candler

About a year ago bills were introduced in the Senate of the United States to investigate the growth of crime in the land, especially crimes of violence. These measures were referred to the Committee on Commerce, and that committee has been investigating carefully the whole matter during the last twelve months.

The report of the committee recently made reveals some striking facts. Among other things, it discloses that the crime of the country is produced in the main by the youth of the land. It was found that 80% of the prisoners at Sing Sing are under thirty years of age, and more than half of them under twenty-one. It was also disclosed that the average age of criminals in America is twenty-three, the largest groups of which are made up of lads of not more than eighteen or nineteen years.

The careful investigation made by the committee shows that the American people pay annually for crime a most staggering sum. The figures given, which reveal the different classes of crime and sources of disorder are as follows:

Grand and fraudulent securities.....	\$1,370,000,000
Burglary and robbery, plus the economic value of 12,500 persons murdered annually	1,160,000,000
Cost of law enforcement	4,000,000,000
Cost of 2,000,000 crimes averaging \$1,500 apiece, plus the tribute of vice, drugs, bootlegging, etc	6,500,000,000

Total annual tribute to crime.....\$12,930,000,000

At this time the annual income of the people of the United States is not more than \$50,000,000,000 a year, and it appears, therefore, that one-fourth of the income of the people is paid as a tribute to crime.

Some have objected to the expenditures of the Federal Government for the relief of the unemployed; but the cost of crime goes far beyond these expenditures of the Federal Government for the relief of want.

A series of bills have been prepared offering sundry remedies for all this vast waste and boundless wickedness. One bill authorizes the President by executive order to "transfer the whole or any part" of executive agencies investigating violation of the laws of the United States to the control of the division of investigation of the Department of Justice.

Another would make it impossible in the United States courts to present an alibi defense unless notice of intention to make such a defense is filed before trial.

This bill is inspired by prevalence of the alibi as a gangster defense, often sprung suddenly at the trial after long preparation by the defense, without giving the State a chance to investigate or disprove the alibi.

Still another would make it an offense "for any person to flee from any state. . . ." either to avoid prosecution for a felony or to avoid giving testimony in any criminal proceeding.

To transport or aid in transporting any kidnapped person "in interstate or foreign commerce" is a crime under one bill, and after three days, such person shall be presumed thus to have been transported. Transport of known stolen goods or securities across state lines, and transmission across state lines of any threatening message by telephone, telegraph, radio, or orally would be federal offense.

These drastic laws proposed by the committee of the Federal Senate may do something towards arresting crime; but even this is doubtful. We have laws enough now to correct crime, but crime increases while the laws multiply. Tacitus said, "When the state is most corrupt, the laws most multiply."

The multiplication of statutes express alarm for prevalent evils, but it has little effect in reducing them. It is quite probable that in our country we have too many laws.

The committee of the Federal Senate proposes to go further and look into the conditions of the schools of the country, assuming that from them more wholesome influences should issue. But the American people never paid out so much money for the support of education and never suffered so much from the growth of crime.

There is need to go back of the schools for a more penetrating and powerful source to purify the land from criminality. This source is found in religion, for when religion grows weak crime grows abundant and violent.

Unfortunately in the schools, especially in the schools of higher learning, there is a distinct decline in spiritual life. A book was published some years ago which showed that a majority of the

teachers in the colleges and universities of the country did not believe in the existence of a personal God, or in human immortality. Such atheistic culture is bound to bring to pass anarchy in life.

In the same paper which reported the actions of the Senatorial Committee to halt crime appeared a telegram from Philadelphia reporting that a notable educator, attending the fiftieth anniversary exercises of the Temple University School of Theology, said that the Ten Commandments have been outmoded by present day living conditions. Thus we are informed that modish doubt has triumphed over obsolete faith.

But what this man says is not to be received unreservedly.

Doubt is rampant in America and it underlies all this prevailing disorder. The decline of religion among our people has had much to do with the increase of lawlessness.

A true remedy, therefore, is not the multiplication of drastic laws, but a revival of religion among the people. The great revivals of the past have come in periods of moral darkness when laws have proved ineffectual for the extirpation of evil. Such was the case when the Great Awakening came to America and the Wesleyan Revival prevailed in Great Britain. In like manner the revival of 1800, arrested the most dreadful disorders in the growing communities west of the Allegheny mountains.

Heretofore our country has been blessed by such visitations of grace about every twenty-five years; but now we have gone for more than fifty years without any such general revival of religion.

We cannot go longer without suffering the most grievous disorders and national disaster.

The present "depression," as it is called, has come from the decline of religion and the consequent spread of immorality. The slump in morals has brought to pass the slump in material prosperity.

The Scriptures teach us "Blessed is the nation whose God is the Lord." And they also warn us that the nation which forgets God shall be turned into hell. This old fashioned book called the Bible cannot be regarded as a teacher of superstitions and fanatical rules. Its teachings are the fundamental basis of all personal good and national blessings.

Our people should abhor and resist everything which tends to enfeeble religion in the land, and should promote all things that tend to strengthen Biblical piety. Some are attacking our Sabbath laws by which we maintain the civil Sabbath for the blessing of all the people. These misguided persons are really undermining our civilization, and doing the things which increase crime with all its awful cost.

BRITISH PROTESTANTS AND DIS-ARMAMENT

By Henry Smith Leiper

Convinced that national security is essentially incompatible with huge armaments, a special conference of British church leaders meeting with the Archbishop of Canterbury at Lambeth Palace recently issued a statement on world peace over the signature of His Grace, the Archbishop, in which Christians, particularly in England, but by implication in all other lands, are urged to see the dangers in narrowing nationalism and to accept the principle of collective action for the maintenance of peace. This statement was drawn up as a result of a series of meetings at which were present representatives of practically all the non-Roman sections of Christianity in Great Britain.

The full text of the declaration is as follows:

"Moved by a deep sense of the gravity of the present international situation, after consultation with representatives of various Christian churches in Great Britain and at their request, I address this Statement to our fellow countrymen and, so far as our words can reach them, to the citizens of other countries.

"Beyond all doubt, there is throughout the world a deep and ardent longing for Peace. We believe that the overwhelming majority of men and women in every country desire that international disputes should be settled by peaceable means. But widespread fear, suspicion and mistrust seem to paralyze the nations, and to prevent their governments from taking decisive steps to give effect to this desire. Despite the solemn Pacts by which war has been renounced as an instrument of national policy, the danger of war is in fact by no means removed.

"The need of the world at the present time is a sense of security. We are convinced that this sense of security is incompatible with armaments

on their present scale. Such armaments may seem to give to an individual nation a sense of its own security; but they do so only at the cost of increasing the sense of insecurity among other nations. It is therefore of the utmost importance that the Disarmament Conference should effect some real measure of limitation, reduction and control of armaments. The complete failure of the Conference would, we believe, inevitably lead to further competition in armaments all round and, still more, would inexcusably betray the hopes and desires of multitudes throughout the world.

"Moreover, we cannot forget that by the Treaty of Versailles in 1919, reduction and limitation of armaments were imposed upon Germany 'in order to render possible the initiation of a general limitation of the armaments of all nations.' We cannot acquiesce in any continued neglect of the moral obligation which this declaration involves. We feel strongly that statesmen owe it to the peoples whom they represent to try to the uttermost to fulfill their promises and to persevere in united and determined effort to bring and keep armaments everywhere down to the lowest possible level.

"Nations, however, will not disarm readily unless they can feel secure from attack. The chief obstacle to the attainment of the security which the world needs, as also to recover from economic depression, is the spirit of a narrow and self-seeking nationalism, which refuses to pay the price whereby alone security and recovery can be achieved.

"The price is willingness to accept the principle of the collective action of nations as members of one great commonwealth. This principle implies that, when disputes arise, a nation can no longer insist upon being judge in its own cause, but must be prepared to submit the issue to international judgment.

"The principle also requires that agreement to refer disputes to international judgment should carry with it agreement to accept the judgment when given and readiness, if need be, to join in giving it effect.

"In spite of many adverse signs, we believe that the reason and conscience of mankind are moving towards acceptance of this principle. The forces which make for unity are greater than is often recognized and only need more adequate opportunity to disclose their true strength. But, unless the principle of collective action speedily becomes not only acknowledged by the peoples but dominant in their minds and in the policies of their governments, the League of Nations can never exercise in the world's life the influence which it is imperative that it should exercise, and civilization itself is in peril. For, even beyond the danger of war, there are sinister forces undermining the spiritual basis on which ultimately all human order rests.

"To us Christians, however unworthy of our vocation we may have been, it is a matter of conviction that God our Father wills that nations, as well as individuals, should live as members of one family, that what He wills is possible, and that His help is pledged to us in the effort to achieve it. To refuse to take the next step forward towards the goal is, for us, not only folly but sin. But we believe that many who may not share our religious conviction will share our belief that the present hour is in the highest degree critical in human history and that, at this time, all national and party interests should be subordinated to the supreme interest of securing the peace of the world."

Lambeth Palace, England.

HONORED FOR EVANGELISTIC LEADERSHIP

An "Appreciation Dinner" in recognition of the leadership of Dr. Charles L. Goodell in the Department of Evangelism of the Federal Council of Churches for the last sixteen years was held at the Riverside Church, New York, on the evening of May 15. The occasion was an impressive testimony to the influence which Dr. Goodell has had in all denominations and in all parts of the country in strengthening the evangelistic impulse and insistently emphasizing the spiritual note in all the work of the church.

The ministry was represented by Bishop Edwin H. Hughes, of the Methodist Episcopal Church, Washington, D. C., Dr. Lewis S. Mudge, Stated Clerk of the General Assembly of the Presbyterian Church in the U. S. A., and Dr. S. Parkes Cadman, pastor of Plymouth Congregational Church, Brooklyn, all of whom spoke in glowing terms of the unique service which Dr. Goodell had rendered.

Laymen were represented by Honorable Jesse H. Jones, of Houston, Texas, now Chairman of

the Reconstruction Finance Corporation of the Federal Government, and Mr. Franklin Dunham, Director of Educational and Religious Broadcasting for the National Broadcasting Company. Mr. Jones recalled the way in which his own life had been influenced by Dr. Goodell's preaching and declared that spiritual leadership is necessary for the solution of the great social problems of our day. Mr. Dunham paid a tribute to Dr. Goodell as a radio preacher whose ministry over the air has been a blessing to countless people unreached by the ordinary work of the churches.

The staff of the Federal Council of Churches was represented by Dr. Samuel McCrea Cavert, General Secretary, and Dr. Jesse M. Bader, Associate Secretary of the Department of Evangelism. Dr. Cavert pointed out that Dr. Goodell in his work in the Council had "kept the emphasis upon the individual heart" and had had a luminous insight into the fact that "we shall never have a Christian society without Christ-like men and women to compose it." Dr. Bader presented to Dr. Goodell a handsome volume bound in leather containing letters of appreciation from more than three hundred of Dr. Goodell's friends. The illuminated fly-leaf of the volume reads as follows:

"Charles Le Roy Goodell"

"Man of God, man among men, prince of the pulpit, beloved pastor and friend, herald of the evangel for over half a century in hamlet, town and city; with singular graces and gifts of mind, imagination and spirit; tireless in his toil for the Church of Christ; able administrator, zealous leader, inspiring author, esteemed, honored and loved by an unnumbered multitude; crowned in the councils of the entire Church as the winsome present-day apostle of a seeking Saviour; creator of radio "Sabbath Reveries" into which millions of listeners have entered with rapt appreciation—to him upon the threshold of his four-score years this tribute of goodwill, esteem and affection is inscribed and presented.

"This book of testimonial letters presented to Dr. Goodell at the Appreciation Dinner given in his honor at the Riverside Church, New York City, May 15, 1934."

Announcement was made that some friends of Dr. Goodell, desiring both to honor him and to perpetuate his work, have initiated a "Charles L. Goodell Evangelistic Fund." The purpose of the fund will be to guarantee that at the center of co-operative Protestantism in the Federal Council, there will always be a successor to Dr. Goodell in carrying on the evangelistic emphasis.

Reviewing his ministry as pastor-evangelist, evangelistic leader in the Federal Council and radio preacher, Dr. Goodell gave special recognition to the fact that the movement of Christian co-operation which the Federal Council represents had made it possible for him to serve Protestantism as a whole in a way that would otherwise have been impossible. He estimated that during his sixteen years of service under the Council he had traveled an average of 50,000 miles a year—the equivalent, as Dr. Goodell humorously remarked, of "two round trips to the moon." He testified to his conviction that the great need of the Church and of the world is the preaching of Christ with passion and conviction.

MISSISSIPPI YOUNG PEOPLE HOLD THIRTEENTH ASSEMBLY

By Louise Green

The Thirteenth Annual Assembly and the Thirty-second Annual Conference of the Mississippi Conference of Young People's Assembly, met at Whitworth College, Brookhaven, Miss., June 4 through 8. There were 300 enrolled in the different classes, and it was stated that this assembly was the largest ever held.

The first assembly was held at Whitworth College in 1922, and every assembly with one exception since that time was held at the same place. The use of the campus and building was very graciously given to the young people by Dr. Winfield and his co-workers.

Rev. Irl H. Sells, conference executive secretary; Mr. W. D. Hawkins, dean of the assembly; Rev. J. B. Cain, conference director of young people's work, and Harvey T. Newell, president, carried much of the responsibility of the assembly for this year, and the success of the assembly is largely due to their efforts.

The assembly was most fortunate in having Miss Ina C. Brown, representative from the General Board of Christian Education, present. Miss Brown has traveled all over the world, and is

one of the most popular members of the general staff. Her influence and helpful instruction were a benefit to all.

The vespers were held in the Magic Garden with Miss Ann Stevens Lewis in charge. Everyone found it easier to worship God out in the open.

The afternoons were given over to the directing of recreation and games. Jackson won the athletic cup which was won by Hattiesburg District last year. Mr. A. L. Gilmore of Jackson was the director of the recreation.

The Jackson District, with the largest attendance and the best records of organized activity for the past year, won the Winfield cup.

The assembly passed resolutions against the passage of the May-Roberts Bill, and every member was urged to do his part in the fight against legalized liquors.

On Monday night the opening session of the assembly was the missionary banquet, and program, at which time Miss Brown gave a most inspiring address. She very effectively made each feel that he had a definite responsibility toward making the mission program complete in his every day living, and that he should meet this responsibility with all sincerity.

Dr. Joseph A. Smith, pastor, Capitol Street Methodist Church, Jackson, gave a most challenging talk on "The Devil's Short Cuts to Happiness," Tuesday night at the platform hour. On Wednesday night Mr. Blake W. Godfrey, state secretary of the Y. M. C. A., gave the address for the evening, using as his theme "Dare We Be Christians," the theme of the assembly. All addresses were helpful and inspirational and the assembly voiced expressions of appreciation for the presence and addresses of these great people.

A high point in the assembly was reached Thursday night in the consecration and communion service, which was held in the Brookhaven Methodist Church. Rev. B. M. Hunt talked to the group on "Daring To Be Christians." The new officers were installed immediately after his talk, and they pledged before the altar to do their best.

Stunts were given by each district on Friday night, in which representatives of the Meridian District were awarded first place. After the stunts Friday night a farewell party was given in front of Cooper Hall. Mr. A. L. Gilmore and Rev. J. W. Sells, led the group in a glorious good time. At twelve o'clock the crowd retired after an enjoyable evening.

John C. Chambers of Jackson was elected president for the coming year, succeeding Harvey T. Newell, Jr., who was unable to serve another year because of conflicting duties. Mr. Newell has spent a year in serving most efficiently, working untiringly in his efforts to make the assembly a success. Miss Singleton Mills, Carthage, was elected vice-president in place of Harry Weems, who was transferred to the office of secretary. Reber Layton, Jackson, was chosen treasurer in place of Paul Ramsey, who was also unable to serve another year because of conflicting duties, and Louise Green, Hattiesburg, was re-elected publicity superintendent.

The following district directors and associate directors were appointed: Brookhaven—Ann Stevens Lewis, director; Clifton Peterson, associate director. Hattiesburg—Grace McCann, director; Mary Everett, associate director. Jackson—William Fulgham, director; associate director will be named later. Meridian—Lillie Bec Phillips, director; Harry Weems, associate director. Seashore—Josephine Lewis, director; Eugene Flurry, associate director. Vicksburg—Vardamau Owen, director; Ada Strite, associate director.

Mr. W. D. Hawkins was made dean emeritus after serving as dean of the assembly for the last nine years; he served 25 years as president of the conference and assembly. The assembly welcomes him in his new position.

Rev. J. B. Cain, pastor at Yazoo City, was elected dean of the assembly for the coming year. Brother Cain is conference director of young people's work, and the assembly also welcomes him as dean.

The absence of Mrs. W. D. Hawkins, dean of women, due to illness, was a matter that we regret. Mrs. J. A. Smith of Jackson very ably acted as dean of women in Mrs. Hawkins' absence.

The assembly of 1934 was bigger and better, and everyone went home with this definite purpose in mind—We Will Dare.

VICKSBURG DISTRICT GROUP MEETING

Fasting and Prayer Urged

The pastors Group Meeting for the southern part of the Vicksburg District met at the old historical Methodist church, June 12, 10 a.m.

The devotionals were led by Rev. J. E. J. Ferguson. The chairman, Rev. E. A. King, made timely remarks on the program as outlined.

The preachers present were Revs. E. A. King, J. L. Sells, F. J. Jones, E. J. Coker, W. M. Sullivan, Geo. P. McKeown, Percy Vaughan, J. E. J. Ferguson and T. B. Cottrell.

There were quite a number of visitors present, among whom were several of the preachers' wives.

The following subjects were discussed:

"The Minister's Message for the Needs of the Day," led by J. L. Sells.

"The Relation of the Minister to His Message," by Percy Vaughan.

"The Preparation and Delivery of the Gospel Message," by E. J. Coker.

"Elements That Enter Into the Making of a Vital Ministry," by W. M. Sullivan.

At the eleven o'clock hour Rev. G. P. McKeown preached from the text, "A man's life consisteth not in the abundance of the things that he possesseth."

Resolutions were adopted looking towards the defeat of the "May-Roberts Bill" on July 10, urging our people to co-operate with us in this matter, and that Friday, June 22, be set apart as a day of fasting and prayer to this end; also, for a revival of spiritual awakening among our people.

At the conclusion of the program the meeting was thrown open and several of the ladies made helpful talks in regard to missions and other church work.

It was decided to discontinue these group meetings until early fall.

After adjournment with prayer by Rev. F. J. Jones, the party visited the parsonage and the spots where once stood the First Church and Mary Elizabeth College for Women.

T. B. COTTRELL, Secretary.

SUGGESTIONS FOR PLANNING A VACATION CHURCH SCHOOL

1. Bring the matter before the Local Church Board of Christian Education for approval.
2. Secure the interest and co-operation of the Workers' Council.
3. Develop interest on the part of adults through visits to homes, three-minute talks at the 11 o'clock hour, announcements from the pulpit, in church bulletins, and local newspapers. (The inside pages of the folder may be used as a poster for advertising the school. Fill in dates and ages of children.)
4. Talk to the children and suggest that each group keep a list of things they might do or make in the vacation school, such as learn new songs or make a set of shelves for their room.
5. Read carefully the pamphlet, The Vacation School in the Local Church, which gives specific suggestions for organizing and conducting a school, and articles dealing with vacation school problems appearing each month in the Elementary Teacher and the Church School Magazine.
6. Find out about vacation schools which may have been held before, and use this information as the basis of plans for this year, benefitting both by the strength and weaknesses of the past.
7. Secure as many of the regular Sunday school teachers as possible so that the Vacation School may be an integral part of the ongoing program of the church for its children.
8. From the list on the first page of the folder choose one course for each age-group to be included in the school. The choice will be based on what was used last year and on the present interests and needs of the various groups. For the first vacation school the courses which are starred are suggested. These units are in the form of guide-books giving day-by-day plans for ten or more sessions. Where envelopes of materials are listed one envelope will be needed for each group of 25 children.
9. See that every worker has her text-book in hand at least two weeks before the opening of the school so that she may read them carefully and make preliminary plans as suggested.
10. Have workers meet together several times to: (a) discuss the purpose of the vacation school, (b) study materials, (c) agree on grouping of children, (d) distribute space, (e) arrange a tentative time schedule, (f) agree on definite responsibilities, (g) plan carefully for the first day, (h) discuss tentative plans for the closing session.
11. Collect materials: Each worker will find in the course for her group suggestions for locating and securing valuable free materials in the local community and elsewhere.

For material, write Mrs. R. R. Branton, Conference Director Children's Work, 1130 North Rampart Street, New Orleans, La.—Christian Education Bulletin.

GREENWOOD DISTRICT CONFERENCE

By Rev. A. R. Beasley, Secretary

The Greenwood District Conference met in its 14th annual session in the Methodist Church, Ruleville, Miss., April 10-11, Rev. W. N. Duncan, P. E., presiding. A. R. Beasley and W. I. Henley were elected secretaries. Mrs. J. H. Holloman in a very impressive way welcomed the members and visitors of the conference to Ruleville. Rev. Seamon Rhea, pastor-host, and the entertainment committee left nothing undone to make the members and visitors of the conference feel at home in the hospitable little city of Ruleville. Our faithful presiding elder had prepared in advance a splendid program covering every item of business, and due to this fact, the work of the conference was dispatched in an orderly and efficient manner.

Jeff Cunningham, H. R. McKee, G. R. Williams and J. O. Dowdle conducted helpful devotional services at the opening of each session of the conference. Dr. J. R. Countiss, pastor at Belzoni, did all the preaching, to the delight of all the preachers and laymen, bringing inspiring messages each time. All the pastors of the district were present except one, and his absence was due to illness. The conference was well attended by the laymen—75 lay delegates were seated as members and there were quite a few visiting laymen and lay-women present. B. P. Brooks was elected lay leader, and Dr. R. P. Johnson and B. D. McAlister were elected associate lay leaders.

The following visiting brethren, representing the various interests of the Church, spoke to the conference: Dr. J. R. Countiss, dean, and Rev. W. C. Newman, dean-elect for Grenada College; Rev. R. G. Lord, executive secretary, Conference Board of Christian Education; Rev. J. D. Wroten, president, Conference Board of Missions; Fred McDonald, Methodist Orphanage; C. C. Coulter, Anti-Saloon League; Revs. B. P. Jacob, W. S. Shipman, F. H. McGee, Melville Johnson, J. C. Wasson, J. W. York, L. P. Wasson, Chaplain J. H. Moore, Bros. Bell and Kyser, pastor of Ruleville and Drew Baptist Churches, were among the visitors to the conference. Mrs. B. P. Brooks, president and Mrs. Edna Lowe, district secretary, spoke in the interest of the Woman's Missionary Society. The reports of the pastors were encouraging. Not many revivals had been held to date, but finances of the district were in advance of last year at this time.

Winona was chosen by unanimous vote as the place of meeting for the district conference next year.

The following were elected as lay delegates to the Annual Conference: Mrs. J. H. Holloman, Mrs. Edna Lowe, M. F. Pierce, Mrs. B. P. Brooks, B. P. Brooks, Mrs. W. N. Duncan, J. B. Streater, W. G. Baker, Geo. Stokley, P. L. Deloach, T. C. Sledge and N. B. Hooker. Alternates: H. E. Walton, C. C. Boyett, Frank Gwin, E. V. Catoe, A. M. Birdsong and A. L. Marshall.

By unanimous vote, the conference expressed its appreciation to the presiding elder, Rev. W. N. Duncan, for his capable leadership; to the pastor-host and the good people of Ruleville for their generous hospitality and to everyone who had made any contribution to the success of this district conference. Despite floods and bank failures, the Greenwood District will report that progress is being made when we meet at Indianola next fall.

SARDIS-GRENADA DISTRICT BRIEFS

By Rev. C. L. Rogers, Reporter

Oakland was host to the Sardis-Grenada District Conference. The two-day session was held on May 16-17. The presiding elder, Rev. Walter L. Stormont, presided with consideration and affability. The pastor, Rev. E. L. Jernigan, and the people of Oakland gave us a cordial reception and entertained us royally. The attendance was gratifying and the spirit fine. The delegates-elect to the Annual Conference are as follows: Principal—H. Y. Johnson, J. M. Kyle, Mrs. E. L. Jernigan, R. W. Sharp, Mrs. R. A. Grisham, Dr. L. L. Minor, Mrs. W. M. Hartsfield, Mrs. J. C. Jones, Mrs. R. G. Lord, W. G. Gaines, E. W. Narner. Alternates—Mrs. A. W. Stokes, Herbert Holmes, Mrs. J. R. Countiss, E. Y. Potts, S. H. Gaines, Mrs. H. P. Lewis.

The circuit pastors are receiving more money on salaries during the third round of quarterly conferences than at this time last year, so the presiding elder gladly reports.

In Coldwater Methodist Church on Friday, May 25, at 7:30, the Northern Union of the Young People's Division held a most interesting meeting. The devotional was in charge of the Coldwater young people, led by Miss Stella Mae Presley. Mr. Eustice Perkins sang "Take Up Your Cross and Follow Me." Miss Jane Mitchell, of Senatobia, Union president, presided. Miss Virginia Embree, secretary. An outstanding feature was a talk by Rev. W. L. Robinson. His subject was "Temperance." Brother Robinson was elected audit counselor of the Union. Attendance—Como, 15; Senatobia, 12; Coldwater, 16; Hernando, 10; Lake Cormorant, 13; Arkabutla, 17; Love, 5; Sardis, 16; Horn Lake, 6. Sardis is at the top in membership and contributions. Miss Edyth Lynn Russell, of Sardis, Conference Treasurer, was cordially thanked for efficiency in office. Horn Lake is to be the next place of meeting.

The Delta Young People's Union met at Marks on Friday night, June 1. Sixty were in attendance. The following organizations were represented: Marks, Lambert, Darling, Belen and Sledge. Henry Wagner, of Marks, presided. A short devotional was conducted by the young people of Marks. Rev. W. R. Hammontree, director, led a discussion, "Young People's Division in the Local Church." Special emphasis was placed on the importance of the Young People's Assembly at Grenada. A financial report of the district was made by Miss Edyth Lynn Russell. A delightful social hour brought the meeting to a happy close.

CRISIS LEAFLET No. 4

H. F. Ward, Author

NO WAY OUT

The American people want security. But the profit system destroys security. The worker wants a job, but millions are unwanted. 35,000,000 industrial workers are available for work that was done by 30,000,000 in 1923-25, and which, with the shorter work week and more machines and better organization, 22,800,000 can do now.

The farmer wants to hang on to his farm, but over 200,000 farmers a year for five years have been forced out of ownership. There were 122,616 forced sales of farms for the year ending March 15, 1929; 340,275 for the year ending March 15, 1932.

The home owner wants to keep his home, but thousands of homes are being foreclosed. The administration put through a Home Owners' Loan Act in 1933. But up to the end of the year less than 1 in 10 who applied got help.

The policyholder wants to know that his insurance is safe, but the insurance companies are being permitted to carry their assets at artificial values. The law in some states requires annual revaluation but the authorities are winking at evasion.

The American people want a higher living standard, but standards are going down. Even in prosperity \$27 or \$28 a week was a "good wage," while estimated health and decency standards called for \$35 and \$40. Now under the New Deal the individual worker's earnings are not going up as fast as the cost of living.

The American people want education, but they are getting less. School terms in nearly every large city are from one to two months shorter than they were 70 to 100 years ago. Over 2,000,000 children of school age are not in school. 2,000 rural schools in 24 states failed to open in the fall of 1933.

The American people do not want war, but we are getting ready to fight. The government is spending, or about to spend, a billion dollars for armaments.

You get more war, less education, lower standards of living, less security. There is no way out—under the profit system. Why?

(See Crisis Leaflet No. 5)

COMMENCEMENT AT PAINE COLLEGE

The commencement program for the fifty-first session at Paine College began with the commencement sermon on Sunday, May 27. The commencement preacher this year was Dr. Warren A. Candler, Senior Bishop of the Methodist Episcopal Church, South. Bishop Candler is the only living member of the commission appointed by the General Conference of the Methodist Episcopal Church, South, in 1882 to co-operate with a like commission from the Colored Methodist Episcopal Church to work out plans for the organization of an institution designed to train leaders for the colored people.

Nearly fifty-two years have elapsed since that commission met. Bishop Candler seemed, however, as vigorous on Sunday as on that day in 1882 when he served as secretary of this organizing commission. He preached with his accustomed power and with that humor which is an attractive feature of his addresses and sermons. The auditorium of the College was filled to overflowing a half hour before the service was to begin. Many who would like to have heard Bishop Candler were turned away.

The graduating exercises were held at ten o'clock on Tuesday, May 29. Dr. Harvey W. Cox, President of Emory University, was the commencement speaker. Dr. Cox brought a message of inspiration and sane counsel to the members of the graduating class in particular and to the audience in general. Seventeen young people, representing the largest class in the history of the institution, received the degree of Bachelor of Arts.

With the conclusion of the commencement program the work of the fifty-first session was brought to an end. This school year, as has been the case for every year during the depression, has been one in which every financial obligation of the College has been met in full. No deficits have been incurred. There has been a small increase in the student body each year during the depression. Most remarkable of all has been the fact that out of about \$20,000 received each year from the students for all purposes, less than \$250 has been unpaid at the end of each school year. This year it is less than \$150. This is a record for the institution of which the churches interested in the work of Paine may well be proud.—Christian Index.

REV. CHARLES F. SMITH OF TEXAS GIVES REMINISCENCE

By Rev. H. G. Hawkins

Rev. Chas. F. Smith, pastor of Benecke Memorial M. E. Church, South, Houston, Texas, writing a personal letter June 12, says: "I thank you for your recent publication on the early history. I have read it with interest. Your reference to Brandon leads me to say, if you had been pastor there in 1823, you would have had a semi-centennial celebration. Without written data, I read out of my mind as follows: church dedicated second Sunday in July, 1823, Dr. C. K. Marshall the preacher. First dedication I ever attended; first brick church I ever saw; first time I saw Dr. C. K. Marshall. Geo. F. Thompson was pastor. Shiloh was first country church house of my acquaintance that had a touch of paint.

"At the Annual Conference, 1878, Hazlehurst, J. G. Jones made a historical statement that that Conference should be called the 69th, instead of 66th, as then recorded. F. M. Featherston said he didn't know that it mattered whether we were three years older or younger. This was where one man contended for correct history and another was not historically concerned."

Vicksburg, Miss.

Lines to Rev. Richmond Nolley, My Cousin, Who Died on His Knees in the Swamps of Louisiana

By H. B. Nolley, Aged 80

You, sainted minister and cousin, so filled with God's love,
Are now among His own with Him above.
You were not old in God's cause, only thirty-one,
But the Master above knows the good you have done.

You were weak in body, but strong in spirit;
So, for the good you did you deserve more credit.
To some of the hardest places you were sent,
But there you were, willing to go and your last strength spent.

In frontier forts and among blacks and Indians red,
You preached gospel messages, and to God many souls led.
On your last journey in search of souls to save,
You, your all back in death to God gave.

Crossing a swollen stream a cold November day,
From off your horse you were washed away.
You crawled ashore, and at the foot of a tree knelt,
Where approach of last enemy there you felt.

You died, as you wished, in the Master's work.
At no time of life did you any duty shirk.
You died, like a good soldier, at your post,
And now our fine spirit is with the heavenly host.

Norfolk, Va.

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

D. B. RAULINS, D.D., Editor

C. MILTON CHALMERS, Manager

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Subscription Rates: One year, \$1.00; six months, \$0.50. To superannuates and widows of preachers, \$1.00

Editorial

OUR WEEKLY PARTY

Rev. A. H. Williams, Atalla, Ala., renews his subscription commending the Advocate and telling of the excellent church he is serving.

Rev. E. H. Cunningham, with his people, observed Father's Day at First Church, Greenwood, Miss. The pastor's subject was "The Oft Forgotten Man."

You have heard of the N. R. A. Maybe you are interested. If so write National Recovery Administration, Washington, D. C., for the pamphlet entitled, "What Is the N. R. A.?"

Rev. Harry S. Allen, assisted by Kermit Hollingsworth, song leader, is engaged in a tent meeting at Vivian, La. The meeting is sponsored by our church, Rev. W. D. Kleinschmidt, pastor.

Rev. Jas. M. Boykin, pastor of the Greenwood and Bethany charge of the Shreveport District, speaks a vigorous word as to his determination to secure his allotment of subscriptions and renewals to the Advocate.

Rev. Jas. T. Harris, our pastor at Rayville, La., left this week for the Mayo clinic, Rochester, Minn., where he will undergo examination to discover the cause of physical ailments that have caused him considerable suffering for several months.

Be on the lookout for reports of our young people's assemblies. In this issue you will hear from the Mississippi Conference and maybe others. High League Assembly at Mansfield reports an enrollment of something over one hundred and seventy.

Two hundred and fifteen members have been received into First Church, Tupelo, Miss., since Conference. Elsewhere in our columns will be found an article from the local paper telling of a happy evening recently observed at the church. Dr. Henry Felgar Brooks is pastor.

The churches of Crowley, La., including our own, have arranged a special summer schedule. At our church the hours will be as follows: Sunday school, 8:45, followed by church service at 9 o'clock, the combined services closing at 10 o'clock. Rev. G. W. Dameron is pastor.

Mrs. W. C. Scott, wife of the pastor of the First Methodist Church, Monroe, La., will spend the hot summer months at Boulder, Colo., recuperating from recent serious illness which necessitated several severe operations. Brother Scott accompanied her, making the trip by automobile, but he will return soon to his pastorate.

On Wednesday, June 20, Mrs. A. M. Shaw, wife of our pastor at Oak Grove, La., had the misfortune to break her left leg just above the ankle. A porch swing, in which she was sitting, fell and caused the injury. After first aid had been administered by a local physician she was carried to McGehee's Sanitarium, Lake Village, Ark., where she is getting along as well as could be expected.

Overflowed creeks on Sunday, June 17, interrupted some of the programs of Christian activities. For example, for the first time since

his administration of the Vicksburg District began, Rev. H. G. Hawkins, presiding elder, failed to reach his appointment for preaching and quarterly conference on that date. The destination was Pattison, but water east of Port Gibson held him back, and he spent the time very pleasantly with the Port Gibson congregation. Even telephone connection with Rev. J. E. J. Ferguson, the pastor of Hermanville charge, to which Pattison belongs, could not be obtained.

Former students and friends of Dr. W. F. Tillet, dean emeritus, Vanderbilt School of Religion, sometime ago conspired to recognize in some fitting way the half-century of Dr. Tillet's service to the church in the training of preachers. The result was a portrait of the dean painted by Ella S. Hergesheimer. Friday, June 1, on behalf of these students and friends, Bishop Hoyt M. Dobbs, speaking for the committee, presented the portrait to the university. Chancellor Kirkland, on behalf of the university, accepted it. Copies of the portrait bearing the names of the donors have been mailed. The committee in charge of the project was composed of Bishops Paul B. Kern, R. Frank Smith and Dr. Elmer T. Clark, former students of Dean Tillet.

PUBLISHING COMMITTEE MEETS

On the morning of June 14, the Publishing Committee of the New Orleans Christian Advocate met in called session at the Advocate office, 512 Camp Street, New Orleans.

The following members were present: Drs. W. L. Duren, A. M. Serex, and Rev. H. L. Johns of the Louisiana Conference; Dr. J. T. Leggett and Rev. Otto Porter of the Mississippi Conference, and Drs. V. C. Curtis, J. H. Felts and Rev. L. M. Lipscomb of the North Mississippi Conference. Mr. J. O. Emmerich alone was absent.

Bishop Hoyt M. Dobbs, president of the Seventh Episcopal District, which is served by the Advocate, was a special guest, assisting the Committee with his fellowship and counsel.

BILOXI PASTORS' SCHOOL A SUCCESS

The Pastors' School, which is conducted annually at the Seashore Methodist Assembly, Biloxi, Miss., and which will come to a close tomorrow, is reported to be one of the most successful ever held at this historic Methodist campground.

During the first week of the School, Bishop Hoyt M. Dobbs preached twice daily to large and attentive audiences, and he was succeeded on the platform the second week by Dr. R. E. Smith, Dean Emeritus of Centenary College, who continued to hold the interest of the listeners throughout the week.

The faculty of the School, in addition to Dean Smith, are: Dr. J. L. Decell, Dr. Boyd M. McKeown, Dr. R. Ira Barnett, Rev. W. H. Lewis, Rev. I. H. Sells, Rev. P. M. Caraway, Rev. G. H. Thompson, Rev. T. J. O'Neil.

BROOKHAVEN DISTRICT CHRISTIAN ADVENTURE ASSEMBLY AT WHITWORTH COLLEGE, JULY 30-AUG. 3

What was to have been a Christian Adventure Camp at Topisaw Campground has been changed to an assembly situation, and the meeting will be held at Whitworth College. This assembly includes the southern half of the Vicksburg District as well as the Brookhaven District. Courses well adapted to intermediates have been selected and efficient and consecrated instructors, counselors and other workers will guide the interests of boys and girls during these days. All pastors within this area will receive programs for distribution within a few days. The cost is small as compared to the values to be received.

For further information write to Miss Ann Steven Lewis, director young people's work, Brookhaven, Miss., or Rev. J. L. Carter, Dean, Crystal Springs, Miss.

ATTENTION, MISSISSIPPI CONFERENCE

For the records of our Conference Historical Society and for our Conference historians I am preparing a lifetime record of the appointments of every member of our Conference. For this purpose I am using the Conference Journals.

Occasionally during the past years ministers have moved between Conference sessions, supplying vacancies caused by sickness and death and other reasons. Will each preacher write me concerning such changes made in his own appointment, naming the years, the places, and the reasons for such changes? Please notify me concerning any such appointments that do not agree with the records of the Conference Journals.

Furthermore, I would like for all the "transfers" to supply me with a list of their appointments in Conferences other than their own.

Thanking you for this help in making accurate your lifetime records, and desiring this information by July 15, if possible, I am,

Sincerely,

Montrose, Miss.

GEO. H. JONES.

MRS. B. W. LIPSCOMB RETIRES

After forty-four years' connection with the work of the Methodist Episcopal Church, South, twenty-one of which have been as a member of the woman's section of the Board of Missions in Nashville, Tenn., Mrs. B. W. Lipscomb has entered upon a well-earned retirement. She will re-establish her home in her native state, Mississippi, and expects, she says, to keep up a permanent and lively interest in the cause to which she has devoted so many years of her life.

Mrs. Lipscomb's career as a church worker began in 1889, when she became the wife of the Rev. George H. Lipscomb, a member of the North Mississippi Conference. Dr. Lipscomb died ten years later, and Mrs. Lipscomb secured a teaching position in Whitworth College at Brookhaven, Miss. Here she remained for three years, rearing and educating her three young daughters. She came to Nashville in 1913.

Two of Mrs. Lipscomb's daughters, Mrs. Sidney R. Anderson and Mrs. Philip Sullivan, are the wives of missionaries to China.

Commenting on her work for the past twenty-one years, which has brought her in contact with more than 2,000,000 women in the United States and taken her on trips of inspection to the Orient and other mission fields, Mrs. Lipscomb said: "I am deeply grateful for the understanding I have come to have of the social causes as well as world movements. It has been educationally enlarging, for contacts have been many and varied.—Nashville Christian Advocate.

SOUTHERN METHODIST UNIVERSITY CLOSES NINETEENTH YEAR

At the final commencement exercises held June 5, two hundred and twenty-three seniors in Southern Methodist University were awarded degrees by President Charles C. Seecman. The convocation closed the nineteenth year of the University and was characterized by President Seecman as the most satisfactory in his twelve years of service.

The commencement address was delivered by Dr. E. E. Oberholtzer, superintendent of schools at Houston, Texas. The baccalaureate sermon was preached Sunday, June 3, by Dr. Charles C. Grimes, pastor of the Boston Avenue Methodist Church at Tulsa, Okla.

The annual meeting of the Board of Trustees resulted in several significant announcements. In Dr. Seecman's annual report it was pointed out that represented in this year's student body are nine foreign countries, twenty-five states and one hundred and ninety-nine Texas cities.

High tribute was paid by Dr. Seecman to the five retiring members of the faculty—Dr. C. M. Bishop, Dr. James Kilgore, Mrs. Mary R. Hay, Professor E. H. Jones and Mrs. James H. Cassidy. Two new professors were elected to fill the places of Dr. Kilgore and Dr. Bishop in the School of Theology. Dr. N. C. McPherson, who will become an associate professor of systematic theology, has been registrar of the Garrett Bible Institute of Evanston, Ill. The Rev. Wesley C. Davis will become an associate professor of New Testament. He is a graduate of Emory University and a former student at Yale.

The School of Theology lost Professor A. W. Wasson, who will become secretary of the department of foreign work of the Board of Missions of the Methodist Episcopal Church, South. His successor has not been named.

Plans were authorized by the Board for the celebration of the twentieth anniversary of the founding of the University, with tentative dates for the events scheduled for April 19, 20 and 21, 1935. The commemoration of the founding will be the greatest celebration ever held by Southern Methodist University.

MISSIONARY SOCIETY NEWS

By Mrs. H. McMullan

Mrs. J. B. Harmon, zone secretary, Vaiden, Miss., reports the zone meeting at Carrollton May 23. Opened with violin solo by Miss Kathleen Caldwell of Columbiana. "Oh Worship the King" was sung, followed by prayer led by Mrs. Ingram of Kilmichael. After hymn "More Love to Thee," Mrs. Trapp of Duck Hill conducted the devotional. Mrs. Sam McClelland brought us "Echoes of the District Meeting" at Lexington. An interesting paper on stewardship was read by Mrs. Jackson of North Carrollton. Miss Dott Vaiden of Vaiden gave a reading, "The Ladies Aid" which was enjoyed. The high points of the Annual Conference were told us by Mrs. McKee of Vaiden. In Mrs. Briscoe's absence Miss Dilworth read her paper on "Our Home Missions." Five of Vaiden young people put on a Bible play, "Mary and Martha" which was splendid. Mrs. Love of Lexington made an instructive talk on our work for the year and what she expects of us. For lack of time the chairman asked that reports be sent her. Mrs. Everett presented her resignation but it was not accepted. Mrs. T. W. Holmes of Winona was elected as vice chairman. Duck Hill will be the next meeting place. Rev. W. R. Goudelock closed the meeting with prayer.

The bureau of Christian Social Relations, with Mrs. W. A. Newell superintendent, was born after prayer and to it is committed the direction of the missionary societies in their efforts toward Christianizing all the relations of society, industry, government, politics, international relations, race relations and rural life. Our greatest need in order to carry out our program is "To know each other here." The editorial in New Orleans Christian Advocate of June 14, "Do We Know Each Other Here," is splendid



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In describing how her health improved after she had taken Cardui, Mrs. Ralph R. Courtney, of Wytheville, Va., said: "I was run-down and suffered from pain in my side. I wanted to feel well and get rid of the pain in my side, so I sent for Cardui and began taking it. By the time I had taken three bottles of Cardui, I was feeling much better. The pains had gone. I am very glad to recommend Cardui to other young women." . . . Thousands of women testify Cardui benefited them. If it does not benefit YOU, consult a physician.

for use in auxiliary programs on Christian Social Relations.

* * *

The Woman's Missionary Society of Sexton Chapel (Harmon, La.), Shreveport District, held a very inspiring and instructive study class this quarter.

Mrs. Archie L. Holland, leader, introduced the new book, "Eastern Women Today and Tomorrow," on April 10. Twenty-eight women enrolled for the class, read the book and an average of 82.1% of the class attended throughout the six consecutive classes.

Mrs. William H. Parker, Jr., publicity superintendent, did much to make the class a success. She had each meeting announced in the local papers, and made posters to put up in the business center of the town, advertising each session. She used pictures and material from the "World Outlook" for her posters, (by the way, Mrs. Parker doubled her subscription list to "World Outlook" for 1934. This small auxiliary has 12; one for the church library.)

The meetings were announced and given notice by the pastor, Rev. J. C. Price, from the pulpit, and by the Sunday school superintendent, Mr. Richard D. Clanton.

Every session was attended by several visitors.

Mrs. Holland planned and assigned her lessons a week in advance. She used outstanding women for the lectures and members of the "Spiritual Life Group" prayer league to give devotionals.

The ladies' quartet and Mrs. Walker, pianist, and Mrs. Nelson interspersed the program with music both vocal and instrumental.

CHRISTIAN EDUCATION IN NORTH MISSISSIPPI CONFERENCE

About the Intermediate Camps

The Conference Young People's Organization and the Board of Christian Education of the Conference working with the General Board of Christian Education is holding two Christian Adventure Camps for intermediates this year.

The first one is now in session at Castalian Springs, June 25-29. Boys and girls 12 to 15 years of age are attending this camp. This camp is for the West and Southwestern section of our Conference.

The second camp will be held at Greenwood Springs, a few miles east of Amory. The same regulations control this camp. If you wish to register, do so with Rev. W. R. Hammon-tree, Sardis, Miss. The expense is \$5.25.

These camps will be closely supervised by competent adults.

The Conference Standard Training School at Grenada College was pronounced one of the very best that we have ever had. It was larger than for the last two years. Over 40 local churches were represented by over 120 people. Over 30 of our pastors attended the school with 20 of them taking credit. Everyone seemed pleased with the new schedule of conducting the school. Dr. Umphrey Lee lifted the entire school up to high levels of Christian experience and fellowship with his addresses on "The Wisdom Literature of the Bible" at the morning Bible hour and on "The History and Place of the Methodist Church," at the evening hour. Also, his fine Christian spirit and personality was a blessing to the school as was that of the entire faculty.

BROTHER GRIFFIN WRITES FROM FLORIDA

Dear Dr. Raulins: As I sit under the great oaks, covered with moss, and the palm trees, with flowers all around me, I do enjoy the New Orleans Advocate and the Nashville Advocate.

At first I could scarcely believe the General Conference issue was our N. O. Advocate. How did you do it?

FOR SALE BY MISSISSIPPI CONFERENCE HISTORICAL SOCIETY

1. Pamphlet, 12 pages, "Historic Sites of Mississippi Methodism," by Hawkins and Cain. In guide-booklet style, postpaid, 10c each, or two for 15c.
2. Photo, 8x10 inches, of chart giving names of the 97 members of 1845 Louisville Convention, which planned organization of M. E. Church, South, with pictures of Soule, Andrew, Capers, Paine, Pierce, Bascom, Winans, Smith. Postpaid, \$1 each. There is only one original in existence.

2. Jones' "Mississippi Methodism," in 2 volumes. Valuable. Sold originally at \$2 per volume. Postpaid, \$1.25 per set. New but shelf-worn. Supply limited.

4. "History of Lorenzo Dow," by H. A. Baker, five-column newspaper page reprint, on enamel paper, with picture of Dow. Postpaid, 10c each, or three for 15c.

Address Rev. H. G. Hawkins, Vicksburg, Miss.

MY PRAYER

By J. F. Dorroh

Help me when twilight shadows round me gather,
And quiet night to restless day hath given
Her stars of peace—help me to pray,
"Our Father
Our God, Who art in Heaven."

Help me when day brings trials to confound me,
To curb my temper and my tongue to tame;
Remembering whose loving arms are round me—
And hallow Thy dear name.

Help me when cross-wise all life's currents run,
And I have missed each goal for which I've striven,
To pray, "Thy kingdom come. Thy will be done
On earth as it is in Heaven."

Help me to feed the hungry and unfed,
The cry of want, the plea for aid to heed.
How can I pray, "Give us our daily bread,"
Nor share with those in need?

Help me to pray, "Forgive my debts as I
Forgive my debtors"—Can I hope for pardon
When I permit Hate's weeds to flourish high
And rank in life's fair garden?

Help me to pray that Thou wilt lead me not
Into temptation, then not walk afar
From Thee towards that foul, unhalloved spot
Where those temptations are.

May Thy love blossom in my life, a flower
To brighten hearts unbrightened heretofore.
And "Thine shall be the kingdom and the power,
And glory evermore."

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Mr. A. S. R. of New York City writes:
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It's bad enough to have a headache, it's worse to take chances with unbalanced UNSAFE imitations which may upset your stomach and leave a "Heart-Shocking" after-effect. STANBACK, the ONE "Balanced Prescription," contains exactly the proper amount of each pain-relieving agent to insure both SPEEDY and RELIABLE relief. STANBACK also gives quickest relief from Neuralgia, periodic and muscular aches and pains due to inorganic causes. Ask for STANBACK and for your PROTECTION, make sure you get STANBACK.—10c.—Adv.

Methodist history makes good reading to one who for forty-two years has had such good fellowship with the brethren of the Mississippi Conference. It all means much to me.

My prayers go to heaven daily for them, and the church and the kingdom's interest.

May I say that my superannuation has my heart's approval, for good reasons; especially when I know of young men, fine spirits, waiting to take up the work.

The brethren here have been very brotherly, giving me work almost constantly.

Dr. Felix Hill is presiding elder of this the Jacksonville District.

Bishop Hay has just been here, and gave us a great sermon on old-time Methodist religion. From here he went to Lakeland to preach the commencement sermon for our Southern College. While there they conferred the degree of Doctor of Laws upon him.

The Church is alive here, a church-going people. Some churches have paid their benevolences in full, others up to date. Many have been received by faith.

Riverside Park is our church. Brother Franklin, our pastor, is a tower of strength. Our children live here. Our home is with them. This is a land of "ocean breezes," with oranges on all the trees, and joy in every breeze.

The Lord bless the Advocate and all its readers.

W. T. GRIFFIN.

Jacksonville, Fla.

TWELVE CHURCH DELEGATES SENT TO MANSFIELD

The Methodist Church of Hammond sent twelve delegates to the Methodist Young People's Assembly at Mansfield, which met from June 18 to 25. This is the largest number ever sent in the history of the church and was the largest sent by any individual church in the state. The assembly will afford them the opportunity of coming in contact daily with other young people who have come to enjoy a program built around Christian ideals and principles. They left Baton Rouge in a bus on Monday, June 18 at 11 a. m. The following drove their cars to Baton Rouge to convey the young people: Prof. and Mrs. Y. L. Fontenot, Mr. and Mrs. W. E. Cope, Hon. Bob McGehee and Dr. A. S. Lutz.

The young people were able to compete in the field of athletics as a track and baseball team and a football eleven. They also competed in the field of dramatics, debates and music. Those making the trip were: Martha Ann Pantall, Ocea Fontenot, Wilta Fontenot, Elizabeth McCain, Aralyn Hastings, Louise Raiford, Lois Ruth Cope, Odrian Bloomquist, Edward Darouse, Collins Lipscomb, Arthur Harvell and Albert Lutz, Jr. Miss Elfa Fontenot accompanied the crowd as far as Natchitoches.

Mr. Bob McGehee sent four of the boys of his Sunday school class to the assembly. Upon the return of the young people they will put on a program at one of the night services to which the public will be invited.—Exchange.

GOOD WORK AT LULA, MISS.

Just a word from this part of the world. We have been on the Lula and Dundee charge a little more than seven months. This is our first experience in the Delta section of our conference. If all the Delta is like this there is no need of being afraid the gospel of Jesus will not be received.

We have never been received with so much good will and loyal co-operation on any work. These people have treated us with such a welcome that they have placed us under everlasting obligation to them.

We have just closed a very interesting and successful meeting at Lula Church. On Sunday morning there was a class of fifteen brought into the church. Thirteen on profession of faith and two by letter. The church was gloriously revived. The ringing testimonies on Sunday night was evidence of this. Lula knows she has had a revival.

The pastor did the preaching. He was assisted in the singing by the Lambuth College male quartet of Jackson, Tenn. These young men are real help, good singers and workers. The young people's work was in the efficient hand of Rev. David Bankley, a member of the quartet.

The people of Lula made things pleasant at the parsonage by their generous gifts of good things to eat. I bless God that the Gospel has not lost its power to save. It will work in this modern time of ours as well as in the past. The world is just waiting for a Gospel with saving power. Jesus is still interested in the unsaved. He will still answer prayer. The remedy for our country is Jesus.

J. W. YORK, P. C.

REV. C. C. WIER HOLDS MEETING AT EUNICE, LA.

On June 31, we began a revival at the Eunice Methodist Church with Prof. F. E. Kirk, of New Albany, Ind., leading the singing and Rev. C. C. Wier, pastor at Franklin, La., doing the preaching. Much interest was manifested throughout. Last Sunday night the church was filled to full capacity. The graduates of the local high school were invited guests for the service and it was a great service. The revival continued for two weeks, coming to a close on Sunday, June 17.

Our beloved fellow-pastor and preacher, Rev. C. C. Wier, widely known and loved throughout the Louisiana Conference, delivered some wonderful messages, producing much good spiritually and in all phases of church life. Prof. Kirk is a most valuable Christian man and worker in evangelism as well as an unusually fine musical director and soloist. He was with us last year and we were again delighted to have him with us this year. Such a good help as he is

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should be kept busy continuously in evangelistic work. Many of our churches would be revived spiritually and built up in all their work if we would have more of the services of such servants of God as he is. With these two men of God leading us in our revival and with the co-operation of our people and God's Spirit, the revival is bound to bring lasting results.

Prof. Kirk is available for revival engagements while in this state. You will do well to communicate with him at Eunice, La.

JAS. A. KNIGHT, P. C.

TUPELO METHODISTS ENTER-TAIN NEW MEMBERS

215 Additions Thus Far This Conference Year. Church Beautifully Decorated With Floral Offerings

On last evening more than 275 members, new and old, met at 8 o'clock at the Methodist Church, the affair being arranged in special compliment to the members who have joined during the conference year.

The church was beautiful in floral decoration, arranged on the altar. The official board and officers of the Missionary Society served as the reception committee to welcome the members as they arrived.

The congregation stood and sang together, "Blessed Be the Tie That Binds," followed by a most impressive prayer by the pastor.

The Rev. H. F. Brooks, master of ceremonies, gave a most beautiful introduction to the program which followed. He read eleven verses from the first chapter of Paul's letter to the Philippians. He said, in part, "My friends, some of you may have noticed the words and some of you may have caught the meaning of these beautiful passages of Scripture, but I don't know where I could have found words to express my deep feelings tonight toward you. It is the delight of my life and my soul to serve you as your pastor and it has been a joy to my heart the way we have been received. God has answered prayer and opened the door like Paul. I rejoice in your experience and rejoice in your joys and we can go on accomplishing good for the Master's kingdom together."

J. H. Ledyard, one of the most forceful speakers of the Methodist Church, extended a most cordial welcome to the new members of the church. Mr. Ledyard stated that he had been a member of the church 39 years and never had he been happier than on this occasion, for he liked the smile and handshake, the happy Methodist smile and Methodist handshake which was given tonight. In the name of the board of stewards he welcomed the new members and urged them to come and be one of them.

Guy Thaxton, who has been in our midst for only a few months, coming to Tupelo as head of the T. V. A., and who has already won a place in the hearts of the people, responded in a most forceful way for the new members. Mr. Thaxton said that he felt honored to have been asked to answer for the new members. He said they had already been made to feel their places as members of the church and at home and that they appreciated this reception given in their honor.—The Tupelo Daily News.

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

RESOLUTIONS

Whereas MRS. JOHN BRADLEY (nee Daisy Jackson), a beloved and faithful member of our Missionary So-

ciety, has been called to her Heavenly home; and

Whereas her going leaves us sorrowful even though we know that our loss is her gain; and

Whereas we shall ever cherish the memory of this dear member; therefore be it

Resolved, that we extend to the bereaved family our sincere sympathy; and

Resolved, that we remember them in our prayers; and

Resolved, that a copy of these resolutions be sent to the family, a copy to the West Carroll Gazette, a copy to the New Orleans Christian Advocate, and that a copy be spread upon the minutes of the Missionary Society.

MRS. C. H. NEELY,
MRS. W. McG. DOLLERHIDE,
MRS. R. V. REEVES.

Committee.

RESOLUTIONS

Whereas on May 23, 1934, God in his infinite wisdom, called from this earth to his home in heaven, our beloved friend and co-worker, WALTER E. STOKES; and

Whereas Mr. Stokes was a faithful member of the Charles Strong Bible class of the Methodist Church, Macon, Miss.; and

Whereas Mr. Stokes had spent his entire life in Macon and was for many years superintendent of this Sunday school; and

Whereas this class feels that we have lost one of our ablest and most devoted members in his passing; be it hereby resolved by the Charles Strong Bible Class:

First, that we rejoice in the memory of his long and useful service with the Methodist Church, as pupil, teacher, superintendent, and finally as member of this class; his example of courage, faith, love and charity will remain with us always; and

Second, that we remember with pride and pleasure the many battles which he fought in the Annual and General Conferences of our Church—his keen intellect and indomitable courage was at its best when in defense of any attempt to lower the standards of his church; and

Third, that we extend our sincere and heartfelt sympathy to his sorrowing loved ones, commending them to our Heavenly Father, who doeth all things well, and to his loving Saviour, whose hand will guide, strengthen, comfort and sustain them; and

Fourth, that these resolutions be written upon the minutes of our class, that a copy be sent to the family of our beloved brother, and that a copy be furnished the New Orleans Christian Advocate and the Macon Beacon.

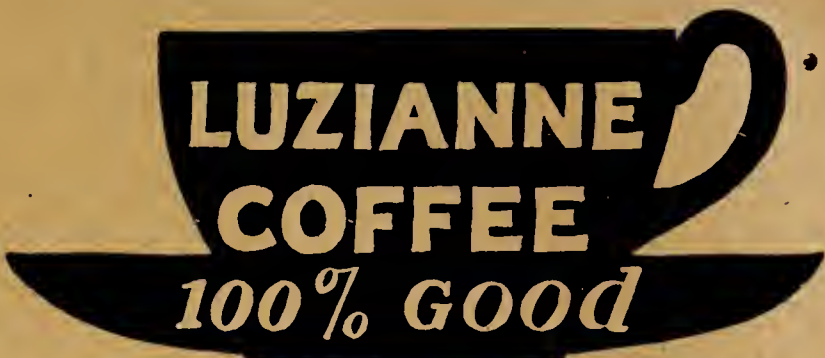
CHARLES STRONG BIBLE CLASS.
Macon, Miss.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Baton Rouge Dist.—Third Round

Baker, at Bethel, July 1, 11 a.m.
Jackson, at Jackson, July 1, 7:30 p.m.
Pine Grove, at Montpelier, July 8, 11 a.m.
Amite, July 8, 7:30 p.m.



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Plaquemine, July 15, 11 a.m.
Baton Rouge, First Church, July 15, 7:45 p.m.
Gonzales, at New River, July 22, 11 a.m.
Denham Springs, at Live Oak, July 29, 11 a.m.
Lottie, at Port Barra, Aug. 7, 11 a.m.
Kentwood, at Pine Ridge, Aug. 14, 11 a.m.
St. Francisville, at Concord, Aug. 14, 11 a.m.
Angie, at Angie, Aug. 21, 11 a.m.
Franklinton, Aug. 21, 7:30 p.m.
K. W. DODSON, P. E.

Ruston Dist.—Third Round

Ruston, June 17, p.m.; July 2.
Calhoun and Downsville, at Wilhite, June 24, a.m. and 2 p.m.
Arcadia, June 24, p.m.
Clay, at Longstraw, July 1, a.m. and 2 p.m.
Athens, at Bethel, July 1, p.m.; Q. C., 4:30 p.m.
Dubach, at Arizona, July 8, a.m.
Homer, July 8, p.m.
Haynesville, at Colquitt, July 14.
Haughton, at Bethel, July 15, a.m. and 2 p.m.
Springhill, July 15, p.m.
Bienville, at Bear Creek, July 26, a.m.
Hodge, at Siloam, July 26, 3 p.m.
Sibley, at Pine Grove, Aug. 5, a.m. and 2 p.m.
Gibbsland, at Bryceand, Aug. 5, p.m. and 4:30 p.m.
Simsboro, at Hilly, Aug. 12, a.m.
Lapine, at Lapine, Aug. 12, p.m.; Conf., Aug. 14.
Ringgold, at Grand Bayou, Aug. 19, a.m. and 2:30 p.m.
Cotton Valley, Aug. 19, p.m.
Eros, at Wesley Chapel, Aug. 26, a.m.
Minden, Aug. 26, p.m.
W. L. DOSS, JR., P. E.

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WRITE

J. H. SHUMAKER, General Secretary
HOME OFFICE:
Association Building, 808 Broadway,
Nashville, Tennessee

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

New Orleans Dist.—Third Round
 Bogalusa, July 1, a.m., followed by Q. C.
 Pearl River, at Bush, July 1, night; Q. C., 3 p.m.
 Franklin, July 8, a.m.
 Morgan City, at Patterson, July 8, night; Q. C.
 McDonoghville, at Reserve, July 15, 8:30 a.m.
 Felicity, July 15, 11 a.m.
 Parker Memorial, July 22, a.m.
 Carrollton Avenue, July 22, p.m.
 Covington-Slidell, at Mandeville, July 29, 11 a.m. and 3 p.m.
 St. Mark's, July 29, p.m.
 First Church, Aug. 5, a.m.
 Rayne Memorial, Aug. 12, p.m.
 Houma and French Mission, at Golden Meadow, Aug. 19, a.m.

Special Reports—Education, Christian Literature, General Rules. Elections—Supt. Church School, Local Church Board Christian Education.

W. L. DUREN, P. E.

MISSISSIPPI CONFERENCE

Brookhaven District—Third Round
 Utica, at Cayuga, July 1, 11 a.m.; 1:15 p.m.
 Gallman, at Old Crystal Springs, July 1, 3 p.m.; 7:30 p.m.
 Crystal Springs, July 8, 11 a.m.; 3 p.m.
 Wesson, at Matthews' Chapel, July 11, 11 a.m.; 1:30 p.m.
 Scotland, at Galatia, July 14, 11 a.m.; 1:30 p.m.
 Adams, at Ebenezer, July 15, 11 a.m.; 1:30 p.m.
 Summit and Topisaw, at Topisaw, July 22, 11 a.m.; 1:30 p.m.
 Osyka, at Holmesville, July 29, 11 a.m.; 1:30 p.m.
 LaBranch and Fernwood, at Fernwood, July 29, 7:30 p.m.; Q. C. following.
 Prentiss, at Mount Zion, Aug. 5, 11 a.m.; 1:30 p.m.
 Bogue Chitto, at Bethel, Aug. 7, 11 a.m.; 1:30 p.m.
 Barlow, at Lebanon, Aug. 8, 11 a.m.; 1:30 p.m.
 Meadville and Bude, at Quintin, Aug. 12, 11 a.m.; 1:30 p.m.
 Monticello and P. G., at Sartintville, Aug. 19, 11 a.m.; 1:15 p.m.
 Foxworth, at Kokomo, Aug. 19, 3 p.m.; 7:30 p.m.
 Tylertown, Aug. 26, 11 a.m.; 3 p.m.
 Silver Creek, at Pinola, Sept. 2, 11 a.m.; 1:30 p.m.

CHARLES W. CRISLER, P. E.

Hattiesburg District—Third Round
 Montrose, at Camp Allen, July 1, 11 a.m.; 2 p.m.
 Hattiesburg, at Main Street, July 1, 7:30 p.m.
 Seminary, at Santee, July 8, 11 a.m.; 2 p.m.
 Hattiesburg, at Broad Street, July 8, 7:30 p.m.



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Richton, at Ovet, July 15, 11 a.m.; 2 p.m.
 Collins, at Bethel, July 18, 11 a.m.; 2 p.m.
 Bucatunna, at State Line, July 22, 11 a.m.; 2 p.m.
 Bonhomie, at Bonhomie, July 25, 7:30 p.m.
 Matherville, at Theadville, July 29, 11 a.m.; 2 p.m.
 Shubuta, at Shubuta, July 29, 7:30 p.m.
 Sumrall, at Sumrall, Aug. 5, 11 a.m.; 2 p.m.
 Petal, at Petal, Aug. 5, 7:30 p.m.; Aug. 6, 7:30 p.m.
 Waynesboro Circuit, at Winchester Aug. 12, 11 a.m.; 2 p.m.
 Waynesboro, at Waynesboro, Aug. 12, 7:30 p.m.
 Eucutta, at Boyles Chapel, Aug. 19, 11 a.m.; 2 p.m.
 New Augusta, at McLean, Aug. 22, 11 a.m.; 2 p.m.
 Mt. Olive, at Oakdale, Aug. 26, 11 a.m.; 2 p.m.
 Maghee, at Maghee, Aug. 26, 4:30 p.m.; 7:30 p.m.
 Heidelberg, at Aug. 29, 11 a.m.; 2 p.m.
 Taylorsville, at Hebron, Aug. 30, 11 a.m.; 2 p.m.

J. T. LEGGETT, P. E.

Seashore District—Third Round

Picayune, July 1, 11 a.m.
 Bay St. Louis, July 1, 7:30 p.m.
 Purvis, at Talawah, July 8, 11 a.m.
 Lumberton, July 8, 7:30 p.m.
 Carriere, at Byrd's Chapel, July 22, 11 a.m.
 Logtown, at Pearlinton, July 22, 7:30 p.m.
 Pascagoula, July 29, 11 a.m.
 Biloxi, Main Street, July 29, 7:30 p.m.
 Wiggins, at Wiggins, Aug. 5, 11 a.m.
 Oloh, at Baxterville, July 8, 3:30 p.m.
 Columbia, Aug. 5, 7:30 p.m.
 Long Beach, Aug. 8, 7:30 p.m.
 Escatawpa, at Caswell Springs, Aug. 11, 11 a.m.
 Americus, at Roberts Chapel, Aug. 12, 11 a.m.
 Kreole, Aug. 12, 7:30 p.m.
 Brooklyn and Bond, at Brooklyn, Aug. 15, 7:30 p.m.
 Mentor, at Cox Chapel, Aug. 19, 11 a.m.
 Vancleave, Aug. 19, 7:30 p.m.
 Lucedale, Aug. 26, 11 a.m.
 Leakesville, Aug. 26, 7:30 p.m.
 Ocean Springs, Sept. 3, 11 a.m.
 Moss Point, Sept. 3, 7:30 p.m.

Let the pastors be prepared to nominate the general superintendents of the church schools, and the general superintendents in turn, to nominate three assistant superintendents as required by the new law.

T. J. O'NEIL, P. E.

Vicksburg District—Third Round

Satartia, July 1, 11 a.m.; 2 p.m.
 Vicksburg, Crawford St., July 1, 7:30 p.m.; Aug. 22, 7:30 p.m.
 Roxie, at McNair, July 8, 11 a.m.
 Oak Ridge, at Porter's Chapel, July 8, 3:30 p.m.
 Louise and Holly Bluff, at Holly Bluff, July 15, 11 a.m.; 1:30 p.m.
 Silver City, at Lake City, July 15, 3:30 p.m.
 Rolling Folk and Cary, at Rolling Folk, July 22, 11 a.m.; 1:30 p.m.
 Anguilla, at Catchings, July 22, 4 p.m.; 7:30 p.m.
 Mayersville, at Grace, July 29, 11 a.m.
 Gibson Memorial, Vicksburg, July 29, 7:30 p.m.; Aug. 1, 7:30 p.m.
 Yazoo City, Aug. 5, 11 a.m.; 2 p.m.
 Eden, at Lintonia, Aug. 5, 3:30 p.m.; 7:30 p.m.
 Washington, at Stanton, Aug. 12, 11 a.m.; 2 p.m.
 Natchez, Aug. 12, 4 p.m.; 7:30 p.m.
 Gloster, at Mt. Vernon, Aug. 19, 11 a.m.; 1:30 p.m.
 Lorman, at Willows, Aug. 26, 11 a.m.
 Port Gibson, Aug. 26, 4 p.m.; 7:30 p.m.
 Edwards, at Reeves Chapel, Sept. 16, 11 a.m.; 1:30 p.m.

HENRY G. HAWKINS, P. E.

Jackson District—Third Round
 Glendale, July 1, 11 a.m.; Aug. 23, 7:45 p.m.

Morton, at Pulaski, July 1, 5 p.m.
 Mendenhall, at Rial's Creek, July 6, 11 a.m.
 Raleigh, at Burns, July 7, 11 a.m.
 Homewood, at Gasque, July 8, 11 a.m.; Sept. 1, 11 a.m.
 Brandon and Pelahatchie, at Brandon, July 8, 7:45 p.m.
 Forest, July 9, 7:45 p.m.; Aug. 19, 7:45 p.m.
 Benton, at Zeiglerville, July 15, 11 a.m.
 Terry, at Spring Ridge, July 15, 4:30 p.m.; 7:30 p.m.
 Shiloh, at Clear Creek, July 22, 11 a.m.
 Galloway Memorial, July 22, 7:45 p.m.; Sept. 3, 7:45 p.m.
 Lena, at Contrelle, July 29, 11 a.m.; Aug. 25, 11 a.m.
 Lake, at Conehatta, July 29, 7:45 p.m.; Aug. 22, 3 p.m.
 Vaughan, at Union, Aug. 5, 11 a.m.
 Walnut Grove, at Madden, Aug. 11, 11 a.m.; 1 p.m.
 Carthage, Aug. 12, 11 a.m.; 2 p.m.
 Fannin, at Holly Bush, Aug. 18, 11 a.m.
 Carthage Circuit, at Bethel, Aug. 19, 11 a.m.
 Camden and Sharon, at Sharon, Aug. 26, 11 a.m.
 Florence, at Monterey, Aug. 29, 11 a.m.; 1 p.m.
 Clinton, at Richland, Sept. 2, 3 p.m.

B. L. SUTHERLAND, P. E.

Meridian Dist.—Third Round

Hawkins Memorial, July 1, 7:30 p.m.
 Rose Hill, at Hopewell, July 8, 11 a.m.
 Philadelphia Circuit, at Cook's Chapel, July 15, 11 a.m.
 Pachuta, at Adam's Chapel, July 18, 11 a.m.
 Central, July 22, 11 a.m.
 Chunky, at Lost Gap, July 22, 3 p.m.
 DeKalb, at —, July 22, 7:30 p.m.
 Burnside, at Henry's Chapel, July 29, 11 a.m.
 Philadelphia, July 29, 7:30 p.m.
 Cleveland, at Hopewell, Aug. 5, 11 a.m.
 Quitman, Aug. 5, 7:30 p.m.
 East End, Aug. 12, 10 a.m.
 Vimville, at Toomsaba, Aug. 12, 11 a.m.
 Decatur and Hickory, at Hickory, Aug. 12, 7:30 p.m.
 Porterville, at Mt. Hebron, Aug. 19, 11 a.m.
 Scooba, at Scooba, Aug. 19, 7:30 p.m.
 Union, at Mt. Zion, Aug. 26, 11 a.m. and 3 p.m.
 Daleville, at Linwood, Sept. 2, 11 a.m.
 Wesley, at Pine Spring, Sept. 2, 3:30 p.m.
 Lauderdale and Electric Mills, at Lauderdale, Sept. 2, 7:30 p.m.

OTTO PORTER, P. E.

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NORTH MISSISSIPPI CONFERENCE

Sardis-Grenada District—Third Round
 Horn Lake, at Eudora, June 30, 11 a.m.
 Coldwater, at Brook's Chapel, July 1, 11 a.m.; preaching at Como, 7:30 p.m.
 Longtown, at Magee's Chapel, July 3, 11 a.m.
 Como, July 3, 4 p.m.
 Arkabutla, at Hunter's Chapel, July 8, 11 a.m.
 Cockram, at Hebron, July 11, 11 a.m.
 Pleasant Hill, at Baker's Chapel, July 12, 11 a.m.
 Sardis Circuit, at Turza, July 13, 11 a.m.
 Hernando, July 15, 11 a.m.
 Crenshaw and Sledge, at Crenshaw, July 15, 7:30 p.m.
 Red Banks, at Mack, July 17, 11 a.m.
 Lake Cormorant, at Wall, July 18, 11 a.m.
 Sardis Station, July 25, 7:30 p.m.
 Mark's, at Darling, July 29, 11 a.m.
 Grenada, Aug. 1, 7:30 p.m.

WALTER L. STORMENT, P. E.

Greenville District—Third Round

Boyle and Pace, at New Salem, July 1, a.m.; Q. C. afternoon.
 Duncan and Alligator, at Duncan, July 1, p.m.; Q. C. after service.
 Rosedale, at Rosedale, July 8, a.m.; Q. C. afternoon.
 Leland, July 8, p.m.; Q. C. after service.
 Gunnison, at Bobo, July 15, a.m.; Q. C. afternoon.
 Dublin and Mattson, at Dublin, July 15, p.m.; Q. C. after service.
 Glen Allen, at Avon, July 22, a.m.; Q. C. afternoon.
 Hollandale, July 22, p.m.; Q. C. after service.
 Arcola and Murphy, at Locks, July 29, a.m.; Q. C. afternoon.

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Christian Advocate

NEW ORLEANS

Vol. 81—No. 26. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 4085. Published every Thursday, at 512 Camp St., New Orleans, La., by the Publishing Committee of the Methodist Episcopal Church, South. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918.

D. B. RAULINS, M.A., D.D., Editor

NEW ORLEANS, LA., THURSDAY, JULY 5, 1934

C. MILTON CHALMERS, Manager

EDITORIAL OBSERVATIONS

MISSISSIPPIANS, July 10 is your zero hour. Are you ready?

We cannot imagine you abandoning your sanity and soberness after these years and going back to wallow in the mire. We cannot imagine you placing an apron around the waist of that noble state and making a saloonkeeper of her. You have not forgotten Galloway and the many others, who, years ago, fought so nobly to bring Mississippi into the columns of soberness. You will not cast away this boon vouchsafed to you by another generation. You will provide as well for your children as your fathers provided for you. You will pass on to them a sober state.

Your Governor and your ex-governors have spoken clearly and pointedly regarding the matter. Their voice has been swelled by that of a multitude of church people in the state. They have told you that aside from the issue of prohibition the May-Roberts Bill has only the slenderest possible boon to offer if any at all.

Hear them:

Governor Conner: "I am opposed unalterably to the legalization of hard liquor in Mississippi in any form or under any system whatsoever, and I shall vote accordingly in the election to be held on July 10."

Ex-Governor Bilbo: "I am quoting here with the fourth plank in my platform which sets forth my attitude on this important measure." This plank in his platform refers to his official record of 16 years as a prohibitionist, and his personal record of 56 years of sobriety and he declares himself unhesitatingly against this bill.

Ex-Governor A. H. Longino: "I have been a consistent objector to the sale of liquor in Mississippi for many years, and recent developments have not had the effect to change my views on the subject. In the approaching referendum election, therefore, it is my purpose to vote dry, as in the past."

Ex-Governor Lee M. Russell: "I am unalterably opposed to this bill and any other bill that will legalize liquor, wines, beer or any sort of alcoholic drink in this state. I have been a tee-totaler all my life and expect to remain that way. It will be a sad day in this state if our people ever vote for any sort of alcoholic drink. It was the most tragic step this nation ever took when the nation-wide laws were tempered with at all. Liquor is a poison. It drags down the human race and has been the chief curse of mankind for all the centuries past. I trust our people in this state will wake up and keep this terrible plague as far from the doors of our churches, schools and homes as possible.

Ex-Governor Dennis Murphree: "I appreciate your letter and you have my authority to tell those associated with you that I am with you in this matter."

Ex-Governor Earl Brewer: "In reply to your inquiry will say that I have been all my life a prohibitionist and expect to remain so as long as I live. I am unalterably opposed to the sale of whiskey or the open saloon."

* * *

CIGARETTES will soon be prescribed for every ailment from "athlete's foot" to hydrocephalus. It is amazing how slow we have been in discovering this master remedy for human ailments. Of course we have not been living this high-powered triple-speed life for a great while. Modern life has developed its own ailments and its own remedies.

"Jangled nerves?" Why, cigarettes are rapidly coming to the relief of every person, man and woman, who is called upon to undertake tasks of unusual nerve strain from golf to aviation. Do you wish for a steady hand and a clear eye? Reach for a cigarette.

Now I am not particular just where I register in the minds of a great many with reference to the cigarette. To say the best for it it is an unnecessary and useless habit with certain other more serious implications. And the advertising being given it as a nerve tonic comes from the manufacturer rather than the scientific and medical professions.

If I were going to take up the tobacco habit (which I am not going to do as long as I am a Methodist preacher and as long as I retain the normal functioning of my brain), I certainly should give the undertaking careful thought. It has been thought of as one of the more masculine habits. That being the case I should certainly eschew cigarettes. They are entirely too effeminate. They do not sufficiently distinguish my sex. I think I should seek out the strongest pipe to be found supported by dependable affidavits as to its age. Then I should secure tobacco made not from the middle leaves but rather from those leaves that have more nearly attained to their maturity. With this combination I should advertise by ability to cope with dame nicotine.

To me one of the saddest observations to be made with reference to "woman's rights" is that so many women have interpreted them as finding their best expression in the imitation of the more questionable practices of men. Womanhood has much to recover when it accepts such as its standards.

So far it seems that women have acquired neither method nor manners with reference to the cigarette. I go into the

restaurant and sit down among my fellow-men for my lunch. I note how the men "light up" at the close of the meal. And numbers of them still find it possible to wait until after they have retired from the room to smoke. But the women can hardly wait until the meal is over and certainly no longer than that. Their "jangled nerves" just cannot wait.

Some men still ask me if I object to their smoking in my presence. But the women do not seem to think it is worth while to ask such a question in the presence of either gentlemen or ladies. Fire up and proceed. It is a matter of life and death. Brook no delay.

* * *

DO THE WOMEN realize that they are the victims of one of the cleverest plots ever laid for human feet? They think it "smart" to smoke. How we all wish to be "smart." To what sacrifices will we go to appear to the "cock-eyed world" that we are "smart?"

My friend said he had long wanted to go through a great cigarette factory. Finding himself near one he sought admission, but discovered that he must have a pass from headquarters up in New York before he could go through. In due time the pass arrived. He says he saw and "smelt" much; so much, in fact, that he felt if one could just take a trip through such a factory before beginning the habit he probably would never take it up at all.

It was some years ago, but at the time business was beginning to take the skids for the depression. Coming out he stopped in the office. After exchange of conventional remarks he was invited to sit down. Trying to be more social he remarked, "I suppose you are beginning to feel loss like other concerns, and that you anticipate a greater slump in the near future."

"O, no," said the manager! "Instead of that we are anticipating a rather decided upturn in our business."

"Why, I don't understand that. Other businesses are not talking that way. They are beginning to look for a storm-pit. What is your secret?"

"We are fixing to open a new market for our products."

"New market? Where do you hope to find it?"

"The women. They have not begun to smoke yet. This will about double our present market."

"That is to laugh. You surely don't expect to fool the women into smoking cigarettes, do you? You may get a few in some places 'up north,' but our Southern women will prove a very poor market if I am any judge."

(Continued on Page Four)

\$2,000,000 FUND WITH WHICH TO FIGHT MOVIE CENSORSHIP

It is reported that Hollywood producers have raised a fund of \$2,000,000 to combat a censorship of their pictures which, they say, is endangering the existence of the film industry.

Those who prefer decency on the screen reply that if that part of the movie industry is threatened which depends for its existence upon the portrayal of salacious and degrading phases of life, it would be good riddance of bad rubbish were it censored out of existence.

Those who criticize this phase of the industry hold that the movie is one of the most potent educational agencies ever devised; that it can be used either for good or bad; that far too long the profit motive has been permitted to control with utter indifference upon the part of many producers, of the moral effects or displayed smut, impudicity, common ribaldry, infidelity, social filth, and crime.

The \$2,000,000, it is stated, is to be used by certain producers "in telling the public in a nice way that a lot of old meanies are trying to take their favorite entertainment away from them."

It is well known, the critics point out, that tastes and habits are matters of cultivation. The repeated yielding of one's mind to salacious and other debauching thought for entertainment breaks down moral resistance to vice. A similarity is found in the effect of narcotics on the nervous system. Repeated indulgence in them also breaks down moral resistance to vice, the former indirectly and the latter directly. The effect of the former, repeated again and again in various plots on the screen, it is pointed out, suggest the familiar lines from Pope's "Essay on Man:"

"Vice is a monster of so frightful mien,
As to be hated, needs but to be seen;
Yet seen too often, familiar with her face
We first endure, then pity, then embrace."

Critics of the movies level their attack upon these debauching ideas spread upon the screen. What an implication toward enrichment of the mind; what a sad comment of the producers of such movies, declare the critics, that they have raised a fund of \$2,000,000 to tell the people "in a nice way that a lot of old meanies are trying to take their favorite entertainment away from them." What poor opiate addict, the censors of the salacious pictures say, would not sing hosannas to the dealers in opiates if they asserted that they were going to spend a large sum of money "to tell the people in a nice way that a lot of old meanies are trying to deprive them of their favorite narcotic."

The \$2,000,000 campaign, it is said, will include the expounding of the social values of such productions as "Treasure Island," "Girl of the Limberlost," "The Last Laugh," "The Covered Wagon" and "Little Women" to show that the industry is endeavoring to present clean entertainment.

"There isn't a producer in Hollywood," they declare, "who won't admit that some films have overstepped the bounds of decency. However, the box office has proved a far better censor than all the organized bodies combined."

What nonsense! What arrant and blatant begging of the question! say the censors. Do not the producers know what is clean? Why exploit "Treasure Island" and "Girl of the Limberlost" and other fine pictures to fool the people and then go on producing pictures that bring forth such comment as the following:

"An editorial in the 'Washington Star' says, 'Writers, directors, and producers . . . have gone wild with the idea that American audiences are interested only in jazz, cocktails and crime.' The editorial goes on to mention a few pictures recently released that explain the increased cry for censorship. Struthers Burt writes in 'Scribner's': 'That something is wrong even in motion picture people themselves are beginning to suspect. They suspect this because motion pictures are losing money; . . . they suspect this because out "in the sticks" murmurs of discontent are increasing from what are known as "boob audiences."' John Peal Bishop, in the New Republic declares: 'Just now the movies seem to regard the quality of sex appeal in an actor a sounder investment, for the sake of the box office, than talent. Over against this chorus of protest one hears the occasional piping of some individual telling us that Hays is in his heaven, all's right with the show. But with one or two exceptions all such judgments seem to emanate from Mr. Hays' own organization.'

Movies have not cleaned up nor will they clean up, the censors contend, until an aroused public opinion forces them to do so at the box office, for

the simple reason that some of the producers have either lost the power to morally evaluate the effect of their productions or are utterly indifferent so long as they take profits out of the business—the soul of the American people.

"Their morals are a mess," says the Christian Century. "Their pull is downward. They are sickening the better elements of the public. They are causing a tolerant and liberty-loving people to raise the cry of censorship. But, worst of all, they are educating millions of young people daily in false standards of taste and conduct, false conceptions of human relationships."

The following is the testimony of children, the innocent victims of a vast number of pictures whose basic appeal is their power to thrill by the portrayal of sex, jazz and crime:

A boy of fourteen: "I liked especially the fighting and torturing. . . ."

A boy of sixteen: "I like it where guys get killed with dynamite. . . ."

A Boy Scout after seeing a mystery play: "I didn't sleep for a week. . . . I dreamed of skeletons."

Another lad: "It makes you nuts to see so many movies. . . . Just don't know what you are doing when you see movies so often. They make you want things you haven't got. . . . and you take them."

A young delinquent: "Movies make most anything seem all right. Things that look bad on the outside don't seem to be bad at all in the movies."

A thirteen-year-old girl: "I liked the part best where the girl wanted another girl's husband and took two dimes stuck together so as to show beads on both sides and tossed the dimes. Of course, she got heads, so she got him."

A fifteen-year-old delinquent boy: "Movies sorter coax a feller. You know you see them in the movies doing things, looks so easy. They get money easy in the movies, holdups, rob, if they make a mistake they get caught. A feller thinks he won't make a mistake if he tries it. I thought I could get the money, put it in a bank a long time and then use it later. . . ."

And now comes another Voice, sounding across the years. "Whosoever shall cause one of these little ones that believe to stumble, it were better for him if a great millstone were hanged about his neck and he were cast into the sea."

Children are taught constructive principles of life at school, at church and in most of their homes, but many of the pictures destroy this good work. Are the children to blame for the effect of such pictures on them? No, they are wholly unconscious of it. Many of them think the pictures are produced for their entertainment and edification or else why are they permitted?

If \$2,000,000 will save to vested interests that part of an industry which tends to degrade the tastes and morals of the people, there is no question as to where civilization is headed.—Scottish Rite News Bureau.

THE PRESIDING ELDER—ONE YEAR IN AND FOUR YEARS OUT

By W. F. Bryan

The recent General Conference passed down to the Annual Conferences a constitutional question to be voted upon, namely, whether or not a presiding elder should be eligible for re-appointment to the eldership until he has served four years in some other capacity after serving a term as presiding elder. This is a most important question and careful consideration should be given to it by the Annual Conferences.

For many years I have advocated the idea of not allowing any man to serve more than four successive years in the eldership. At the General Conference at Dallas four years ago the Committee on Itineracy presented a paper recommending removing the time limit on the eldership, allowing a presiding elder to remain on the same district an unlimited number of years. I was the first man to stand on the General Conference floor and oppose such legislation.

I am a strong advocate of the idea that a man should go back into the pastorate when he has served as presiding elder for four years. However the way the law, to be voted upon by the Annual Conferences, is worded the Annual Conferences by all means should defeat it. It would be far better for the church to wait another four years and have the next General Conference write the law in a simple way, breaking the connection of a presiding elder at the end of four years service, than to place the present enactment in the constitution of our church. It is far more difficult to repeal a constitutional question than it is to pass a constitutional matter. In the 158 years of the existence of our national

government there have been some twenty amendments to the constitution and only one amendment has been repealed. Constitutional matters are passed upon our church very much in the same way as they are in our national government.

There are two objections to the law to be voted upon by the Annual Conferences—First: A man must be out of the eldership for four years before he is eligible for re-appointment to that office. That length of time will often tie the hands of a bishop in making the appointments of a conference. For example, a strong district within a conference needs a particular man as presiding elder of that district. Here is a man pre-eminently qualified for that particular district, but he has been out of the eldership only three years and therefore the hands of the bishop are tied in making the appointment. I believe in our bishops. I believe they are just as deeply interested in the welfare of the church as any of us, and we will make a great mistake if we hobble them and tie their hands in making the appointments. For a man to cease to be a presiding elder at the end of four years service in that office would answer every purpose, breaking his connection with the eldership. But to make an ironclad law to force him to be out for a period of four years would certainly work a hardship on our bishops in making the appointments. An emergency may arise during the session of an Annual Conference, an unforeseen emergency; under such conditions the fewer limitations we place about the bishop in making the appointments the better it will be for the preachers and the church.

Second: The terms of the law enacted by the General Conference do something that the General Conference did not intend to do. The thing the General Conference had in mind was to enact a law whereby certain men should not be perpetuated as presiding elders. We should have a law to that effect. But the way the law is written, if a man who has never served as a presiding elder should be appointed to that office and at the end of one year the bishop should need that man for a particular church or for some connectional position in the conference, then that man who has served a term of only one year as presiding elder, under the terms of the law, is ineligible for the eldership until he has been out four years. The caption of this article, "The Presiding Elder—One Year In and Four Years Out" is just as true as if it had been written "The Presiding Elder—Four Years In and Four Years Out." The law as enacted specifically says "no presiding elder shall be eligible for reappointment to that office after having served a term therein until he shall have served at least four years in some other relation." A term may mean one year, or two years, or three years or four years. The law goes on to say that "an unexpired term of six months shall not be counted." Any time over six months would be a term. Such a law would be unjust and unfair to the preacher and to the church. I do not believe those who wrote the law, or the General Conference that enacted it, had in mind that a man who had never been a presiding elder, if appointed to that office and should serve for only one year or two would be ineligible to the eldership again until he had been out for four years. Yet the Annual Conferences must vote on the measure as it passed the General Conference, word for word, and not what may have been in the minds of a group of good men who framed the words of the law.

Presiding elders have been appointed by our bishops, just as they are appointed today, since 1792, a period of 142 years. It would be far better for the church, if the Annual Conferences would defeat this measure as it is written and wait four more years and let the next General Conference enact a simple law whereby no man can serve as presiding elder more than four successive years. In the meantime I believe our bishops will, and should, during the present quadrennium, carry out as largely as possible the wish of the General Conference and not perpetuate certain men in the eldership.

Tyler, Texas.

LOUISIANA AND LIQUOR

Bills Recently Passed by the State Legislature

HOUSE BILL No. 26

By Mr. Morelock

AN ACT

To prohibit the selling or keeping for sale in those parishes, localities, wards, cities, towns and villages of this State where the sale of intoxicating liquors for beverage purposes is prohibited by

laws or ordinances of any intoxicating liquors, and to provide penalties for the violation of this Act, and to provide for the detection, seizure and disposition of illegally held liquors or apparatus.

Section 1. Be it enacted by the Legislature of Louisiana, That whoever shall sell or keep for sale any intoxicating liquors for beverage purposes, in any parish, locality, ward, city, town or village of this State, where the sale of intoxicating liquors is prohibited by law or ordinance shall, on conviction, be punished by fine of not less than \$100 nor more than \$500 or imprisoned not less than thirty days nor more than six months, and on failure to pay such fine shall be imprisoned for not more than six months additional, and for a second or subsequent offense the said penalties may be doubled, the imposition of fine and imprisonment and the doubling of said penalties to be within the discretion of the Court.

Section 2. That no suspected place other than such as is open to the public, shall be invaded and searched except by an officer designated in a search warrant issued by a competent court having the power of a committing magistrate upon the filing with said court of an affidavit reciting the facts that affiant has reasons to believe and believes that such designated place is being utilized as a site for the violation of the provisions of this Act, together with such additional evidence as the Court may require to make out a prima facie case, and no house, room or apartment used as, or which apparently is, a bona fide residence, shall be subject to invasion and search, except by an officer designated in a search warrant issued by a competent court having the powers of a committing magistrate upon the filing in said court of an affidavit by two reliable persons reciting that they have reasons to believe and do believe that said place of residence is being used as a cloak or cover for a violation of the provisions of this Act, and reciting the specific violation being committed therein, together with such additional corroborating evidence as the Court may, in its discretion, require to establish the probable existence of the alleged violation of this Act. The warrant shall be directed to a duly authorized peace officer and the premises described in the warrant shall be searched and all intoxicating liquors, equipment, apparatus, containers, bottles, etc., or any property used or designed or intended to be used in the keeping for sale, or sale, of intoxicating liquors on said premises shall by such officer be seized and the keeper of such place or the person to whom such liquor or property belongs shall be apprehended and brought before the court issuing the warrant to abide the further orders of the court. The officer to whom the search warrant is directed shall make proper returns on the warrant to the action taken thereunder, describing the liquors or property seized, if any, and liquors or property so seized shall be held by such officer without the right of being released upon writ or claim, except liquors seized in a bona fide dwelling house, which liquors shall be released to its owner upon his giving bond, with good and valid surety, for the value of such liquors, conditioned upon the return of such liquors to such officer upon the order of the court. The court, after the trial of the accused, shall order all liquors and property illegally held by the accused at the time of seizure to be immediately and publicly destroyed, by the Sheriff or peace officer designated by the court. The court shall preserve in its records subject to inspection at any time by the public, the affidavits hereinabove referred to. If it should appear that the person or persons making said affidavit had done so maliciously or without probable cause, and any house, room or apartment used as a bona fide residence is searched by reason of the issuance of a search warrant as the result of the said affidavit, the person or persons making said affidavit shall be deemed guilty of a misdemeanor, and on conviction shall be fined not more than \$500, or imprisoned for not less than ten days nor more than sixty days or both fine and imprisonment at the discretion of the court.

Section 3. That all laws or parts of laws in conflict with the provisions of this Act be and the same are hereby repealed.

HOUSE BILL No. 25

By Mr. Morelock
AN ACT

Authorizing the several parishes and/or any subdivision thereof and/or all incorporated municipalities of the State to regulate and control the sale and distribution of intoxicating liquors within their respective limits; providing for the calling and holding of local option elections prohibiting the sale of intoxicating liquors and fixing penalties for the violation thereof.

Section 1. Be it enacted by the Legislature of Louisiana, That the Police Juries of the several parishes of the State and the municipal authorities of the several towns and cities shall have the power to prohibit the sale or distribution of intoxicating liquor within their respective limits as said governing authorities may deem advisable provided that an election on the question of granting or withholding permits for the sale or disposition of intoxicating liquor shall be had whenever deemed advisable in the judgment of the governing authorities of the parishes, cities, and/or towns of this State. Provided further that whenever a petition or petitions designed to secure the calling and holding of an election for the purpose aforesaid shall be presented to the governing body of any parish, city, and/or town, which petition shall contain thirty-three and one-third (33 1/3) per cent or more of the votes cast and promulgated the last preceeding general election of the subdivision affected, then the said governing body shall proceed to call an election as requested to be held within ninety (90) days from the date said petition or petitions shall have been presented and whenever an election has been held and the majority of the votes cast in a parish or a ward, if only a ward election has been held, shall be against permitting the sale or disposition of intoxicating liquor within such parish or ward, then said vote shall control the action of any ward, city, and/or town, within the limits of the said ward or parish. Provided further, that such elections as hereinabove provided shall not be held oftener than once a year and when so held the effect of said election shall continue in force until another election, embracing the same political subdivision.

Section 2. That any person violating any of the provisions of this act shall be deemed guilty of a misdemeanor and upon conviction thereof shall be sentenced to pay a fine in a sum of not less than One Hundred (\$100.00) Dollars or more than Five Hundred (\$500.00) Dollars, or to be imprisoned for not less than thirty (30) days, or more than six (6) months, or by both such fine and imprisonment, and on the failure to pay said fine shall be imprisoned for not more than six additional months, at the discretion of the Court.

Section 3. That all laws or parts of laws in conflict with the provisions of this Act be and the same are hereby repealed.

WITH APOLOGIES TO THE WOODVILLE REPUBLICAN OF "WAY BACK IN THE 70s"

THE OLD DECANter

"There was an old decanter and its mouth was spreading wide; and the purple wine had ebbed away an left its crystal side." And it murmured to the breezes secrets held from long ago, and I seemed to catch this warning as it told its tale of woe: Look not upon the wine when it is red within the cup; be not detained by him who fills the emptying beaker up; down in its depths destruction lurks, although 'tis sparkling bright, ere long you'll feel the adder's sting and feel the serpent's bite. For who hath sorrow? Who hath woe? and wounds without a cause? And wise men babbling like the fool because too long they pause. Wine is a mocker; strong drink is raging; they who tarry long, where wine is poured, they are not wise; says the old decanter's song. Then as the breezes lingered methinks I heard it say: "Go not near it; pass not by it; turn from it and pass away."—Anonymous.

MANSFIELD ASSEMBLIES

Christian Adventure and Young People's

By Edith Skinner, Publicity Agent

The sixth annual Louisiana Methodist Christian Adventure Assembly for young people twelve to sixteen years old was held June 12-18 at Mansfield College, Mansfield, La., with approximately 160 in attendance, a marked increase over last year's number.

The daily program for the assembly included: morning watch, two classes, directed and undirected recreation, vespers, a banquet, stunt night, and many other features. At the close of the week 112 certificates were given, representing 224 units of credit for the work done in the classes.

At the first business meeting of the assembly Miss Patty Bartmess, Shreveport, was elected

president. Mr. Bobby Grambling, New Orleans, and Miss Bea Picou, Houma, were made vice-president and secretary respectively.

"First Things First" was the theme of the week. It was emphasized especially in the vesper services under the leadership of Miss Verna Webster, and the morning watch under Mrs. Guy M. Hicks.

Rev. Jolly Harper, New Orleans, was dean of the assembly. Miss Anna Pharr Turner, Shreveport, was business manager.

Young People's Assembly

The Wesley Fellowship group, who came during the last meal of the young people's assembly, report that they thought they were in Jackson as they witnessed its howling success.

Two hundred and sixty people filled Mansfield College, June 19-25, in the event of the sixteenth annual Young People's Conference. This enrollment was a decided increase over that of last year.

The theme, "Dare We Be Christians," found expression in all the activities of the young people. Their sincerity in a search for better living was made plain through questions concerning war, peace, and problems facing the world of today.

A Union night program, a pageant, banquet, and a play were among the week's program of worship, study and fun. The clearness of the changes made in the constitution was among the constructive work done.

Of course the new officers were elected. We report only the executive committee this week: Mr. Lydell Sims, Natchitoches, president; Collins Lipscomb, Hammond, vice-president; Miss Pearl Hattie, Shreveport, secretary; Miss Edeline White, Alexandria, treasurer; and Miss Edith Skinner, Simsboro, publicity superintendent.

Two hundred and twelve credits were issued. Watch the Advocate for new officers and the affairs of Louisiana young people.

BATON ROUGE YOUNG PEOPLE'S CAMP

The annual camp of the Baton Rouge District young people will begin at the Bluff Creek Camp Grounds on the afternoon of August 7, and close with the noon meal Saturday, August 11. The cost for the four full days of camping, instruction and inspiration will be \$1 for registration and \$3.50 for board.

Young people outside the district who desire to attend should register in advance so arrangements may be made for their entertainment. The enrollment of last year was just six short of the capacity of the camp and it is expected that this year will be even better as a camp year.

Rev. Dan Anders, of Zachary, will have charge of the class and program activities of the camp. Jimmy Lyons, the lovable boy's secretary of the Baton Rouge Y. M. C. A., will have charge of recreation. A graduate trained nurse will have charge of health protection and first aid. Other members of the faculty are splendid leaders and teachers.

The eats will be prepared by Carrie who cooked so splendidly for last year's camp.

All interested parties should begin to plan for the trip so as to avoid disappointment.

CHAS. E. McLEAN, Business Manager.

LOUISIANA YOUNG PEOPLE RESOLVE—

Inasmuch as there is such a widespread use of alcohol for beverage purposes in our day; and since alcohol is a habit forming drug poisonous to the human system, destructive to the brain in causing a loss of self-control, and the finer inhibitions which make for culture and refinement, since this loss of self-control is one of the chief sources of crime, immorality, disease, accident, poverty, and unhappiness which we find in our social order; be it

Resolved, That we, the young people of the Methodist Church of Louisiana,

First, Offer our protest against the use of alcoholic beverages;

Secondly, That we pledge our allegiance to the cause of abstinence;

Thirdly, That we further pledge ourselves to the cause of education concerning the ruinous effects of the liquor traffic on the human body and society.

We recommend that:

1. This resolution be published in the New Orleans Christian Advocate.
2. That copies be mailed out by district directors to every young people's department in the state.
3. That each young people's department have a course of instruction on "Alcohol and Ourselves" this conference year.

Respectfully submitted by class on "Alcohol and Ourselves,"

REV. A. W. TOWNSEND, Instructor.

EDWARD SMIRA,

ELIZABETH CUDD,

MALCOLM SCHULZ.

Committee.

OUR BEERY, BOOZY, BAMBOOZLED BRETHREN

By William C. Allen

The writer lives in Denver, Colorado, and about every two years has visited for a few weeks in one of the large cities of the east. During the life of the Eighteenth Amendment he saw only one intoxicated man in that city. Things are different now.

Last evening my wife and I had occasion to walk along two blocks of a leading business street. The end of one of these blocks was one-half block away from the City Hall, the other was within one block of that great municipal building. This is what we saw: Within one block of the City Hall and facing it was a saloon jammed with men, some sitting at the tables, some standing at the bar. It was a hideous mass of profane, generally disreputable looking people. The next block on the same street near the City Hall had five places where alcoholics were being dispensed. Most of these also were crowded with masses of roaring, profane—often young—men. At one place part of the bar was crowded three rows deep by individuals seeking the brain-degrading fluids. Outside of these resorts were groups of men, some holding on to each other with the silly affection of inebriacy. What about their families when they went home?

The morning of this writing I walked through the same street and every one of these saloons—for that is exactly what they are—had men drinking in them at that early hour. Down the street one block further was a broad building with great black windows on which were painted, "Liquor Control Board." Where is the control?

One block from the City Hall a ragged, muttering, intoxicated man followed me into a store. The proprietor told me he was much annoyed with the conditions that had suddenly developed about his place of business. He said, "Yesterday an intoxicated young woman, beautifully dressed, came in here and I had a hard time getting rid of her. Yesterday a man was lying on the pavement opposite my store for a long time."

I was in a street car recently when a foolish, drunken man with a watery-eyed, vacant stare entered, and, after passing the conductor, left the car at the next corner—he did not seem to know his right hand from his left. Recently my wife was in a street car into which a besotted man, nicely dressed, entered. He immediately proceeded to lie down on the long seat in the front part of the car. The passengers had to move away from him.

I have, within the past few days, personally observed unfortunate men rambling around the streets or trying to stand up or sit down in public conveyances. One young man put his head on the seat of a car I was in while his feet were on the floor. Meanwhile, other people had to get away from him.

Who will pay for the moral and financial damage done to many of the women and children of these drinkers and to the decent-living people of our communities? Will the money-grabbing foreign and local manufacturers and distributors of alcoholics pay the bill? Will not you, the taxpayers, through private handouts or public taxation be compelled to take care of many of these beery, boozy, bamboozled brethren—for, after all, they are our brethren—and their families?

Conditions are infinitely worse than they were before or during the days of the Eighteenth Amendment. Where are the promises made to the law-abiding, tax-paying people of America? Where are the personal liberties and rights of the plain, middle-class people? Do not some of us possess a right to our personal liberty on street cars or pavement as well as the drinker? Why should intoxicated men infringe on our personal liberty and those of our families? Where

is the promised exit of the bootlegging industry? Where is the promised decrease in crime? Where is the promised big financial revenue so glibly predicted by politicians? Where are our law-makers? Where are our police? Where are we going?

HAPPINESS, HOW IT IS ATTAINED

By D. W. Heidelberg

We all desire to be happy both in this life and in the life to come. To be happy we must live a life of service; we must live for others, not for ourselves. A selfish person can no more be happy in this life than he could in the life to come. It is not the politician who lives for notoriety who is happy, but the statesman who works for the enactment of laws that will promote the happiness of his countrymen.

We shall never forget the names of Washington, Jefferson, Cleveland, Bryan, and Wilson, and their names will go down to the remotest generation. In the Christian world, we will never forget Paul, Martin Luther, John Wesley, Charles H. Spurgeon, the great Baptist preacher, nor John Knox, who said, "Give me Scotland or I die." They lived for others, not for themselves, and were happy in this life, and are happy in Heaven.

It is not the man who lives for the accumulation of wealth, though he may be worth many millions, who is happy, but it is he who visits the sick, the aged and infirm, that is happy. It is the church member who contributes of his means to the support of the institutions of the church, that is happy in this life, not the one who freezes to his nickels. It is Frances Willard, who spent her life for the cause of sobriety, whose statue is installed in the hall of fame in the city of Washington and who was happy in this life and will be eternally happy in the life beyond the grave.

It was General Booth, the father of the Salvation Army, and whose motto was "nobody for himself and everybody for everybody else," who lived to see his followers numbered many millions, all working for the poor and the good of humanity.

It is he who practices the Golden Rule, as taught by the sermon on the mount, who gets most enjoyment out of life and will be rewarded by eternal happiness in the life where they have gone. Shubuta, Miss.

CRISIS LEAFLET No. 5

H. F. Ward, Author

WHY IS THERE NO WAY OUT UNDER THE PROFIT SYSTEM?

Why can't it give the people a decent living standard, reasonable security, the education they need and want?

Why must millions of them go undernourished and underclad when we can produce food and clothes in abundance?

Why must millions do without the conveniences which our machine civilization makes possible? Why must 90 per cent of the farm homes, 80 per cent of those in the villages, 35 per cent of those in town be without sanitary plumbing, and most of these without running water?

Why must millions be deprived of the sports, the travel, the scientific knowledge, the art, the music, which the few now enjoy? Many of the others want them too.

The very simple reason why people can't get those things under the profit system is because they can't pay for them.

The people need these things, the profit system can make or supply them, but it can't give the people purchasing power to buy them.

Why Have People So Little Purchasing Power?

It is because the profit system makes the things the people want for profit instead of for need.

In making profit the system gives purchasing power to the people who can't use it except in schemes to make profit.

It leaves the people who need the things it knows how to make without sufficient means to buy them.

This Is Suicidal

Some capitalists know what is the matter. The new era capitalists tried to raise wages. Hoover tried to get the industrialists to promise not to cut them. Roosevelt tried to get them to postpone their profits until his code wages had put more purchasing power into the market.

But the System Doesn't Work That Way

It always leaves the wage earner and the farmer without enough money to buy its goods in sufficient quantity to keep it going.

So it gradually destroys the markets on which it depends. Then comes the depression, and the depression becomes a crisis.

This is not because of machines or wicked men. It is because of the nature of the system. It depends on profits, then it destroys the possibility of profits. As this happens it must stop growing and making the things the people need.

So now it starts enforcing artificial scarcity and compels the people to go without the things they could produce for each other.

There is no way out under the profit system.

(See Crisis Leaflet No. 6)

TO THE WOMEN OF THE WOMAN'S MISSIONARY SOCIETY

Mississippi Conference

Dear Co-laborers: Since hearing Mrs. J. Morgan Stevens explain the May-Roberts Bill at the district meetings recently held, and having received her most splendid letter urging you to vote "against the sale of alcoholic beverages in the country," and "for state-wide prohibition," I am sure as missionary women each of us deems it our urgent duty to cast our vote against this evil which brings sorrow to our hearts and destruction to soul and body.

In co-operation with the president of Federated Clubs in Mississippi, Mrs. O. B. Taylor, we call all women of the Missionary Society together in united prayer service on July 9, for the defeat of this bill, "so that the hearts of the womanhood of Mississippi may be lifted in a concentrated petition to Him who is the friend of women and little children."

Prayer is the key that unlocks the doors of heaven.

Yours in appreciation and faith,

MRS. T. B. COTTRELL, President.

PASTOR'S SON GOES TO JAPAN

Thomas F. Neblett, son of Rev. and Mrs. R. P. Neblett, of the North Mississippi Conference, who is a student in the Graduate School at the Louisiana State University, Baton Rouge, sailed from San Francisco, June 25, for Japan, where he will be a representative at the American-Japan Student Conference, at Tokyo, July 19-26. Following the Student Conference he will study conditions in Russia, Manchuria, and China, as well as Japan returning in September when he will take up his work again as assistant to Dr. Charles W. Pipkin, dean of the Graduate School at L. S. U. Mr. Neblett is a graduate of Millsaps College. He goes to Japan under a Graduate Fellowship in Social Science.

BISHOP DuBOSE HOLDS SPECIAL SERIES IN RICHTON, MISS.

Bishop DuBose, one of the most outstanding leaders of the Methodist Church, South, recently delivered a series of talks at the Richton Methodist Church.

These addresses which have proved extremely helpful and intensely interesting to the hundreds who have attended the series have dealt in the main with Bible history and have cleared from the minds of many, doubts that have existed as to the authenticity of occurrences and places in Bible days.

The Bishop, who is one of the most scholarly and widely travelled officials of our Church, has delighted his hearers on all occasions by his dramatic word pictures of scenes and events in the Holy Land, has made the Bible much more real to his hearers than ever before.

The series which closed Wednesday night with a masterly address to a crowded house on "The Archaeology of Jerusalem" has proved a great spiritual help to many and the thanks of the entire community should be extended to Rev. E. L. Ledbetter for his efforts in securing the coming of this man of God to our midst.

Bishop DuBose will leave Richton with a host of warm friends and admirers, for in his brief sojourn in our city, he has endeared himself to all with whom he has come in contact.

REPORTER.

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

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TERMS:

Subscription Rates: One year, \$1.00; six months, \$0.50. To superannuates and widows of preachers, \$1.00

Editorial

(Continued from Page One)

"Wait a minute," said the manager as he pulled out a drawer with the assured confidence that he was about to uncap a real gusher.

"We have called upon the Psychologist, the Artist and the Advertiser. With the assistance of these, before a great while, we shall have a cigarette in the mouths of a multitude of women."

Then the manager disclosed the scheme exhibiting certain cuts and blue-prints of a campaign of advertising shortly to be launched. Cuts of the most beautiful girls were to be used in great colored page advertisements and bill-board posters. And the campaign was to be launched with due regard for the gradual dissolution of certain ideals that women had followed. Pictures in the beginning would display the beautiful girl as saying to her boy friend, "You seem to like those things." Then, "blow the smoke my way." Finally she held one between her fingers. Then—

OUR WEEKLY PARTY

"I am very fond of the Advocate," writes W. H. Eason, M.D., of Tupelo, Miss. Thank you, Dr. Eason.

Rev. H. L. Norton, pastor at Shubuta, Miss., turns in a list of subscriptions for which we are thankful.

First Church, Tupelo, Miss., has an active Methodist men's club every third Friday night. Mr. W. N. Hawkins is the president.

Rev. Waldo W. Moore, Bucatunna, Miss., has favored us with a list of subscriptions and states that more will be forthcoming.

A part of the achievements of the Roosevelt administration has been the settlement of 3,000 labor disputes in a friendly fashion.

Beginning the first of July Rev. W. W. Bruner, our pastor at Carrollton, Miss., will be engaged in a seven-weeks series of meetings. He asks our prayers for the success of these meetings.

Rev. and Mrs. G. W. Dameron, Crowley, La., accompanied by a good delegation of young people, attended the assemblies at Mansfield. Dr. B. F. Rogers, presiding elder, filled the pulpit at Crowley on June 24.

Mr. C. Fred Partin, a member of the board of stewards of East End, Meridian, Miss., recently passed away. Our sympathy and prayers go out to Mrs. Partin who will spend a good part of her time at the home of Mr. Partin's mother at Chunky, Miss.

Certainly our churches will wish to observe October 6 as "Recognition Day" for our Sunday school officers and teachers. If you want some further information about it and a suggested program write to Wm. T. Ellis, chairman; 1816 Chestnut St., Philadelphia, Pa.

Editor Rowland of the Richmond Christian Advocate has just sent out a special Sesqui-Centennial number. It abounds in interesting cuts and is full of most interesting reading about

Methodism in that section of the country. We congratulate Dr. Rowland and the Virginia Methodists.

Rev. H. L. Johns, pastor Trinity Church, Ruston, La., in a recent number of his church bulletin, gave prominent and extended notice to an endorsement of the Advocate. For this we are thankful. With all pastors pulling for the Conference paper its wider and more effective service is assured.

A feature of the Mansfield Young People's Assembly was a service honoring the memory of Dr. S. A. Steel, who had such a major part in launching the young people's work in our Church. The address was delivered by the editor of the Advocate, using as his subject: "The Plumed Knight of the Pelican Pines."

First Church, Lake Charles, La., recently honored Miss Julia Reid, missionary to Cuba, with a special service. Miss Reid has been home on a visit accompanied by one of her Cuban girls, Miss Julia Quirch. Both Misses Reid and Quirch were honored with gift tokens from the board of stewards. Miss Reid is shortly to return to her work.

The fifth consecutive Daily Vacation School of the Central Methodist Church of Meridian, Miss., of which Dr. Lawrence L. Cowen is the pastor, will be held July 2-14. Indications point to a large enrollment between the ages of 4-12 years. Mrs. D. Hughes Knight will be general supervisor as she has been throughout the five years of its history.

Rev. S. H. Caffey has been assisting Rev. A. Y. Brown, our pastor at Calhoun City, Miss., in a meeting. Prospects for the meeting were most encouraging. Would it not be fine for us this summer to plan not just for the ordinary meeting because it is expected that we shall have a revival, but for an unusual and great meeting issuing in spiritual renewal.

Dr. Lawrence L. Cowen, pastor at the Central Methodist Church has received 104 new members into the church since Conference, and baptized 22 infants, which makes a total of 471 new members received and 48 infants baptized during the two and one-half years of his pastorate. He reports the current finances of the church being in the best shape of his pastorate at Meridian, Miss.

The Mutersbaugh's of Lake Charles, La., First Church, have our sympathy and prayers. Mr. Grant Mutersbaugh recently lost his sister, Mrs. Ella Brubaker. The body was sent to Washington, D. C., where it was interred beside her husband and daughter. Mr. Lonnie Mutersbaugh, president of the board of stewards, has just lost his twelve-year-old daughter, Claudia, who died with pneumonia.

A matter demanding more of our attention is the summer assembly in our two states. The young people's assembly at Brookhaven had a very large attendance. The school at Grenada was successful. The Pastors' School at Biloxi enjoyed a greatly increased attendance over last year. The assemblies at Mansfield passed all previous marks. Let us take advantage of these opportunities.

We received this letter from a very fine Methodist lady regarding the Advocate: "Thank you so much for your patience in waiting for a delayed dollar. Delinquent subscribers really should be deprived of the paper, then perhaps they might do better." Well, we believe so much in the Advocate and in our subscribers that we try to keep the candle burning till all delinquents have a chance to come in. Is your "delayed dollar" on the way?

"Have just closed a good meeting here. Rev. J. J. Baird, of Tchula, did the preaching and did it quite well. Baird is a tiptop pulpit man. He makes careful preparation. He knows what he wants to say and says it in vigorous, clear English. He speaks out so people can hear him. We had no great number to join the church, but there were a few. One hundred and twenty-one have joined in the twenty months I have been here. That is more than one-fifth of all we have on the roll. These are fine people." E. S. Lewis, P. C., Winona, Miss.

The official board of the Central Methodist Church recently granted their pastor, Dr. Lawrence L. Cowen, a thirty-day vacation, which he and his family will spend in Texas, visiting with his children and grandchildren and other relatives. During his absence the following ministers will fill his pulpit, viz: Sunday, July 15, Rev. W. H. Saunders, of Quitman, Miss.; July 22, Dr. Otto Porter, presiding elder of the Meridian District; July 29, Rev. A. M. Broadfoot, of Fifth Street Church, and August 5, Dr. J. L. Neil, of East End Church, both of Meridian, Miss.

We have heard rumors of a great laymen's observance in the Ruston District. We are anticipating a report of the meeting. Let laymen and others be on the lookout for it. Speaking of laymen, the other day I heard of a charge lay leader who "had not done much." When asked why, he said he just didn't know anything about the job. Straightway his pastor released upon him a whole bundle of information. After that, interesting enough, he asked for the chance to recover his fumbles and neglects of the past. The church gave him the chance, and he is making good.

Occasionally we receive a criticism saying that certain preachers and churches in our two states seem to receive unbalanced attention in our columns. If you are serious about the matter you will listen to the explanation. We have no regular reporters. Certain good men and women in some districts report for those districts. Some churches send us occasional news items. In this way, as you will see, we receive more news from some sections than from others. You will help us to correct this difficulty if you will take a postal card or letter and send us the news from your church.

"I am presenting to you tonight," said Dr. J. Lloyd Decell, dean of the Pastors' School at Seashore Assembly Grounds, Biloxi, Miss., "the greatest Bible teacher that I know." He was speaking of Dr. R. E. Smith, Dean Emeritus and Professor of Bible at Centenary College, Shreveport, and teacher of the great and widely known Four-square Bible class of First Church, Shreveport. Recently, for an extended period on week-day afternoons, Dr. Smith conducted a large class of women in Bible study at First Church, Shreveport. He was on the faculty of the Pastors' School succeeding Bishop Dobbs with some of the platform addresses.

DR. J. H. FELTS WITHDRAWS

It was fifty years ago. A "local preacher" in a Baptist Church was "holding forth." It was evening time. The preacher had forgotten his glasses. He remarked, "We have left our eyes at home. We cannot read. But somewhere in the lids of this book is found this text, I will arise and go to my father's house." The congregation smiled. The preacher observed. Then he said, "You need not smile because I forgot my glasses. You may find in this book that Abraham forgot Isaac; Isaac forgot Jacob; and Jacob forgot the whole tribe of Israel."

It is so easy to forget. We forget our promises, pledges, the appeals made to us in behalf of our vital interests. We even forget the New Orleans Christian Advocate. Think of it! The writer may be as guilty as the "guiltiest." This is no excuse. If we will remember intelligently, actively, we can continue the Advocate. We need it. We must have some medium of expression, announcements, dissemination of "news and notes."

If we continue forgetting a funeral is ahead of us that will leave a vacancy most difficult to fill. I hereby withdraw from the Forgetters Club in favor of our Conference Organ. The satisfaction of trying will be worth the effort.

Grenada, Miss.

J. H. FELTS.

RECOMMENDATION FOR RECOGNITION OF ORDERS

This is to certify that William Roberson Lyons has been received by the Baton Rouge District Conference as a local preacher from the Baptist Church, and that said preacher conference recommended him to the Annual Conference of the Methodist Episcopal Church, South, for the recognition of his orders.

Done at Franklinton, La., May 23, 1934.

K. W. DODSON, P. E.

J. CUDE ROUSSEAU, Secretary.

DR. L. W. SLOAN

Superintendent of the Louisiana Anti-Saloon League calls our attention to the fact that there has been introduced in the Legislature of Louisiana a bill to put the State of Louisiana into the lottery business. It is House Bill No. 452, sponsored by Mr. Gilmore of Morgan City.

If you disapprove of this sort of thing write your protest and send copies to both your Representative and your Senator urging its defeat.

JACKSON DISTRICT WOMEN MEET

The Woman's Missionary Society of the Jackson District held their annual meeting at Capitol Street Church on June 1, with Mrs. Norman Taylor, district secretary, presiding. We were very fortunate in having the following conference officers present: Mrs. T. B. Cottrell, Mrs. Gordon Patton, Mrs. Jos. A. Smith, Miss Ella Wayne Ormond, Mrs. Morgan Stevens, Mrs. Paul Arrington and Mrs. W. F. Me-haffy. Each one gave helpful talks and instruction for us concerning their phase of the work. Mrs. Bryant Lewis, missionary from Africa, gave us a most inspiring talk. It makes us feel ashamed when we learn how loyal and faithful these African women are to their church and missionary society and how careful they are to make their offerings. Our new standard of excellence was explained by Miss Ormond. A movement was started by Mrs. B. F. Lewis to try to make it possible for Miss Eurania Pyron to return to the mission field in Poland. Mrs. Fred McDonald spoke in behalf of the Methodist Home. Mrs. Morgan Stevens pointed out the defects in the May-Roberts Liquor Bill and explained it quite fully and urged that we go to the polls on July 10 and vote against it. Mrs. Jos. A. Smith and Miss Birdsong brought us a message in song.

The morning devotion was led by Mrs. Gordon Patton and in the after-

noon by Miss Mary Humes. Several pastors honored us by their presence. The Methodist Churches of Jackson were joint hostesses in serving the noon lunch. The meeting was indeed a most helpful and enjoyable one. May the women of the Jackson District go forward and do more and greater things for our Master.

ASSEMBLY EXTRA-ORDINARY

By William Fulgham

On Friday night, June 8, the Thirteenth Annual Assembly and the Thirty-Second Annual Conference of the Mississippi Conference Young People's Organization successfully ended at Whitworth College, Brookhaven, Miss.

This extra-ordinary assembly, in many ways, was said by all to have been the most successful ever held by our conference and probably any other. Our past record of attendance was broken this year.

The running of the assembly was the smoothest, most spiritual and most sensible that many say they ever witnessed. As for discipline, it could not have been better and have been an average group of young people. There was not a single alarming situation during the whole week. The young people in attendance were real youths, too, full of life, spirit and inspiration, everyone of them.

The greatest influence which heralds success to the assembly is the fact that throughout the conference now may be found over 200 young people who are saying: "I would not miss another assembly unless it is because of some unavoidable circumstances. I am sorry that I only have a few more years to attend." How many times have I heard these words or some similar from young people in my district in the past week. What's more all of them are saying: "We will 'Dare To Be Christians.'" Many who went down to Whitworth just to have a good time had it and more, too; they were inspired.

If anyone wishes to give any words of praise for the splendid work which was put forth to make this assembly such a success they should go to the past president, H. T. Newell, Jr., and the conference executive secretary, Rev. I. H. Sells. These two worked untiringly for this cause, and as a result they were awarded by seeing their assembly end most impressively. This was their first assembly to conduct and we are sorry to say it was the last for H. T. Newell as president. May God be with Brother Sells in his future assemblies.

MILLSAPS COLLEGE NEWS

Millsaps College opened its 1934 summer session with a registration of more than 130 students, according to G. L. Harrell, registrar and director of the summer school.

A large part of the students enrolled are registered for courses in education; these students come from the city schools of Jackson and from

FOR SALE BY MISSISSIPPI CONFERENCE HISTORICAL SOCIETY

1. Pamphlet, 12 pages, "Historic Sites of Mississippi Methodism," by Hawkins and Cain. In guide-booklet style, postpaid, 10c each, or two for 15c.
2. Photo, 8x10 inches, of chart giving names of the 97 members of 1845 Louisville Convention, which planned organization of M. E. Church, South, with pictures of Soule, Andrew, Capers, Paine, Pierce, Bascom, Winans, Smith. Postpaid, \$1 each. There is only one original in existence.
2. Jones' "Mississippi Methodism," in 2 volumes. Valuable. Sold originally at \$2 per volume. Postpaid, \$1.25 per set. New but shelf-worn. Supply limited.
4. "History of Lorenzo Dow," by H. A. Baker, five-column newspaper page reprint, on enamel paper, with picture of Dow. Postpaid, 10c each, or three for 15c.

Address Rev. H. G. Hawkins, Vicksburg, Miss.

high schools and elementary grades from every part of Mississippi. The courses offered this year in this department are designed for the renewal of teaching licenses or the completion of required courses in psychology or tests and measurements.

R. R. Haynes, professor of education and head of the department, is assisted in the work by Miss Sallie Newman, who has been recently appointed supervisor of elementary education in the Jackson city schools. Miss Newman is instructing in the elementary subjects, and Mr. Haynes in the high school teaching courses.

The other departments of the arts and science courses are well filled, and Dr. D. M. Key, president of the college, is encouraged over the enrollment this summer.

The summer session will close on August 25, with two teams, one of six weeks, the other of five.

GREAT PROGRAM AND PROSPECTS AT MT. SEQUOYAH

I am on Mt. Sequoyah for the first time since April 11, and am delighted with the appearance of everything and the prospects of a large attendance. Under the capable guidance of Superintendent Yancey wonderful changes have been wrought. The grounds have been greatly improved this year. Civic clubs have planted hundreds of trees and shrubs. Government emergency labor has improved drives, roads, walks, and flower beds. Grounds around the splendid woman's building have been marvelously beautified. This building is the full equivalent of a modern hotel. While the assembly is outside and high above Fayetteville, it has city water, sewerage, telephone, light and free mail and express and baggage delivery.

The cafeteria opens June 28. Program begins July 3. The prospects are fine for attendance. After the young people's and leaders' conferences, there will be a program of social service July 28-31. Soon there will be announcement of a rich program for the Discussion Conference, which will include August 12-19. All preachers should be interested in these live, fructifying discussions. Laymen also will be interested and are invited.

The question is often asked if people who do not wish to take the courses are welcome. Not only are they welcome, but they are urged to come and rest and recreate. Methodists of the wide, progressive West are invited to patronize their own assembly and help to make it greater as the years pass. The last General Conference gave it full recognition in the askings and our church leaders are unanimous in their approval and desire to build here one of the greatest institutions in the country. Why not? It is needed. It helps to unify and promote all denominational interests, and deserves full and loyal support.

For full information write Superintendent S. M. Yancey, Fayetteville, Ark.; but come any way. Yancey will take care of you.

A. C. MILLAR.

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BAFFLED TO FIGHT BETTER Morgan City and the Storm

Dear Brother Raulins: I suppose that the brethren would like to know how the storm affected us here, so I write this note for their information.

We are all unharmed personally and feel very grateful that no one in the town was injured. However we have suffered some damage to church property which is rather serious just now because of the financial condition.

The Morgan City Church was badly shaken up and will have to be re-

braced to make it safe. Some 47 glasses will have to be replaced and other minor repairs made.

The Berwick Church lost the roofing which was of paper and some damage from water which came through the roof.

The parsonage at Patterson lost part of the roof and the Morgan City parsonage lost practically all its fencing.

The most serious damage was the destruction of our mission church out on the bayou. We had already lost one of the houses which belong to private parties but we were permitted to use it until recently when it was partly torn down for the lumber. The destruction of the church on Bayou Chiever leaves us with both of these missions out-of-doors. We are planning to try to rebuild at a central place and consolidate the two missions, however the prospects are not very bright as the financial condition is very severe.

We seem to be fighting a losing battle here with even the elements against us, but we are not whipped and will fight the harder because of adverse circumstances.

Our mission boat was only slightly damaged and rode out the storm while many other better boats were sunk.

Remember us in your prayers.

Faternally,
SPENCER J. McLEAN.

REVIVAL AT VIVIAN, LA.

We are in the midst of a real revival, our pastor, Rev. W. D. Kleinschmidt, invited evangelists Harry S. Allen and Kermit Hollingsworth, of Denton, Texas, to assist in the meeting.

The pastor of the Baptist Church here, Brother Herrington, loaned us his tent and on Sunday, June 17, the revival spirit was started. From the first there has been a real revival spirit in the services, the attendance has steadily increased until Sunday night the great crowd could not be seated at all under the tent. Twenty-three came forward and knelt at the altar of prayer and professed conversion and united with the churches of Vivian, many others were deeply touched, many were reclaimed and the service was one long to be remembered for its spiritual sweep and power. People are attending for miles around Vivian and as the revival has another week to run, many more will doubtless be reached for God and the church. The days of the old-time revival have not passed as we are experiencing a real, soul-saving refreshing, every church in the city is being blessed and the end is not yet.

J. M. LAND.

HONOR ROLL IN WOMAN'S BUILDING AT MT. SEQUOYAH

Plans are under way to install the Honor Roll in the Woman's Building on Mt. Sequoyah. The majority of the names which will be on the roll have been put there by missionary conferences, auxiliaries, and Bible classes in honor of women who have

rendered outstanding service in these departments. Each name represents a contribution of \$100 to the Woman's Building.

The board of the building believes that there are still a number of societies and Bible classes that would be glad to honor some beloved woman if the matter be but brought to their attention. The opportunity is still open, and the honor may be bestowed by notifying Mrs. E. F. Ellis, treasurer, Fayetteville, Ark., and sending \$100.

This tablet will be a permanent part of the building and will serve as a constant reminder of the love and labor of many of the women who have made large contributions to the Church. The following names will appear on the roll: North Arkansas Conference—Mrs. Henry Hanesworth, Mrs. N. F. Drake, Miss Marie Holmstedt, Miss Esther Case, Mrs. O. H. Tucker, Mrs. Florence Malone, Mrs. E. F. Ellis, the Dodsons, Mrs. S. G. Smith, Mrs. Goe. W. Hill, Mrs. W. L. Oliver, Mrs. W. A. Steele, Mrs. R. A. Dowdy, Mrs. J. H. Zeller, Miss Mary Fuller, Mrs. John Bell, Mrs. I. N. Barnett, Mrs. Preston Hatcher, Missouri—Mrs. Mary A. Howard, Mrs. Mary E. Stephens, East Oklahoma—Mrs. C. E. Castle, Central Texas—Mrs. J. W. Sipvey, Mrs. J. W. Downs, Little Rock Conference—Mrs. Lexie Bell Elza, Mrs. Elizabeth Cameron Rimmel, Mrs. Lou A. Hotchkiss, Mrs. Ella Hayes Thomas, Mrs. Allie H. Giles, Mrs. Sue Ward McKinnon, Mrs. S. B. Proctor, Mrs. C. L. Cabe, Mrs. S. O. Couch, Mrs. Strout Hall Thompson, Mrs. E. C. Wilson, Mrs. F. M. Williams, Mrs. W. H. Pemberton, Mrs. Lizzie Stinson, Miss Lillian Wahl, Mrs. James Henry Taylor, Mrs. J. E. Skillern, Mrs. Kate Steele, Mrs. Virginia Carr, Mrs. L. K. McKinney, Mrs. R. M. Briant, Mrs. Flora V. Holmes, Nancy Green Bible Class, Mrs. Elizabeth Harwood Millar, and Mrs. Lillian McDermott.

Those who are interested should write Mrs. E. F. Ellis, Fayetteville, Ark., for particulars.

MRS. W. P. McDERMOTT.

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COLLEGE AND THE PRESENT GENERATION

By John A. Hardin, Dean, Centenary College

More than one million young men and women are now enrolled in American colleges. This number constitutes nearly one per cent of all our people and indicates an interest in higher education far greater than that in any other country of the world. These young people are now undergoing an experience which should fit them for responsibilities far above the average. I wish to speak briefly of some things which I believe should come to them while in college—things which should be the constant concern of all who are engaged in the enterprise of higher education.

In times such as these many things are passing from and other things entering into our national life. Very rapidly is this process going on. This should and does affect the colleges and the present generation of college youth. As always, but even more than usually, we must strive to discover so as not to lose the things in higher education which we should need to get back; also to adopt only those new things which hold the greatest promise of permanent worth—a task which evidently is a gigantic one.

A Period of Transition

One thing at least seems obvious at this time. Society is rapidly becoming more self-directed and the day of individualism seems to have passed. Dr. Elliott more than forty years ago prophesied the coming of this condition. Whether we would have it so or not, men are acting more and more in groups and moving toward a planned society. The America of frontiers and rugged individualism is no more. This being so, our country can hardly depend longer on chance for its leaders. Colleges must therefore endeavor to prepare their students to take a wise and effective part in this new order.

I wish to say at the outset that more college youths are sensing this situation than many believe. They are not allowing it either to excite or depress them, but they realize that there are interesting and momentous experiences ahead for which it is necessary for them to make the best possible preparation. I do not agree with the idea that college youth as a whole is irresponsible. Some of the most serious people I know are young men and women in college. Not all of them, of course, nor are many of our people who are no longer youthful so very serious-minded. Many very earnest youngsters might not appear so to some people, for it is characteristic of youth not to show their serious-mindedness by too serious an exterior. I do not mean that the number of such young people is as great as I would have it; nor do I mean that I do not see dangers, new dangers which this rapidly moving modern world has brought. It is the supreme duty of colleges to increase the number of young people who have a genuine desire to take part in bringing a better order than the one which is now being bequeathed to them. And the best colleges are striving to serve these unusual times by adopting policies and procedures which give greatest promise of sending out their students prepared to face situations never faced before, and to encounter problems to which they must be the first to find the answers.

The Big Job of the College

In the very nature of the case, then, colleges have a well-nigh super-human work, and a work that is never completed. The college needs to be many things to many people and to prepare them for tasks, some of which only the future can reveal. Colleges and college students are partners in the momentous enterprise of equipping the students to blaze new trails and to sail uncharted seas. We are all familiar with the idea that every year brings new discoveries in science and additions to our knowledge of the natural world in which we live. A book in chemistry or physics five years old would be inadequate today. An engineer who was familiar with his branch of engineering only up to ten years ago would not be prepared at all to do the work of his profession today. The same thing is happening now in economics and sociology and the science of government. The economics of a year or two ago has been thrown into the discard. It is valuable to know it, of course, but largely in the sense that it is valuable to know history. So also leading nations of the world, some of them, have in recent years almost completely changed the pro-

cedures, if not the forms, of their governments. The same could be said of almost everything that could be a part of a college course, with the exception of what are usually called the Humanities. All this means—a new emphasis on broad foundations in one's education, a mastery of principles more than skill in technique. Some knowledge of many things is necessary: Mathematics and the sciences in order to acquire accuracy and orderliness in work, also an attitude of open mindedness and a determination to get all possible facts before coming to a conclusion; Foreign Languages in order to get an insight into the souls of foreign peoples and better to understand their courses of action; History and Psychology in order to better understand the temperaments of other races. There should be a greater emphasis on all the social science and government for it is becoming more evident with the passing years that development in these directions has lagged behind advancement in knowledge of the physical world and the application of this knowledge to man's needs and comforts. Man has not allowed physical barriers to impede his progress. Why should he continue to allow weaknesses in the social order and in government to bring so many ills to humanity? Colleges and the young men and women now in college must determine that changes, which are sure to come, shall, if possible, all represent genuine progress. This will require the highest intelligence combined with unselfish good-will, a quick understanding, power to judge, to discover truth in a mass of error, to distinguish right from wrong in complex and tangled situations. Apparently there have been too many minds whose thinking has ended like a broom, in a large number of flabby straws, and not like a bayonet that can cut and pierce. Certainly the immediate future demands the greatest possible development of mind coupled with the finest qualities of heart.

Not in the Curriculum

I speak now of some things which can hardly be included in a college course of study, but are of the utmost importance. They are so important that it may seem trite to speak of them. It seems to me that no one should longer doubt that training in the old fashioned virtues is more needed now than ever before—common honesty, dependability, fidelity, promptness, accuracy, willingness to accept responsibility, kindness, unselfishness. These things are never out of date. They will go out only with the alphabet and the multiplication table. That their need is well-nigh universally recognized is evidenced by the fact that even men who lay no great claim to piety are saying that educational institutions must give increasing thought to building up these virtues in young men and women. Educators in colleges of every type are feeling the need of a new emphasis here. These matters must lie at the very heart of the Christian liberal arts college or it will fail in a most important duty. We talk of the importance of character building; we must be eternally busy trying to bring it about. High character, without which education is nothing or worse. Recently we all saw a headline in the daily papers to the effect that a college graduate had admitted a long series of crimes. No college can succeed with all the material that comes to it, but all should do everything possible to start their students on a road leading in the opposite direction to the one which this young man traveled. If young men and women of high character do not go out from our colleges in large numbers, then colleges are failing to serve their times as they should.

Now let us remember in this connection that character is caught, not taught. Many of the finest things in life are caught. I doubt if in the multiplicity of courses listed in any college catalog one ever saw a course in Common Honesty or a course in Character Building. To go about character training in this way would be to fail at the task, yet colleges must be more concerned about these things than about the things which can be given in courses. It has ever been that qualities of character are caught. A long time ago Marcus Aurelius admitted his character debt to others as follows: "From my grandfather, Verus, I learned good morals and the government of my temper. From my father, modesty and manly character. From Appolonius, freedom of will and strength of purpose. From Maximus, self-government. From Alexander I learned to refrain from fault finding." So it is the duty of colleges today to have teachers from which the youth may catch high character and the old fashioned virtues, which alone can bring a better world than the one we now have.

Knowledge and Wisdom

Without these, knowledge is worse than no knowledge. Lack of knowledge and the misuse

of knowledge account for many of the world's ills, but the latter is worse than the former. I recently heard a speaker say to some young people, "What you do not know can do nobody any good." I would like to add, "What you do know and put to the wrong use can do many people much harm." The college graduate referred to above has been putting his knowledge to the wrong use. The misuse of powers of any kind—wealth, influence, knowledge (for knowledge is power)—is at the center of the world's ills today. Fosdick speaks of the "power ethic" and the misuse of power and very truthfully declares that "the power ethic must be supplanted by the love ethic." The love ethic which is perfectly exemplified by only one—the Man of Galilee, the Son of God.

A Rotten Link

Many colleges are placing emphasis on these things. We hear it frequently said that there are many temptations in college, and there are. It can not be otherwise, for where there is life there is temptation and the tasting of life, and college is life. College students are not merely preparing for life—they are living. The only place, I judge, where there are not temptations is the cemetery, and none of us wish to be carried there, or to send our young people there. But there are in college, also, temptations upward, as President Faunce expresses it. Many temptations upward—temptations toward wisdom and higher living, temptations toward worthwhile friendships, temptations to think, to understand, to serve, to lead humanity into higher paths. After all, there is no place where there are more allurements upward. The colleges must make the temptations upward so many and so strong that there is little place left for the temptations downward. Students in their work time and free time, in their activities and social affairs must be beckoned toward the higher road. Any one who has dealt with young people knows in what a variety of ways various ones will respond to the upward temptations. I mention only one striking case. Recently a young student who had been somewhat wild and reckless was viewing with a microscope a tiny globule of protoplasm. "I see it now," he cried. "I am a single link between the generations before and those that are to come after. I will not be a rotten link."

I believe that these are times when it is very needful to hold these things up before young people, and that they are more likely to respond to them now than they would have been a few years ago. Youths are not so much inclined now to idolize the mere possession of wealth and worldly goods. They see that these things can take wings over night. It is easier than in 1929 to cause young people to emulate those who use their work, their wealth, if they have it, their leisure time, their power of whatever kind, to make life really richer for themselves and others. It is easier now for them to see that we should judge one's earnings and spending, the use of work time and free time, all things that one does, by the quality of living which they produce.

Emerson must have had these things in mind when more than fifty years ago he declared, "Those colleges will best serve their times which set the minds and hearts of youth on flame." "Flaming youth." Let the colleges strive to send out in the largest possible numbers young men and women flaming with the kind of flame which Emerson meant.

Four years from now the more than one million young men and women now in college will be living their lives in a somewhat unstable and uncertain world. Will they have a wise and effective part in bringing about a better world than we now have? What they do and what the colleges do for them in the next four years will have much to do with the answer to that question.

FLOYD—WILKINSON

A wedding of unusual interest occurred June 26, in the home of the bride in Yazoo City, Miss., when Miss Jeanne Wilkinson, daughter of Mr. and Mrs. C. L. Wilkinson of that place, was married to Mr. Wayne Whitson Floyd, only son of Rev. and Mrs. C. T. Floyd, of Amory, Miss. The impressive ring ceremony was used with the groom's father officiating, assisted by the Rev. E. R. Jones of Yazoo City.

The bride is a graduate of M. S. C. W. at Columbus and the groom a graduate of Millsaps. After the ceremony the young couple departed for a wedding trip, keeping their destination a secret.

They will be at home after July 1 in Amory, where Mr. Floyd is engaged in the insurance business.

Christian Advocate

NEW ORLEANS

Vol. 81—No. 27. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 4086. Published every Thursday, at 512 Camp St., New Orleans, La., by the Publishing Committee of the Methodist Episcopal Church, South. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918

D. B. RAULINS, M.A., D.D., Editor

NEW ORLEANS, LA., THURSDAY, JULY 12, 1934.

C. MILTON CHALMERS, Manager

EDITORIAL OBSERVATIONS

HE SAVED OTHERS; himself he cannot save, it was said of Jesus as the red beads gathered on his thorn-pierced brow and he tossed his head in divine agony. This was the observation of the chief priests and elders who said it, mocking him. And yet no man uttered a greater truth than these church officials whose religion had become so soulless that they could, without the slightest quiver of feeling, stand by and see the Son of Man die.

But Jesus himself made a statement concerning his own life that the chief priests and elders did not live long enough to see and whose lives were so adamant they might never have seen. I lay down my life of myself; no man taketh it from me. Ignorantly the Jewish officials uttered a truth that is made all the more majestic and compelling by the truth uttered by Jesus. The two statements should be thought of together.

Madame Marie Curie, greatest woman scientist of all times, is dead, a martyr to science. She saved others; herself she could not save.

"It was in 1898 that the two Curies made the sensational announcement that they had extracted radium from pitch blende, a discovery that was to prove a great blessing to victims of cancer throughout the world." Countless are the beneficiaries of this discovery who have never heard the name Curie.

Having toiled long side by side in their laboratory her husband was killed by a truck in the streets of Paris in 1906. Nothing daunted she continued her work for 28 more years. All this while during experiment after experiment the powerful radium with which she dealt was pounding away at her frail body until she could withstand it no longer. Four days after her arrival at the hospital she died. Thus she must have been dragged more than half dead from the work to which she had given her life.

It is gratifying to know, in an age when there are so many disclosures of brutal greed and selfishness, that there was a modest little woman toiling away wholly for the good of mankind, forgetting herself into immortality. For she did not work for money, and she did not work for fame. For a discovery that is worth billions, if it is worth anything from the standpoint of money, the Curies declined to commercialize, so far as they were able making it available to all mankind.

"I gave the secret to the world. It was not to enrich anyone. It was for all people," are her own words as she told of it while in our country in 1921.

During her visit to America in 1921 Madame Curie was presented by President Harding, on behalf of the women of America, a gram of radium for use in her laboratory. On a second visit in 1929, on behalf of American friends, President Hoover presented her with \$30,000 for the purchase of another gram of the precious substance whose commercial value is above that of gold and diamonds.

Can it be that such lives as Madame Curie's are as rare as the radium with which she dealt? In 1921 it was said that there were only sixty grams of it in the world, mined and refined. It is the most valuable substance to be had. Only a very small bit is found in tons of the clay and material from which it comes.

But is any life too great, any metal too precious, to be freely spent to open the prison doors for sufferers from cancer?

* * *

AND YET the government of France set aside only \$2,500 a year for Madame Curie, the most of which modest sum she used in her laboratory, while it spent multiplied millions upon its Army and Navy the purpose of which is to kill men.

FACTS ABOUT RADIUM. Twenty-five years ago thousands of tons of lumpish, reddish powder were dumped out of the uranium mines of Bohemia at the disposal of anyone who chose to cart it away. Hidden away in this dust were particles of what is now known to be the most priceless stuff in the world.

Radium comes from pitch blende or uraninite, a mineral found in Saxony, Bohemia, Cornwall, Colorado, and a few other places.

It takes months of work to extract from a ton of ore enough radium to cover the point of a knife. All the radium that exists in the world today, extracted and purified, amounts to only sixty grams, a quantity so small that it could be carried around in a man's pocket.

Pure radium can be determined in five minutes by a wireless-telegraph instrument, by which radium rays are measured. Radium is sold by the weight of the rays measured thus, not by the size or weight

of the radium crystal. Radium is the strongest force in the world. The power contained in a gram is enough to raise a battleship of twenty-eight thousand tons one hundred feet in the air.

A very little radium mixed with zinc crystals will make an object permanently luminous. This property of radium was utilized especially during the war to make watches and compasses which were invisible to the enemy. Last year there were four million radium watches manufactured in the United States. There are now in the markets guns with luminous sights, luminous buttons for flashlights and fire extinguishers, and radium-lighted fish bait.

True diamonds can be detected by radium. A diamond held near radium, even if the radium is in an iron box, will glow in the dark. A glass or paste diamond will remain invisible. A skeptical lady asked a doctor to test her ring which was set with four large stones. In the dark only three showed. Then she remembered that twenty years before she had lost one and a jeweler had replaced it for her, at a good price. She had never suspected it of being glass.

The force of radium will pass through any substance but lead or steel. It will pass through a pile of books or through four or five inches of oak or pine wood with equal ease. A piece of radium therefore must never be carried in the pocket, in a pasteboard or wooden box, but in a thick lead container. Even when carried in lead, it has the power to make uncomfortable blisters if forgotten.

In one hospital a very faithful night-watchman was told to put a specimen of radium in the safe after the nurse had removed the tube from a patient. He was so afraid to put it away until he had been on his rounds that he put it in his inside coat pocket and forgot it for several hours. Two weeks later he was treated for a big blister on his ribs which took several weeks to heal.

Radium can cause blindness, paralysis, or even death to anyone exposed directly to it. Scientists who experiment with it even with the utmost care are therefore in constant danger.

The rays of radium are used in the treatment of diseases, in diagnosing diseases of the eye and in the treatment of cancer, tumors and skin diseases.—The Delineator, April, 1921.

The Success of Repeal

BY DANIEL A. POLING

"Repeal is a grand success!"

The speaker was an unannounced visitor who shoved a bottle through the curtains of my Pullman berth and continued for several minutes to remonstrate against my refusal to help him celebrate the triumph of "true temperance" over "intolerance" and "bigotry." And a "grand" success it proved to be, so far as he was concerned. The porter was still trying to make him presentable when I left the car at Boston "South Station" in the morning.

Yes—"Repeal is a grand success!"

It has succeeded in drawing from Joseph H. Choate, Jr., Director of the Federal Alcohol Control Administration, an appeal against the bootlegger, with the unequivocal statement that the illicit sale of liquor has actually increased since the "New Deal" went into effect. On the estimates of seizures made, Mr. Choate has reached the conclusion that at present the illegal capacity of spirits annually exceeds the authorized capacity. The capacity output of seized stills for the first quarter of 1934 was 67,907,770 gallons.

But does Mr. Choate look for law enforcement support from those who declared that the destruction of the Eighteenth Amendment would put the bootlegger out of business? Does Mr. Choate believe the "Drys" are keeping the bootlegger in business? Manifestly Mr. Choate does not believe that Repeal has given the United States a law, or laws, that can be easily enforced! Manifestly Mr. Choate does not believe that Repeal has destroyed bootlegging and the speak-easy and made out of a lawless traffic a law-abiding, respectable business! The friends of the Eighteenth Amendment knew and warned their fellow countrymen, that the bootlegger and the speakeasy were born in license and would always thrive best under a license system. But if Mr. Choate receives any support in his campaign against these lawbreakers it will very likely come from these same Drys.

Senator Walsh of Massachusetts, a consistent Wet, recently joined with Senator Borah of Idaho, a consistent Dry, in deploring present conditions. Senator Walsh said, "The people of this country did not vote to substitute worse conditions for the intolerable conditions under national Prohibition." But they did, Mr. Senator! Why even the Wet Kentucky Derby has gone wetter, according to no less an authority than Westbrook Pegler, the sports writer, who in his New York World Telegraph column said of the 1934 race, "The patrons of both genders were many times drunker per capita this year than during Prohibition times and proportionately more resentful."

Yes—"Repeal is a grand success!"

It has succeeded in destroying the illusion of great liquor revenues. Pennsylvania's State Treasurer reports monthly receipts at the rate of four million dollars instead of the counted-on twenty millions.

"The taxes on distilled liquor," says Business Week, "will yield less than one-third the total expected at the time the \$2 a gallon figure was set."

The United States Brewers' Association, reporting on the first full year of beer, estimates the total Federal revenue at one hundred million dollars. The Association Against the Prohibition Amendment estimated beer revenue at one billion dollars. This large figure was also promised for beer and wine on the floor of the United States Senate by former United States Senator Bingham of Connecticut. One of the du Ponts said \$1,320,000,000!

Yes—"Repeal is a grand success!"

It has succeeded in making the highways increasingly perilous for us all. The Travelers Insurance Company reports decreases in car registrations and gasoline consumption in 1933 (beer) as compared with 1932 (dry), but an increase of two and one-half per cent in automobile fatalities, and adds: "From June on, fatalities increased at an alarming rate."

Editorially, the Boston Herald said in May of this year: "Since the first of the year, non-fatal injuries have increased twenty-four per cent. In the same period automobile fatalities increased 10 per cent over the same period of 1933. Revocations of licenses for operating under the influence of liquor have gone up 33 per cent."

In another editorial this same journal says,

"What a shameful drunken record Massachusetts has made on the highways since Prohibition was repealed," and adds, "This is beyond dispute: that our highways are far more dangerous than they were a year ago; that the cautious, temperate driver is exposed to additional risks; that persons are at steering wheels who should not be there; that intoxicants are sold more freely all over the State and used more abundantly than seemed likely in advance of repeal."

At the National Conference on Street and Highway Safety in Washington, D. C., this year, Governor Joseph Ely of Massachusetts said: "The present highway menace is the drunken driver. In April the increase in convictions and revocations of licenses for this offense amounted to sixty per cent over April 1933. Unless this record is improved, it will not be safe for anyone to venture on the highways of Massachusetts or in any other State."

In the week of the Boston editorial, the Detroit Free Press carried the sobering news that revocations of licenses for driving while under the influence of liquor had increased seventy per cent in the State of Michigan over the same period in 1933.

Yes—"Repeal is a grand success!"

It has succeeded in greatly increasing drunkenness.

The Chicago Tribune (not a Dry journal!), on March 9, reported a fifty-five per cent increase in patients at "liquor cure institutes" for January, 1934, as compared with January, 1933. The New York Times, on May 10, carried a signed news story from Boston reporting a twenty-five per cent increase in drunkenness for February, 1934, over February, 1933, with a forty per cent increase in drunkenness among women for the same period. The article went on to say: "The respective records for these months, from December through February, show an increase from 9,801 to 13,338, a gain of 3,537, or more than one-third. The scores for women are sufficiently disconcerting. The respective totals are 368 and 639, a gain of 271 or nearly seventy-five per cent."

The Christian Science Monitor, on May 21, carried a news story with figures showing increases in drunkenness for 1934 as compared with early months of 1933, as follows:

New York City	55.5	Per Cent
Los Angeles	95.5	" "
Boston	21.4	" "
Denver	116.6	" "
Portland, Oregon	116.8	" "
Worcester, Mass.	54.0	" "

Yes—"Repeal is a grand success!"

It has succeeded in establishing a blind alley, pushcart business with school children and in further dignifying the "trade" by giving it an outlet through boys and girls, of the grammar grades.

The Herald Tribune of New York City (also not a Dry journal!), reported in its issue of May 22 the returning of four indictments against members of a "business" that sold more than half a million dollars worth of penny candy filled with twenty per cent bootleg alcohol to school children in cities as far west as Chicago and south to Baltimore. "Children who ate the candy during recess periods returned to their classes in a semistupor."

Yes—"Repeal is a grand success!"

It has succeeded in restoring the old saloon and worse in practically every great city of the country. It has succeeded in making dives out of drugstores, barrooms out of grocery stores, and barmalms out of waitresses and clerks.

As a "purifier of youth," in its own way Repeal is indeed a "grand success." On page 3 of the New York Times for May 22 appeared a photograph labeled "New Yorkers take their drink standing up." The picture accompanied columns of news material covering the going into effect of the Empire State's new law which, in direct repudiation of both the Democratic and Republican party pledges, reopened the saloon. Of the seven customers whose faces were recognizable in the photograph four were women and certainly six were under age.

The Chicago Herald-Examiner, which gave violent support to the campaign against the Eighteenth Amendment carried a springtime story under these captions: "Northside Pupils Hold De-

bauch at Beachwood Gardens;" "Liquor-Saturated Children 'Neck' in Public;" "Obscenity Marks Big Night of Pupils at Bars." Then follow paragraphs to break a parent's heart, paragraphs that, in their sickening story, indict our American civilization as turning toward the jungle. The details are too suggestive for repetition here, but the most significant sentence is this: "The bartender made no move to protect the child." Well, by what sign, by what past performance, did you expect him to? But some of us did expect the United States government to!

Yes—"Repeal is a grand success!"

On the front page of the Cleveland (Ohio) Plain Dealer for May 5 appeared a signed article from Chicago written by William F. McDermott: "I wandered for two hours down Madison Square last evening. . . . It was not a long walk, but it was long enough to suggest that the alternative to rigid state control of the booze business is chaos. . . . Walking down this alcohol-drenched lane, your first impression is that the old disreputable saloon has come back just as it was, magically ignoring a generation of Prohibition. On reflection it isn't the same. It's worse!"

Yes—"Repeal is a grand success!"

Already it has succeeded in reversing itself. Within a year after repeal, community after community that voted overwhelmingly for repeal has voted overwhelmingly Dry in local option elections. Evanston, Ill., the seat of Northwestern University and headquarters of the National W. C. T. U., "Wet" on repeal less than twelve months ago, went Dry by 11,809 to 3,878. Twelve other towns and cities of Illinois gave Dry majorities of from eight to five to ten to one!

But there is not too much of glory in these results. With the "Drys" there went to the polls those others who, now that they may enjoy their own "personal liberty," would keep their restricted districts and home streets free of the menace and clean of the filth. These are they who flouted the Constitution and the law; who made the speakeasy popular and the bootlegger respectable. And these would now protect their own firesides and children at the expense of the children of the city slums. They would make the underprivileged pay the social price of their legal cocktails.

Yes—"Repeal is a grand success!"

Already it has succeeded in demonstrating that the "Drys" were right when they said, "Liquor, legal or illegal, will observe no law that interferes with its 'business.'" Before Prohibition, the traffic was correctly described as the "legal outlaw." During Prohibition it developed a new technique in defeating justice. Today it remains unreformed and unreformable. The American people know now that, whatever else they repealed, they did not repeal the liquor problem. Nor did they change, by their repeal vote, the inherent social character of beverage alcohol. The Eighteenth Amendment was the last resort of a citizenship that had tried every other means to control this traffic. It was the conclusion reluctantly reached after more than one hundred years of social and political experimentation. Repeal makes it necessary for the American people to retrace their steps. We believe they are already on their way back! We believe that, though the lessons learned were for the time being forgotten or obscured by partisan politics, economic reverses and selfish propaganda, they are not lost; and we further believe that this new "Forward March" may even take on the landside proportions of Repeal itself. For call it what you choose, the principle embodied in the Eighteenth Amendment is the only principle of government and law upon which the political solution of the liquor problem can be worked out.

"Repeal is a grand success!" Aye—with apologies to my Pullman car friend—it is a colossal promise of its proponents.

It has succeeded in failing to give the United States a liquor law that can be enforced.

It has succeeded in failing to destroy the bootlegger and the speakeasy, and in failing to make an illegitimate traffic into a respectable law-abiding business.

It has succeeded in failing to eliminate the gunman and to halt lawlessness.

It has succeeded in failing to produce great revenues and balance the budget.

It has succeeded in failing to decrease drunkenness.
It has succeeded in failing to keep the saloon from returning.
It has succeeded in failing to stop the debauchery of the nation's youth.

Yes, Repeal, the naked Repeal promised and delivered by the present Administration—this naked Repeal, within a year proved politically demoralizing, socially degrading, financially disappointing and legally unenforceable—is a "grand success!"
—Christian Herald.

SHALL THERE BE ONE SEX ONLY?

By Bishop W. A. Candler

Both revelation and reason teach that there must be two sexes. In the account of the creation of man, it is said: "God created man in his own image, in the image of God created he him; male and female created he them." (Genesis 1:27).

Before the creation of Eve, God said it was not good for man to be alone; and we may be sure that it is not good for one sex to be effaced. Tennyson agrees with both reason and revelation when he says in "The Princess":

"For Woman is not undeveloped man,
But diverse: could we make her as the man,
Sweet Love were slain; his dearest bond is this,
Not like to like, but like in difference."

Notwithstanding these great conclusions drawn from both reason and revelation, there seems to be in our day a disposition to efface the female sex and turn girls into boys and women into men.

In a recent article by a brilliant writer of Los Angeles, entitled, "Girls Will Be Boys," he speaks as follows:

"The secret of a woman's power has always been in her womanliness, not her masculinity. I know of a girl who is an expert boxer, but I do not know of any man who wants to marry a trained sparring partner.

"The Lord made the women beautiful and foolish. Beautiful so that the men would love them, and foolish so that they could love the men."

"The modern girl who thinks she can best gain her rights by stepping down from the high ideals of womanhood is simply mistaken. She will get some flattery, some ridicule behind her back and sure disappointment.

"The alarming thing about this gasoline, self-starting age is the fact that so many young women are ashamed of their best. They would rather be called good sports than good women.

"Liberty does not consist in being allowed to be our worst, but the right to become our best.

"We have complained against the double standard. I am opposed to it. But the only progress we have made in attaining a single standard has been the lowering of women's standards down toward that of the men.

"We frequently hear girls complaining about the restrictions of conventions. But I do not know of many conventions that interfere with a girl becoming more womanly. I do know of some that have been developed for the purpose of safeguarding her modesty, potecting her from insults and making her fight for chastity easier.

"If the modern girl wishes to be free from conventionality she must accept the responsibility for the development of her womanliness without the old safeguards or her freedom has been a loss instead of a gain.

"Chivalry and courtesy are the finest compliments that good men ever pay to good women. The woman who attracts this sort of attention from any man is the one who is most a woman. The lowest gutter bum instinctively recognizes a womanly woman and summons all his remaining manhood to show her respect. The woman whose strongest appeal is her sex is certain to get the attentions of men who have no other interest in her."

Why should any girl want to be a boy, or why should any woman wish to be a man? It does not appear that men are trying to be women, but that the tendency to abolish the female sex prevails with women only. Men are not seeking to abolish their masculinity; but many women seem to desire to efface their femininity.

They call for co-education, whereby young women can enter colleges for men; but there is no demand for young men to enter colleges for women.

This matter of co-education, which started first in the west, is decreasing in popularity, as it ought to decrease.

Many years ago Dr. J. G. Holland discussed this question and said:

"The claiming of places for women in young men's colleges as a right, and the denunciation of their exclusion as a wrong to women, are the special function of fanatics and fools. There are no rights and wrongs in the matter. It is entirely a matter of policy with regard to that which is best, on the whole, for both young men and young women. Granted that morally they would do good to each other in the college, as they undoubtedly do in the primary and preparatory schools; granted that they would purify each other socially, and stimulate each other intellectually; granted that such association would soften and simplify manners of all concerned; the facts still remain, that men are not women, that women are not men, and that for their differing spheres of life and labor they need a widely different training. It certainly is not an object for society to make women more like men than they are, or in any way to divert them from a full and fine development of their womanhood."

This disposition to efface womanhood takes a rather disagreeable form when women desire to be clad in the clothes of men. This disposition is specifically forbidden in the Scriptures. In the Book of Deuteronomy it is said: "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God." (Deuteronomy 22:5).

A girl or woman in masculine attire is not an object of admiration so much as she is one of regret and apology.

A few women claim they are called to preach, but inspired Scriptures deny that preaching is an office for women. If the Holy Spirit said one thing to the Apostle, and now says another and contradictory thing to a modern woman, we must conclude that the Holy Spirit is double-tongued. But such conclusion would be a matter of un-Christian belief.

Writing to Timothy, St. Paul said: "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." (I Timothy 2:12), in which declaration he is referring to matters like preaching.

In his letter to the Ephesians he teaches that the relation of headship in the husband and submission in the wife is not a transient and fleeting thing, but he says, "For the husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing." (Ephesians 5:23-24). The headship of man in the family can no more be abolished than the headship of Christ to the church.

With the teaching of St. Paul, St. Peter also agrees, saying, "Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is no corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: Even as Sarah obeyed Abraham, calling him Lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement." (I Peter 3:1-6).

In view of all these teachings of the Scriptures, we cannot believe that it is wise to have one sex only. God has not so ordained, and human reason, also, condemns the idea of one sex—and that sex the masculine alone.

The whole movement of feminism in Church and State leads away from that which is best, both for men and women. It is not only radical, but revolutionary; and in the end it will be found ruinous.

SPECIAL ATTENTION

Hear ye! Hear ye! Hear ye!

I now pronounce it time for you Intermediates, parents of Intermediates, and pastors of the Brookhaven District and the southern part of the Vicksburg District to think and think hard and get ready to do something about the Brookhaven District Christian Adventure Assembly to be held at Whitworth College, Brookhaven, Miss., from July 30 to August 3.

Listen to some of the echoes of last year's camp taken from the camp paper, the *Topisaw Totem Pole*.

"Classes Grow—We note with great pleasure the increase in class enrollment.

"Visitors In Camp—Prominent ministers turn campward.

"Mistake Corrected—Last night we all thought that we had visitors by the sound of Honk-Honk! but we soon discovered that it was Paul blowing his nose.

"Disaster, Almost—Ye editor narrowly escaped having heart failure when Jack the dog tried to have a fight with him. Hereafter when Jack comes—John runs!

"Announcement, Extraordinary—Campers may go to the store between the hours of 4 and 6 provided that they get permission from Pa Wesley or Mr. Carter and that they bring the editor and the business manager at least one lollypop back. (Note: The hours are P. M. and A. M.)

"Officers Named—At the business meeting this morning the following officers were elected: president, Bob Applewhite; secretary, Marianna Greer; treasurer, Lavern Noland.

"Among the Lost and Found—A sweet time at Topisaw."

This year we are having an assembly at Whitworth instead of a camp. Perhaps you'd like to know something of the expenses, wouldn't you? Well, here they are: Each person will pay four dollars in money or two dollars and any of the following articles of food to the amount of two dollars, chickens (hens or friers), eggs, tomatoes, corn, cantaloupes, watermelons, okra, beans, field peas, butter beans, honey, syrup. Now who can't get in on that part somewhere?

Who should attend? Boys and girls, 12, 13, 14, and 15. Also a counsellor with a large group from one church, if desired.

Why should they attend?—Because they will receive helpful guidance in study, play, worship and will actually live together under conditions planned specifically for their normal spiritual development.

Come on now—Let's all get ready to be there!—I'm counting on you!

MISSISSIPPI CONFERENCE YOUNG PEOPLE'S NEWS

Camp Kickapoo—July 30-August 3

By Louise Green

The Assembly for 1934 is over, but the Assembly spirit is being spread throughout every district in the Conference by everyone who had the privilege of spending a week of fun, fellowship and worship at Brookhaven. Several districts have many new activities under way, and their reports show that better work and a richer friendship is being carried on in their program.

Christian Adventure Camp

Jackson District has already completed plans for their Christian Adventure camp at Camp Kickapoo, July 30 through August 3. Rev. V. R. Landrum, Bolton, is to be the dean of the Camp, and Mr. A. L. Gilmore, associate dean; William Fulgham, business manager.

The courses that will be offered are: "Working for World Peace," Rev. Frank Casey, of Clinton, instructor; "Jesus' Teachings," Mr. A. L. Gilmore, instructor; "Our Book Friends," Miss Singleton Mills, instructor. Brother Casey is to be the boys' counselor, and is in charge of the morning devotion.

Daily Program

The daily program which has been approved is as follows:

- 7:00-7:10—Exercise.
- 7:15-7:35—Short Swim, in charge of A. L. Gilmore.
- 7:45-7:50—Flag Raising.
- 7:50-8:10—Morning Meditation, Frank Casey in charge.
- 8:15-8:40—Breakfast.
- 8:40-9:00—Tent duty and inspection.
- 9:00-9:45—Athletics, A. L. Gilmore.
- 10:00-11:00—Classes.
- 11:00-11:30—Assemblies and Committee Meetings.
- 11:30-12:30—Classes.
- 12:45-1:15—Dinner.
- 1:30-2:30—Quiet Hour.
- 2:30-4:30—Recreation, A. L. Gilmore and Frank Casey.
- 4:30-5:30—Swim.
- 6:15-7:00—Supper.
- 7:00-7:30—Vespers, Singleton Mills in charge.
- 8:00-9:30—Night recreation period.
- 10:00—Lights out.

The night recreation period will consist of hikes, stunts, study of the stars, etc. Instructions will be given in such sports as archery, volley ball, swimming, boating, nature study and lots of interesting things you always enjoy doing.

Values

The cost of the Camp will be \$4.50, and the value you receive can't be estimated. This camp is under the promotion of the district staff in co-operation with the north half of the Vicksburg District.

For further information regarding the camp write William Fulgham, 242 Princeton Street, Jackson, Miss.

Fast Work

The newly-elected officers of the Assembly are really getting down to work. They have already started big things for next year. You should see the new stationery, hot from the press. Try and get them to write you so you can see it, too.

Dare Ye

All throughout the year the Assembly motto will follow through—WE WILL DARE—

MONROE-RUSTON DISTRICTS TO HAVE YOUNG PEOPLE'S CAMPS

Monroe and Ruston Districts will sponsor camps for their young people at beautiful Camp Ki-Ro-Li, just five miles out of West Monroe, within a few weeks from now.

The Young People's Camp will be held on July 30-August 3, with Miss Grace Jones, of Ruston District, acting as dean and Miss Elizabeth Langford as business manager. Mrs. F. B. Neeley, of Monroe, will have charge of the eats. The faculty consists of Dr. A. M. Serex, Minden; Rev. Carl F. Lueg, Delhi; Mrs. G. W. Pomeroy, Oakdale; Miss Elizabeth Langford, Monroe; Miss Opal Joyner, Athens; Miss Mildred Dennis, Monroe, and Miss Juanita Funderburk, of Wisner. The cost of the camp is only \$5 for the five days, including registration and supplies. Registration must be made through the district directors of the two districts to Miss Elizabeth Langford, First Methodist Church, Monroe, before July 27.

The Intermediates will have their Christian Adventure Camp on August 14-18. Five days for five dollars. Miss Mildred Dennis will act as dean of this camp. Those on the faculty are Rev. and Mrs. Jack Midyette, of Pioneer; Rev. Al Smith, of Simsboro; Miss Grace Jones, of Downsville; Miss Edith Skinner, of Simsboro, and Rev. Carl F. Lueg, of Delhi.

Camp Ki-Ro-Li is a boy scout camp and one of the best equipped camp sites in the state. It is sponsored by three civic clubs—the Kiwanis, the Rotarians, and the Lions. It will comfortably accommodate 60 or 75 young people. A large number will be expected at the two camps.

LAST RITES HELD FOR ROBERT LEWIS, WOODVILLE EDITOR

Attended by residents from all nearby communities, funeral services for Robert Lewis, editor of the Woodville Republican, oldest newspaper in Mississippi, were held at the Woodville Methodist Church. The Rev. G. P. McKeown, pastor of the church, conducted the ceremonies, and interment was in Evergreen cemetery.

Mr. Lewis, who was considered one of the outstanding weekly newspaper editors in Mississippi, died June 28 after a long illness. He was 59 years old.

A native of Woodville, he inherited the Republican, which was established in 1823, from his father, the late Captain John S. Lewis, in 1900.

Mr. Lewis formerly was president of the Mississippi Press Association, served for many years as chairman of the Wilkinson County Democratic committee and was treasurer of the Woodville chapter of the American Red Cross. He was a member of the exemption board during the World War, belonged to the Masonic and the Odd Fellows fraternities, and was a member of the board of stewards of the local Methodist church.

He was a descendant of one of the early settlers of this section of the country, his grandfather having been a colonel in the Seminole war. His father, who fought for four years in the Confederate army, was captain of Company K, 16th Mississippi Regiment.

Surviving Mr. Lewis are his wife, Mrs. Helen Waring Lewis; two daughters, Misses Bertha Latane Lewis and Margaret Davis Lewis; a son, John C. Lewis, and two sisters, Mrs. E. W. Myers, of Shreveport, La., and Mrs. T. G. Stockett, of Clarksdale, Miss. Miss Margaret Lewis will become editor of the Republican.—N. O. Times-Picayune.

Editor of State's Oldest Paper

Robert Lewis, editor and proprietor of the Woodville Republican, oldest newspaper in Mississippi, who died at his home in Woodville, June 28, was Methodist steward, trustee and church school teacher. The historic Woodville church is situated on a lot donated by his grandparents, Colonel and Mrs. John S. Lewis. Mrs. John S. Lewis was one of the very earliest Sunday school teachers in Mississippi. The varied and numerous editorials and other notices concerning his death appearing in the newspapers of Mississippi show the high esteem in which he was held by his fellow editors of the state.

TO THE PASTORS OF THE ALEXANDRIA DISTRICT

Dear Brethren: Please be prepared to properly set up your Church Board of Christian Education at the third quarterly conference as provided by the General Conference.

Confer with your general superintendent that you are to place in nomination at length with reference to the new plan and the changes recently enacted by the General Conference. Especially with reference to the three assistant superintendents. You and he get together on the three assistant superintendents, one for the Children's Division, one for the Young People's Division and one for the Adult Division, and after the election of the general superintendent upon nomination of yourself, have him make the nominations for these assistants that you have concurred on. Then the pastor is to nominate from one to five others as members of the Church Board of Christian Education, who are to be elected by this quarterly conference.

Have the Woman's Missionary Society, the Board of Stewards and the Young People's Division elect one of their number right away to represent them on the Church Board of Christian Education. This being done, your Church Board of Education will be composed of the pastor, General Superintendent, the three assistant superintendents, the representative from the Woman's Missionary Society, the representative from the Board of Stewards, the representative from the Young People's Division, who is to be under 24 years of age, and the one to five members elected by the quarterly conference upon nomination of the pastor.

At the earliest possible date in September, the pastor is to call this Church Board of Christian Education together and have them elect a chairman, who shall be a member of our church, a vice-chairman and a secretary, who may be the General Secretary of the Church school. This completes your organization. Then at this meeting have the board elect upon nomination of the general superintendent, the pastor concurring, a general secretary of the church school and general treasurer of the church school, for a term not to exceed one year beginning October 1, the departmental officers and teachers in the Children's Division, the Adult counselors for the departments and teachers for the Young People's Division; and confirm the officers and teachers elected by the Adult Division with the concurrence of the pastor and general superintendent. The Adult Division may elect by class or group its own officers and teachers, except the superintendent of the division, who is elected by the quarterly conference.

The general superintendent, the pastor concurring, shall make all nominations of officers and teachers elected by the Church Board of Christian Education, provided that the divisional superintendents and department superintendents and counselors shall have the privilege of recommending to the general superintendent these nominees.

Respectfully yours,

D. B. BODDIE, Associate Director,
Alexandria Dist., La. Conf.

MERIDIAN DISTRICT NEWS

By Dr. Lawrence L. Cowen, Reporter

The work throughout the Meridian District is making marked progress under the inspiring and efficient leadership of Dr. Otto Porter, our new presiding elder. Immediately following the fruitful cultivation period during the pre-Easter season a week's Cokesbury Training Class was held at Sandtown, on the Philadelphia circuit, by Miss Freddie Henry, of the Children's Division of the General Board of Christian Education, May 27-31.

A one day's Children's Workers' Institute was likewise conducted at DeKalb, Miss., on May 29 for the benefit of the churches in that section of the

district by Miss Freddie Henry. As an aftermath of the Young People's Assembly held at Brookhaven, Miss., during the early part of June, which was largely attended by Meridian District youth, by special request a two-weeks' young people's revival was held at the East End Methodist Church, with Rev. Frank Dement and Dr. J. L. Neil doing the preaching.

Dr. Otto Porter has arranged for a great mass meeting of all the pastors, church lay leaders, and members of the Orphanage committee on July 31, at 10 a.m., at the Central Methodist Church, in the interest of our Mississippi Orphans' Home, which is in tragic financial distress. Bishop Hoyt M. Dobbs is to be present and deliver a special address.

Plans have been perfected for holding the District Christian Institute at the Central Methodist Church on July 29 to August 3, of which Mr. W. D. Hawkins is the dean. The Christian Adventure Camp, of which Dr. J. L. Neil will be the dean, will be held at Camp Benachi, close to Meridian, Miss., August 16-18. The first week will be for boys and girls 12 to 14, and the second week for those who are 15-17 years of age.

Early in September Dr. Otto Porter, presiding elder, and Mr. W. D. Hawkins, district lay leader, will make a tour of the entire district in seeking to stimulate interest in the collection of all benevolences in full for this year, their efforts to culminate with a great mass meeting for all the ministers and members of the churches throughout the district at Central Methodist Church, at which Bishop Hoyt M. Dobbs will preside and deliver the inspirational message.

The Standard Training School for Meridian and charges adjacent thereto will be held at Central Methodist Church, September 23-28, under the direction of Rev. Irl H. Sells, Executive Secretary, with Dr. Otto Porter as the dean.

These are just some of the high lights of things being done and plans for the accomplishing of even greater things for the kingdom of God throughout the bounds of the Meridian District.

NORTH MISSISSIPPI CONFERENCE PREACHERS MEET

As the Advocate goes out to its readers this week the preachers of the North Mississippi Conference are in session at Grenada College, Grenada, Miss. The clerical brethren are joined by a number of their strong laymen while Grenada College acts hostess to the delegates.

Annual Conference? No, it is not Annual Conference. That does not come till November. Rather it is the sort of meeting that prophesies a great annual conference when it does arrive.

This is Bishop Hoyt M. Dobbs' way of getting acquainted with the preachers and laymen of North Mississippi. He does not propose to wait for time to bring to his doors the problems and opportunities of that great conference. This is new territory for him. So he proposes to meet the situation more than halfway.

Bishop Dobbs will be heard in sermons and in informal meetings with different groups of the conference. Nothing but the greatest good can come from such a meeting.

We anticipate a full report of the meeting for our next issue.

DR. COLLIER CALLED HOME

Dr. George B. Collier, widely known ear, nose and throat specialist, died Monday morning at his residence in New Orleans, following a heart attack. He was 44 years old.

At the time of his death, Dr. Collier was assistant professor of otolaryngology in the Tulane graduate school of medicine and senior visiting surgeon both at the Southern Baptist Hospital and at the Eye, Ear, Nose and Throat Hospital.

A native of Alabama, Dr. Collier was graduated from the Alabama Polytechnic Institute in 1910 with the B. S. degree and later received his master's degree at the same institution. He taught chemistry at Auburn for some time, after which he entered the Tulane school of medicine, from which he was graduated in 1916.

Active in religious and fraternal organizations, Dr. Collier was a member of the Board of Stewards of Rayne Memorial Methodist Church, the Masons, Shriners, Sigma Alpha Epsilon academic fraternity, the Theta Kappa Psi medical fraternity and the Alpha Omega Alpha honorary fraternity. He was a diplomat of the board of otolaryngology and a fellow of the American College of Surgeons.

Brief funeral services were held Monday night, his pastor, Dr. W. W. Holmes, officiating, after which his body was taken by train to Tuskegee, Ala., for interment.

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

D. B. RAULINS, D.D., Editor

C. MILTON CHALMERS, Manager

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TERMS:

Subscription Rates: One year, \$1.00; six months, \$0.50. To superannuates and widows of preachers, \$1.00

Editorial

OUR WEEKLY PARTY

Mrs. Geo. S. Sexton, Jr., president of the Louisiana Woman's Missionary Society, is spending some weeks with relatives in Virginia.

Rev. Waldo W. Moore, pastor at Bucatunna, Miss., sends a list of renewals and a promise of more to follow.

"Please keep the Advocate coming my way, as I cannot do without it," writes Mrs. J. M. Turnipseed, of McCool, Miss.

Rev. G. C. Gregory is to have his brother, T. E. Gregory, assist in a revival at Plantersville, Miss.

Rev. N. G. Guery, pastor on Woodland charge, is making full proof of his ministry. The work is growing under his leadership.

Twenty-five were received into the church at Okolona in meeting where Rev. T. E. Gregory is pastor and Rev. A. T. McIlwain did the preaching.

"I have read the Advocate for sixty years and I believe it has been of incalculable help to me. I never want to be without it." Rev. H. B. Thomason, Ville Platte, La.

The parsonage at Aberdeen, Miss., is receiving a coat of paint. The color scheme of cream with blinds and windows trimmed in green and brick work in red make the home very attractive.

In the June 28 issue of the Advocate in the article, "Rev. Chas. F. Smith Gives Reminiscences," the intention was to say that the brick church at Brandon, Miss., was dedicated in 1873, and that, therefore, 1873 was the 50th year since that church was dedicated.

The "Methodist Men," baseball team of First Church, Lake Charles, La., is getting a great deal of exercise and fun out of the match games being played with other teams of their city, and the record on the score board is quite encouraging.

Miss Christine Smith, daughter of Dr. R. E. Smith, dean emeritus of Centenary College, is spending some weeks in summer school at Mexico University, Mexico. Miss Smith is a member of the faculty of Breneau College, Gainesville, Ga.

At the pastors' meeting of the Aberdeen District at Nettleton, July 3, Dr. H. F. Brooks delivered an address on the subject: "Was Jesus a Genius, or Was He Divine?" Those who heard him were profited. "Christian Literature, Its Use and Circulation," is the program for the next meeting at Houston, September 4.

We are greatly indebted to Dr. A. W. Turner and Dr. L. W. Sloan for their vigilant service with regard to prohibition at Baton Rouge while the State Legislature was in session. It is hoped that Louisiana may take soberly the question of intemperance. And it is hoped that Mississippi will continue to sustain her admirable record for soberness.

At a joint meeting of the executive committee of the Board of Trustees of Grenada College and

Conference Board of Christian Education, two committees were selected to assist in the direction of affairs of Grenada College: finance committee—B. G. Anderson, W. R. Lott, R. G. Lord, W. E. Jackson. Administration policies—J. E. Stephens, J. H. Holder, Melville Johnson, J. H. Felts.

When you get a holiday, automobiles and rum mixed well together we pick up our paper the next morning to read the "casualty list" on the front page. More than a hundred failed to return from the Fourth's outings. Someone remarked to me early in the morning, "Well, a number out this morning will not return." And so it was. The American people are "smart" but they learn slowly.

Mr. C. Milton Chalmers, manager of the Advocate, called the editor last Tuesday night and kept saying something about Fourth of July, patriotism, Biloxi, fish, swimming and "look after things." We thought we could hear his car already warming up. Anyhow he went "over on the coast" for a few days' well-earned outing. We don't think he is going to bring back any fish. Just a little sun tan will be about all. You can't improve on his optimistic spirit.

Rev. W. R. Lott, pastor at Aberdeen, Miss., has announced a series of six sermons on the subject: "What Real Christian Religion May Do For: 1. Marriage; 2. Home; 3. Children in the home; 4. Aged in the home; 5. 'What the home may do for the church;' 6. 'Some methods of fighting enemies of the Christian home.'" An attractive poster in the vestibule displays the church building with the homes of the people grouped around it, joined to the church by a RED line. These words are used: "Our families help our Church" and "Our Church helps our families." Night preaching services are being conducted on the church lawn during the summer.

Pastor and a big part of the congregation of Algiers Methodist Church, New Orleans; old people, middle-aged, young people, children and babies, went out for a picnic on the Fourth. It was a "country picnic" down on Ole Man River. Great mossy oaks, birds singing, fleecy clouds sailing the blue overhead. Mr. E. E. Cayard, Sunday school superintendent in charge, assisted by an efficient committee. A perfect day without a shower. Cool breezes nosing their way among the picnickers at frequent intervals. Games and frolic for all. Horseshoe pitching created the greatest excitement. Dinner? And supper. A most glorious day. One sunburned participant said, "Not a cry, casualty, nor a complaint the whole day."

BISHOP DOBBS AND MISSISSIPPI METHODIST HOME

Bishop Hoyt M. Dobbs, who is to give the last two weeks of July to the interests of the Mississippi Methodist Orphanage, is scheduled to speak at two points in the Vicksburg District on Tuesday, July 24: in Fayette Methodist Church at 10:15 a.m., and in Crawford Street Methodist Church, Vicksburg, at 3:30 p.m. Pastors of all the charges of the district are expected to attend one or the other of these meetings; also the committee of three members each named by the pastor some weeks ago as an Orphanage committee, or agency, for each congregation are urged to be present, as well as all other friends of the cause. Bishop Dobbs, who is now President of the two Mississippi Conferences, has taken hold of the work in an aggressive way.

BISHOP DOBBS TO SPEAK IN BROOKHAVEN

Bishop Dobbs will speak at the First Methodist Church in Brookhaven, Thursday, July 26, at 10 a. m., on the present distressing financial condition of the Mississippi Methodist Orphans' Home, and he will outline a plan of campaign throughout the district to save the Home from being sold by decree of the Chancery Court now pending.

The Bishop through this notice urges all preachers, with the three appointed in each church to represent the Orphans' Home, to attend this meeting and prepare to do their part in meeting the crisis confronting our dependent orphan children. You are requested, in addition to bringing the committees mentioned, to advertise this meeting and get as many men and women of the church as possible to hear the Bishop.

This speaking date is of such importance that every preacher is expected to cancel all other en-

agements and come. The church must act at once or the Home will be sold by the bondholders and the credit of our great Methodist Church will be impaired.

Yours fraternally,

CHAS. W. CRISLER, P. E.

Brookhaven, Miss.

"IN APPRECIATION"

Just a word to express our sincere thanks and appreciation to our dear friends for the many kindnesses shown us in the tragic death of our precious little boy, Harry Dale. To our neighbor brethren in the ministry who came to us in the saddest hours that we have ever lived, we would have you know that you have been a great comfort to us. And to those who could not come but have written such sweet letters of comfort, you have helped us so much. Your prayers and thoughts have helped us bear this cross.

It seems so hard to see a little fifteen months old baby, bright, healthy and happy, that enjoyed life so much, with such a bright future, go within five minutes after his mother put him down and he toddled off to play. We can't understand, but we want to live just a little closer to our Master and serve Him better, for we want to hold that little boy in our arms again.

We ask you, dear friends, to continue to remember us in prayer, for our little home is so empty and painfully silent. We miss the sunshine of his little life.

REV. AND MRS. W. P. BAILEY.

Dubbs and Evansville Charge.
North Miss. Conf.

SIXTY-SECOND ANNUAL SEASHORE CAMP MEETING

The Sixty-Second Annual Seashore Camp Meeting will be held in the Tabernacle on the beautiful campground of the Seashore Methodist Assembly, Biloxi, Miss., beginning Sunday, July 22, and continuing through Sunday, July 29.

Rev. Porter M. Caraway, pastor of our First Church, Gulfport, Miss., will preach twice daily, assisted by Dr. Hamilton, of Millsaps College faculty, song leader.

Bishop Hoyt M. Dobbs, who occupied the platform hour during a part of the recent successful Pastors' School held on the Assembly Grounds, will occupy the pulpit at the 11 o'clock hour of the closing day of the meeting, Sunday, July 29.

The Assembly Grounds are in better condition than they have been for a number of years, and the cool Gulf breezes that constantly rock the huge moss-covered trees that have provided shade for our forefathers who gathered annually at this sacred spot, offer a great opportunity to combine worship with rest during the week of July 22-29.

Those desiring to rent cottages on the Grounds during the meeting can do so at a very reasonable rate; also board and lodging can be arranged for by addressing the Seashore Methodist Assembly, Biloxi, Miss.

THE PREACHER'S "LAY SERMON"

Layman's Day makes one realize the great manpower of the Church that is too often not utilized in making the Church a success. In Trinity Methodist Church we have about 200 laymen. Are there more than 40 or 50 interested? If not, is it because they have "nothing to do," as one layman expressed it?

Here are some things any layman could do if he tried:

1. Attend the church, thereby giving church and pastor his support.
2. Read his Bible, engage in private prayer, and be spiritually fit.
3. Try sincerely to bring others to church and into the religious life.
4. Practice Christian stewardship, by tithing, or some specific form of Christian giving. The Lord still loves a cheerful giver.
5. Render special service when needed, ordinary service always.
6. Encourage the young people in their work.
7. Read good books and church papers, to keep trained and informed.
8. Make his daily life above reproach by living out the gospel.
9. Be a church booster, not knocker; cure indifference by helpfulness.
10. Get behind the local church program with cheerful zeal.

A church with 200 laymen like the above would be a power for good!—Trinity Church Bulletin, Ruston, La.

MISSIONARY SOCIETY NEWS

Why is it that only a "faithful few" make use of the opportunity to really work in the Woman's Missionary Society? The following letter shows the spirit that carries on for the coming of His Kingdom.

Dear Mrs. McCullan: We use the **World Outlook** in our society as well as the leaflets. We use the **Bulletin** often too. We have only five members who come. It is hard to get all together as we are scattered. We have not received the Conference Minutes yet so I think you are still an officer.

Yours truly,
MRS. E. E. TUCKER.
Ridgeland, Miss.

Yesterday we had Mary Steel (the colored woman we had sent to Bible school), talk to us and we were grateful to hear how inspired she was to carry out plans she got. She said she had arranged to have a Vacation Bible School and clinic. Also she saw the need of P.-T. A. work. We were sorry that only a few of our women heard Mary's report, but comparatively speaking only a few are interested in getting information, only a few realize the responsibility of promoting missionary intelligence and activity.

THIRTY-EIGHTH ANNUAL CARRUTH-TURNER REUNION

Our Kindred, Dear: There is a pronounced tendency in human proclivities to detour from the highway of accepted best standards. Decisive efforts and definite acts are required to stay such inclinations. An ancient



MURINE
FOR
YOUR EYES
A Few Drops Every
Night and Morning
Will Promote a Clean,
Healthy Condition
At All Drug Stores

Write Murine Co., Dpt. J, Chicago, for Free Book

Maturity... Maternity... Middle Age

At these three trying periods a woman needs Lydia E. Pinkham's Vegetable Compound. Give it to your daughter when she comes to womanhood. Take it for strength before and after childbirth. Take it to tide you over Change of Life. Take it whenever you are nervous, weak and rundown.

A medicine which has the written endorsement of nearly 800,000 women must be good. Give it a chance to help you, too. Take it regularly for best results.



**LYDIA E. PINKHAM'S
VEGETABLE COMPOUND**

98 out of 100 women report benefit

code carries the imperative, "Cleave to that which is good." The tide of expediency and custom in this chaotic era of experimental changes will carry far adrift, unless firmly anchored to established ideals.

The Carruth-Turner family are richly endowed with trustworthy antecedents. The noble traits, pure lives and heroic service of those gone before shine forth as beacon lights through the gloom of confusion guiding to a safe haven.

Our happy annual gatherings afford a two-fold benefit, the social pleasure of personal associations and the perpetuation of those wholesome influences we fortunately inherit.

The glad day of happy reunion was celebrated Friday, July 6, in the propitious environment of Dixie Springs, on highway 51, three miles north of Summit.

Joe Carruth Climbs the Ladder

The many friends of the home, Auburn and McComb, Miss., section are extending congratulations to Professor Joe E. Carruth over the further honors crowning his academic career.

In those early days of unusual promise his A.B. was won at Millsaps College and he at once entered the teaching profession, the field of service offering his gifts the largest returns in human character.

Even in those years of immature experience Mr. Carruth was recognized as a capable leader in educational circles and was honored with several responsible positions. But his scrupulous ambition to qualify for highest usefulness in sacred service to youth animated fullest preparation. Consequently teaching was suspended for a brief time, a course was pursued at George Peabody College for Teachers, Nashville, and the Master's degree was awarded by that famous institution.

A less ambitious person would have been satisfied upon reaching that coveted goal signifying high efficiency. Not so with Joe Carruth. There is no ne plus ultra in his personality when character values are involved. Upon completion of the ultimate course at the Nashville Alma Mater recently the distinctive honor of Doctor of Philosophy was conferred upon him.

The distinction with consequent merited congratulations are accepted with characteristic meekness and the honors are passed on to his loyal little wife, Bertha Felder, who has so nobly shared in the heroic efforts necessary to the achievement.

Dr. Carruth's native and acquired proficiency is recognized by the higher educational circles. For several years he has been identified with the South Georgia Teachers College where he continues to be an inspiration to appreciative youth.

S. E. CARRUTH.

Summit, Miss.

THE LOUISIANA DEPOSITORY SEMI-ANNUAL REPORT

The semi-annual report of the Louisiana Depository of the American Bible Society located at 606 St. Charles St., New Orleans, Louisiana.

The distribution from January 1 to July 1, 1934, has been: 1,829 Bibles, 2,743 Testaments, 28,736 parts of the Bible, total 33,308 volumes.

This is an increase of 1,024 Bibles, 1,358 Testaments, 2,448 parts of the Bible, over the same period of last year. An increase in cash sales of \$758.26.

One of the most delightful incidents during the twenty-one years I have spent in this work was a visit of sixty-four children from the Daily Vacation Bible School of the St. Charles Avenue Presbyterian Church.

Members of this class were shown many historic articles and documents, contained in this Sub-Depository, including the smallest full Bible in the world, measuring one and one-fourth by one and three-fourth inches, a frag-

FOR SALE BY MISSISSIPPI CONFERENCE HISTORICAL SOCIETY

1. Pamphlet, 12 pages, "Historic Sites of Mississippi Methodism," by Hawkins and Cain. In guide-booklet style, postpaid, 10c each, or two for 15c.
2. Photo, 8x10 inches, of chart giving names of the 97 members of 1845 Louisville Convention, which planned organization of M. E. Church, South, with pictures of Soule, Andrew, Capers, Paine, Pierce, Bascom, Winans, Smith. Postpaid, \$1 each. There is only one original in existence.

3. Jones' "Mississippi Methodism," in 2 volumes. Valuable. Sold originally at \$2 per volume. Postpaid, \$1.25 per set. New but shelf-worn. Supply limited.

4. "History of Lorenzo Dow," by H. A. Baker, five-column newspaper page reprint, on enamel paper, with picture of Dow. Postpaid, 10c each, or three for 15c.

Address Rev. H. G. Hawkins, Vicksburg, Miss.

ment of a wreath from the Garden of Gethsemane; a wreath placed on the tomb of Abraham Lincoln, in Springfield Ill., by the later Marshal Joffre of France; a one hundred and seventeen-year old essay on the "Life of George Washington," in which is contained his will, and an autographed picture of Queen Marie of Roumania, also tragic scenes in Mexico.

The Children were greatly interested in the Bibles in thirty-two different foreign languages.

We cordially invite groups from all other churches to visit the Bible house.

"Say not ye, there are yet four months, and then cometh the harvest? Behold! I say unto you, lift up your eyes, and look on the fields; for they are white already to harvest." (John 4:35).

We ask an interest in your prayers.
G. A. PERKINS.

SEXTON CHAPEL (HARMON) REVIVAL

The Methodist congregation of Sexton Chapel (Harmon), Pelican charge, Shreveport District, has just closed a very successful revival from every standpoint.

The church has been greatly benefited, sinners saved, community interest stimulated, unchurched areas reached and lasting good done. Forty-four were added to the church roll, thirteen adult men, twenty-seven baptized.

Rev. J. C. Price, pastor, opened services on Wednesday evening, June 13, with prayer meeting. He preached, taught, and prayed with the church through the week. Five "Spiritual Life Groups" were formed to hold prayer meetings evenings preceding services, as follows: Men's leader, Mr. Archie L. Holland; women's leader, Mrs. William C. McDonald; young men's leader, Mr. Richard D. Clanton; young women's leader, Mrs. A. D. Morrison; children's leader, Mrs. A. L. Bryant. Six hundred and forty-four people attended these various groups. Three hundred and forty-eight prayers were offered, several hundred testimonies given, and Scripture readings made.

Rev. John J. Rasmussen, of Bunkie, came to us on Monday evening, June 18, preaching at 10 a. m. and 7:45 p. m. to a house filled to its entire seating capacity, bringing soul-stirring messages in a very masterly way. Rev. Mr. Rasmussen is a cultured Christian, gospel minister, a man to grace any pulpit. He won the hearts of our people completely. The crowd overflowed the church building the last three nights and stood outside to hear the sermon and worship. People made decision for Christ at each service. A group of personal workers, under the pastor's supervision, brought in many who had hitherto been unchurched in remote areas.

The music was in charge of local talent with no expense. Mr. W. C. Wingard leading the large chorus choir, Mrs. J. J. Wolker at the piano assisted by Miss Hazel Riley, Mr. Lloyd Johnson and his high school orchestra, Coushatta quartet, various quartets and special singers.

The Methodist Churches of Coushatta-

ta, Pelican, Naborton, Hall Summitt and Holley Springs and Baptist Church of Harmon, co-operated in every way.

Visiting ministers during the week were: Dr. Geo. S. Sexton, presiding elder, Shreveport District; Dr. Briscoe Carter, presiding elder, Alexandria District; Rev. Mr. Staples, Coushatta; Rev. Mr. Lay, Hall Summitt; Rev. Mr. Horton, Baptist Church, Longstreet; Rev. Mr. Coody, Church of God, Coushatta; Rev. Mr. Joyner, Baptist Church, Harmon.

REPORTER.

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GREAT MEETING AT VIVIAN, LA.

Dear Dr. Raulins: On Sunday, July 1, we closed one of the most successful revivals ever held in Vivian. A tent was raised on the grounds of the Methodist Church, well-lighted and equipped with comfortable benches and a platform for a large chorus choir.

We were wonderfully blessed in the leadership of general evangelist Harry S. Allen, a man of great love and fraternal spirit. His messages were strong, pointed and yet full of good food. He reached the entire community with his manner and sane method. Rev. Mr. Herrington of the Baptist Church and Rev. Mr. Cox of the Nazarene Church entered heartily in the services. One of the results of the meeting is that there prevails among the churches a harmony that is indeed beautiful. As a visible result we added to the Methodist Church 35 members on profession of faith and 4 by letter and the entire membership quickened in spirit. Several joined the Baptist and Nazarene Churches.

The music was capably conducted by Kermit Hollingsworth. He has a pleasing personality and his direction of the choir was a real delight. His solo work was spiritual and uplifting. His work among the children will never be forgotten. The two pianos were played by Mrs. Ruth Ellert and Miss Ruth Kleinschmidt and they rendered a fine service. Mr. Tom Reed with his cornet and Mrs. Jim Means with her saxophone was a pleasing addition to the music.

The services were attended by the community and surrounding territory. Revs. Geo. Sexton, C. B. Carter, H. J. Boltz, Ira Flowers, A. C. Lawton, J. R. Roy, J. F. Diring and P. B. McCullen were visitors during the revival.

Our own beloved superannuate, Rev. I. T. Reames, was a constant attendant and great inspiration and helper in the meeting. Any pastor who desires a revival far-reaching in its effects and genuinely conducted in a safe, sane and spiritual way will do well to engage the services of evangelist Harry S. Allen and song leader Kermit Hollingsworth.

Sincerely

W. D. KLEINSCHMIDT, P. C.
Vivian, La.

DOORS OPEN TO GRADUATES OF SCARRITT COLLEGE

It is a significant fact that in these days when college graduates are finding it difficult to secure permanent places of service, this year's graduating class numbering nineteen has already, for the most part, found doors of service open to them.

This year, the Board of Missions, Woman's Work, because of financial conditions, was able to use only four. Two were commissioned at the meet-

ing of the Council in March, one for China, and one for deaconess work. Two have since been employed by the Council, one as secretary to the Candidates Committee of the Council, and one for rural work. Five were "furlough" workers already under appointment.

The other graduates, with but two exceptions, have already secured places of service; one as a case worker in Guilford County, North Carolina; one as a case worker in Davidson County, Tennessee; one as a welfare worker in Little Rock, Arkansas; one as a case worker in Crockett County, Tennessee; one as a teacher in public schools in an industrial area of North Carolina; one as a teacher in her own country, Japan; one has married and will become a Christian home maker; and one has the responsibility of caring for an invalid parent. Only two await places—and both feel reasonably certain of opportunities in the field of rural education.

The faculty of the college for the coming year is being enlarged by the addition of a teacher of social case work so as to provide more thorough training of Christian social workers. For fuller information regarding this new development, address the president, Dr. J. L. Cuninggim, Scarritt College, Nashville, Tenn.

A LETTER FROM BELGIUM

Note: This letter was written by Dr. Th. Kerremans, the native pastor of our church in the Flemish section of Brussels, Belgium, which is a part of our European Missionary Conference, presided over, until last summer, by Bishop Darlington. At this time—in July—the Board of Missions was forced, because of depleted resources, to call all missionaries home, and withdraw support of this field. The Mr. Woodward mentioned in the letter was one of these missionaries, in Brussels.

It has occurred to me that some of our young people's groups might be glad to "pass on" some of their Epworth Highroads from July, 1933, through the present time, to this very worthy cause.

M. S.

My Dear Miss Searles: About July of last year things went so awful in our mission that I was a bit downhearted. Yet I kept on and our work here in Brussels, Flemish section, is going splendid. At present our church is packed with people every Sunday. Our young people's union has grown to thirty members.

This winter we have been doing all we could to help the unemployed. Every night from 6 till 10 p. m. our building is open for the unemployed. We give them a warm room, good books and games, music, and a cup of coffee. When finances allow it we give also a supper. In this way we have been doing a lot of good and our people have been doing wonderful sacrifices. We spent all we had to help those who are still worse off than we are. At present we are at the end of our means and I am going to start on a begging trip through the town.

Since Mr. Woodard left us to go back to America I have not seen a single number of the Epworth Highroad, so that I have lost all connection with the young people's movement since July last year. Still I am going to write to the editor to see whether it is possible to make an appeal for our camp. Our young people have been having a camp week for five years each summer in the week in which falls the 21st of July. Last year we had already to disappoint several members who are unemployed. (Our camp week is open to the young people of all our Belgium churches). This year the unemployment is worse than ever, and the outlook for the possibility of having our camp week at all is very poor, so that we will need

help from the outside. Our members are all of the working class. Yet if we could raise \$100 everything would go! So, if the editor of the Epworth Highroad could put an appeal in his paper there might be a chance of succeeding for that would not mean more than two dollars per district!

Our mission headquarters in Belgium are in a very awful position, the work has outgrown the financial resources, everywhere good, well-attended meetings, and at the same time no money to let the work have its course. If things do not alter very soon, several pastors will have to be dismissed, and yet everyone of them is needed and there is plenty to do for each—is that not a tragic situation. Yet everywhere the work is progressing.

Just to give you an idea: This Flemish Church whereof I am the pastor is a mission station. Three years ago, its budget was 13,000 francs a year. Now it is already half a year that we are working without budget. If our work had remained what it was at that time, this would mean that so much progress was made that our people are now finding among themselves all this money, but our work has so much grown since that time, that it means even much more. But that gives you an idea of the development of our work and shows what God is doing here.

We have also now a course of English for our young people, so that if times go better a few of them will be able to read the Epworth Highroad.

May the Lord bless you in all your doings.

Your friend,

TH. KERREMANS.

75 Vier Windenstraat,
Molenbeek-Brussel, Belgium.

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

A RESOLUTION OF RESPECT FOR G. M. BURNHAM

Whereas, on June 23, 1934, the spirit of our senior classmate and beloved brother, G. M. BURNHAM, returned to him who gave it, and endowed it with so many of the nobler traits of character; and

Whereas while the vacant seat in the class will always cause sadness, it will at the same time be a source of inspiration when we remember the faithfulness and brotherly virtues of its former occupant; and

Whereas we wish to unmistakably express our admiration for him and our appreciation of these virtues; therefore be it

Resolved, first, that the men's Bible class of the Mendenhall Methodist Church, regularly assembled on this Sunday, July 1, 1934, express our gratitude to God for the life and influence of Brother Burnham, and for the fact that he was with us as long as he was; second, that we extend to the family our profound sympathy in this our mutual loss, and commend his

life to the younger members of the family as a most worthy example by which they, too, may walk with Jesus; third, that a copy of these resolutions be retained in the permanent records of this class, a copy be delivered either in person or by mail to the secretary of this class to Mrs. G. M. Burnham and that copies be sent to the Simpson County News and the New Orleans Christian Advocate with request for its publication.

Unanimously adopted this July 1, 1934.

H. O. MIDDLETON, President.
MONROE BALL, Teacher.
Z. L. GIBSON, Secretary.

RESOLUTIONS

Passed By the Woman's Missionary Society of Brandon, M. E. Church, South, July 2, 1934

Whereas on June 16, 1934, the Heavenly Father saw fit to call the spirit of MRS. FANNIE PROCTOR McRAE to "an house not made with hands, eternal in the heavens," and;

Whereas her going removed from our midst a faithful member of the church and missionary society, a loyal friend and a devoted mother; be it

Resolved, that we thank God for her long and useful life, and her noble example of gentle kindness, and Christian living;

Resolved, that we extend to her sorrowing family our sincerest sympathy with an earnest prayer that the God, whom she loved and served, may comfort their hearts and direct their lives;

Resolved, that a copy of these resolutions be sent to the family, a copy to the New Orleans Christian Advocate, and a copy spread on the minutes of the W. M. Society.

MRS. E. C. SCHOOLER,
MRS. J. C. MURRAY,
MRS. S. L. McLAURIN,
Committee.

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MANSFIELD ASSEMBLY RESOLUTIONS

We your committee on resolutions of the Sixteenth Annual Young People's Assembly, in session at Mansfield College, Mansfield, La., June 19-25, beg to submit the following report:

Whereas: 1. Our Assembly has been particularly beneficial to us spiritually, mentally, and socially due to the splendid program provided by our dean and his unceasing work in all phases of the Assembly; the very efficient direction of the financial affairs of our business manager; the excellent leadership and consecrated work of each member of the faculty; the work of those in charge of the morning watch, the vespers, the prayer groups, and night features in giving us such inspiring services; the leadership of our songs and recreational directors; and the unceasing efforts of those conference officers connected with the work.

2. The meals which have been served to us have been most delicious.

3. The city of Mansfield, and especially certain individuals and organizations have done a great deal to make our stay here enjoyable through the co-operation of the Chamber of Commerce, through campus improvements, fresh flowers, co-operation in the use of housing and bedding facilities; and most especially through the gracious hospitality of the family of the Methodist pastor.

4. Through the services of the Emergency Relief Association our quarters and campus have been made much more comfortable and attractive.

5. Due to the efforts of those connected with incidental duties concerning odd jobs, the book store, and janitorial and mail service, we have enjoyed many conveniences which otherwise would have been impossible.

Therefore be it resolved:

1. That we extend our hearty appreciation to the following: our dean, Rev. J. H. Bowdon; our business manager, Miss Anna Pharr Turner; the excellent faculty; our vesper leader, Dr. W. H. Wallace, Jr.; our morning watch leader, Lydel Sims; our prayer group supervisor, Miss Edith Skinner; the night features by Rev. and Mrs. J. B. Love and the Baton Rouge Delegation for the pageant; Miss Pearl Hattie for the missionary program; Mr. Charles N. White and Mrs. Guy Neesom for the banquet; Mrs. G. W. Pomeroy for the union night program; and Rev. D. B. Raulins for the Dr. S. A. Steele Memorial Service; the visiting pastors and Bishop Hoyt M. Dobbs for his hearty co-operation; our musicians, Mr. James V. Reid, Miss Minerva Petty, Mr. John Pegues Kelly, and Miss Jerry McLellan; our recreational directors, Rev. Carl Lueg, Rev. Jolly B. Harper, and Collins Lipscomb; our registrar, Miss Nannie White; our Central Office representative, Miss Sadie Mae Wilson; our dean of men, Rev. B. C. Taylor; our dean of women, Mrs. G. W. Pomeroy; our executive secretary, Rev. A. K. McLellan; our Conference Director of Young People's Work, Wallace White; and all of our Young People's Conference Officers, especially Ernest Mickal for his efficient handling of

the business meetings, Miss Pearl Hattie as acting secretary, Miss Edlene White for her accurate account of the finances, Mr. Lydel Sims for his excellent publicity, and the district directors for their splendid efforts.

2. That we extend our appreciation further to Mrs. J. C. Parsley and her efficient kitchen force.

3. That we are deeply indebted to the Mansfield Chamber of Commerce and especially Mr. M. C. Tainter, secretary, for his wonderful and invaluable service; the Mansfield Enterprise, the Mansfield Sanatorium, Dr. Hewitt and his associates; the Woman's Missionary Society of the Mansfield Methodist Church for their flowers, and especially to Rev. and Mrs. Guy M. Hicks for their charming hospitality.

4. That we express our thanks to the Employment Relief Association.

5. That we deeply thank our helpers, Bobby Brown, George Nelson, W. D. Boddie, Vance McLean, Charles Rew Hattie, Parry Stewart, Nahum Mickal, Fred White, Misses Ward Ella Mayo, Charlotte Searles, Lila Curry, and Beverley Cooper; Rev. H. W. Wallace, Jr. and Mrs. Pace for taking assembly pictures.

Be it further resolved:

1. That we, as an Assembly of Methodist young people, pledge the utmost to fulfill the many things we have learned here, and to devote ourselves to our especial work with an earnest desire to help God's Kingdom come on earth by Daring to be Christians.

2. That a copy of these resolutions be sent to the Mansfield Enterprise, the New Orleans Christian Advocate, and be recorded in the Assembly Annual.

Respectfully submitted,
COLLINS LIPSCOMB, Chm.
RUBY WILSON
THESTA WALKER
REV. B. C. TAYLOR.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Baton Rouge Dist.—Third Round

Pine Grove, at Montpelier, July 8, 11 a.m.
Plaquemine, July 15, 11 a.m.
Baton Rouge, First Church, July 15, 7:45 p.m.
Gonzales, at New River, July 22, 11 a.m.
Denham Springs, at Live Oak, July 29, 11 a.m.
Lottie, at Port Barra, Aug. 7, 11 a.m.
Kentwood, at Pine Ridge, Aug. 14, 11 a.m.
St. Francisville, at Concord, Aug. 14, 11 a.m.
Angie, at Angie, Aug. 21, 11 a.m.
Franklinton, Aug. 21, 7:30 p.m.
K. W. DODSON, P. E.

Monroe District—Third Round

West Monroe, July 1, p.m., preaching; Q. C., Aug. 14, p.m.
Lake Providence, July 8, a.m.
Rayville, July 8, p.m.
Sterlington and Marion, at Byrd's Chapel, July 15, a.m.
Mangham, at Union, July 22, a.m.
Oak Grove, at Locust Grove, July 29, a.m.
Waterproof, at Wesley Chapel, Aug. 5, a.m.
Tallulah, Aug. 5, p.m.
Bonita, at Jones, Aug. 12, a.m.
Gilbert, at Gilbert, Aug. 19, a.m.
Winnsboro, Aug. 19, p.m.

The above dates are subject to change, when practicable, to suit the convenience of those concerned.

On the third and fourth rounds the presiding elder will take the special offering for the Charity Hospital work and for the Conference bonded indebtedness, as authorized by the Annual Conference.

H. T. CARLEY, P. E.

Ruston Dist.—Third Round

Haynesville, at Colquit, July 14.
Haughton, at Bethel, July 15, a.m. and 2 p.m.

SEASHORE CAMP GROUND

BILOXI, MISSISSIPPI

The Sixty-Second Annual Camp Meeting

will be held

Week of Sunday, July 22, through Sunday, July 29

Under the Auspices of the Seashore Methodist Assembly

Rev. Porter M. Caraway, of Gulfport, will do the preaching, and Dr. Hamilton, of Millsaps College Faculty, will lead the singing.

Sunday Services will be held at 11 A. M. and 7:45 P. M.

On week days services will be conducted at 10:30 A. M. and 7:45 P. M.

Bishop Dobbs is expected to preach at the 11 o'clock service on the closing day, Sunday, July 29.

WHOSOEVER WILL MAY COME

Springhill, July 15, p.m.
Bienville, at Bear Creek, July 26, a.m.
Hodge, at Siloam, July 26, 3 p.m.
Sibley, at Pine Grove, Aug. 5, a.m. and 2 p.m.
Gibbsland, at Bryceland, Aug. 5, p.m. and 4:30 p.m.
Simsboro, at Hilly, Aug. 12, a.m.
Lapine, at Lapine, Aug. 12, p.m.; Conf., Aug. 14.
Ringgold, at Grand Bayou, Aug. 19, a.m. and 2:30 p.m.
Cotton Valley, Aug. 19, p.m.
Eros, at Wesley Chapel, Aug. 26, a.m.
Minden, Aug. 26, p.m.
W. L. DOSS, JR., P. E.

MISSISSIPPI CONFERENCE

Jackson District—Third Round

Glendale, July 1, 11 a.m.; Aug. 23, 7:45 p.m.
Homewood, at Gasque, July 8, 11 a.m.; Sept. 1, 11 a.m.
Forest, July 9, 7:45 p.m.; Aug. 19, 7:45 p.m.
Benton, at Zeiglerville, July 15, 11 a.m.
Terry, at Spring Ridge, July 15, 4:30 p.m.; 7:30 p.m.
Shiloh, at Clear Creek, July 22, 11 a.m.
Galloway Memorial, July 22, 7:45 p.m.; Sept. 3, 7:45 p.m.
Lena, at Controlle, July 29, 11 a.m.; Aug. 25, 11 a.m.
Lake, at Conehatta, July 29, 7:45 p.m.; Aug. 22, 3 p.m.
Vaughan, at Union, Aug. 5, 11 a.m.
Walnut Grove, at Madden, Aug. 11, 11 a.m.; 1 p.m.
Carthage, Aug. 12, 11 a.m.; 2 p.m.
Fannin, at Holly Bush, Aug. 18, 11 a.m.
Carthage Circuit, at Bethel, Aug. 19, 11 a.m.
Camden and Sharon, at Sharon, Aug. 26, 11 a.m.
Florence, at Monterey, Aug. 29, 11 a.m.; 1 p.m.
Clinton, at Richland, Sept. 2, 3 p.m.
B. L. SUTHERLAND, P. E.

Meridian Dist.—Third Round

Philadelphia Circuit, at Cook's Chapel, July 15, 11 a.m.
Pachuta, at Adam's Chapel, July 18, 11 a.m.
Central, July 22, 11 a.m.
Chunky, at Lost Gap, July 22, 3 p.m.
DeKalb, at —, July 22, 7:30 p.m.
Burnside, at Henry's Chapel, July 29, 11 a.m.
Philadelphia, July 29, 7:30 p.m.
Cleveland, at Hopewell, Aug. 5, 11 a.m.
Quitman, Aug. 5, 7:30 p.m.
East End, Aug. 12, 10 a.m.
Vimville, at Toomsaba, Aug. 12, 11 a.m.
Decatur and Hickory, at Hickory, Aug. 12, 7:30 p.m.
Porterville, at Mt. Hebron, Aug. 19, 11 a.m.
Scooba, at Scooba, Aug. 19, 7:30 p.m.

Union, at Mt. Zion, Aug. 26, 11 a.m. and 3 p.m.
Daleville, at Linwood, Sept. 2, 11 a.m.
Wesley, at Pine Spring, Sept. 2, 3:30 p.m.
Lauderdale and Electric Mills, at Lauderdale, Sept. 2, 7:30 p.m.
OTTO PORTER, P. E.

NORTH MISSISSIPPI CONFERENCE

Sardis-Grenada District—Third Round

Pleasant Hill, at Baker's Chapel, July 12, 11 a.m.
Sardis Circuit, at Turza, July 13, 11 a.m.
Hernando, July 15, 11 a.m.
Crenshaw and Sledge, at Crenshaw, July 15, 7:30 p.m.
Red Banks, at Mack, July 17, 11 a.m.
Lake Cormorant, at Wall, July 18, 11 a.m.
Sardis Station, July 25, 7:30 p.m.
Mark's, at Darling, July 29, 11 a.m.
Grenada, Aug. 1, 7:30 p.m.
WALTER L. STORMENT, P. E.

Greenville District—Third Round

Gunnison, at Bobo, July 15, a.m.; Q. C. afternoon.
Dublin and Mattson, at Dublin, July 15, p.m.; Q. C. after service.
Glen Allen, at Avon, July 22, a.m.; Q. C., afternoon.
Hollendale, July 22, p.m.; Q. C. after service.
Arcola and Murphy, at Locks, July 29, a.m.; Q. C. afternoon.
E. NASH BROYLES, P. E.

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Christian Advocate

NEW ORLEANS

Vol. 81--No. 28. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 4087.
Published every Thursday, at 512 Camp St., New Orleans, La., by the Publishing Committee of the Methodist Episcopal Church, South. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918

D. B. RAULINS, M.A., D.D., Editor

NEW ORLEANS, LA., THURSDAY, JULY 19, 1934.

C. MILTON CHALMERS, Manager

EDITORIAL OBSERVATIONS

"AGE HAD NOT conquered her," said a writer telling about Marie Dressler, famous movie-world figure who is now battling for a few more days of life.

Marie Dressler as a young woman had already made something of a record in the old-time show of another generation. But time had made a lot of changes so that that particular line of work no longer claimed the audiences that once honored its performances. Marie was getting "up in years" and Father Time, with his hour-glass in his hands and his grass-blade across his shoulder, had signaled to her that it was time to quit. She could not "carry on" with the quick-step of a new generation keyed to speed.

But Marie just smiled at Father Time, waved him a friendly greeting and "stepped on the gas." With what was no doubt regarded as sheer effrontery she showed up in Hollywood to be smiled at with questions, spoken and unspoken, by a group of girls one-third her age.

"She asked for 'anything you can offer,' and became one of the greatest moving picture stars of all time." Pretty soon she was earning four times the salary of the President of the United States. But this did not seem to interest her. And it was not that she had proven herself an artist much superior to those of "this generation." Her joy arose from the consciousness that she had outwitted time. When the calendar had called time on her and the year said, "It is too late for you, Marie," with her "plain old face" she had achieved the impossible.

"Age had not conquered her." Has it conquered you? Do you take the stiffening of your joints and the wrinkles in your face as orders to quit?

Age had not conquered Moses. For Moses was a hundred and twenty years old; his eye was not dim, nor his natural forces abated. Paul spoke of himself one time as "the aged," but he did not know how to stop nor slow down. It took Nero's axe to give him a vacation. Then he did not stop. Upward his soaring and singing soul sprang and continued its climb toward the heights guaranteed by God and heaven to souls that refuse to be conquered by age.

That is a beautiful picture of old age found in the Twelfth Chapter of Ecclesiastes. Beautiful but sad. In the description it says, "And they shall be afraid of that which is high." Age tends to take the daring and the adventure out of the soul.

Jesus kept saying something about LIFE. Take your Gospel of John and just watch how often the word appears. Telling about it he seemed to forget that there was any such thing as calendars, clocks, centuries, years, months, days, hours, minutes, seconds, time, death, or anything

like them. But we have kept on thinking that he was talking about "life after death." Surely he could not mean life here and now. So we have kept on holding big funeral services as though time ended all. We continue to pile our flowers on the tomb.

The Son of Man is come that they might have LIFE and have it more abundantly—NOW.

* * *

DECENCY is deeper than the taproots of religious prejudice, higher than the heights of sectarian differences. When decency is gone what do these or anything else amount to? What does membership in the Roman Catholic Church amount to if you are indecent or tolerate indecency? What if you are a son of Abraham if you are willing to wallow in the mire? What if you are a Methodist with an orthodox experience if you are willing to stand by and let the land be flooded with filth?

Judging from some reports showing up rather prominently and frequently in our papers American churchmen are growing tired of the swill-tub flavor of the movies and the barn-yard type of morality displayed by them.

The Roman Catholic Church has sponsored a "League of Decency." Methodists and many other Protestants have "joined up." Yea, the Jews, who, as I have heard, have considerable money in the movies and expect to get a good deal out of them, have joined also.

The Roman Catholics said they thought Mr. Hayes and his staff were honest and that they could be depended upon to "clean up" the movies. They believed in Mr. Hayes until they saw the screen getting worse and worse. Then they took matters in their own hands and said so far as they were concerned if Hollywood still wished to put out such shows they could count them out. We Protestants, I believe, never did think that the movies would be cleaned up by the movie people, either by the actors or the producers. But our conviction was not followed by such vigorous action as that marking our Catholic neighbors.

The prospects are that the movie-world will shortly take note of the fact the Church of Jesus Christ and the members of the Synagogue of Israel have something to say about what is placed before their children in the moving picture show. The following is the pledge adopted by the Roman Catholics:

I wish to join the League of Decency, which condemns vile and unwholesome moving pictures. I unite with all who protest against them as a grave menace to youth, to home life, and to religion.

I condemn absolutely those salacious motion pictures which, with other degrading agencies,

are corrupting public morals and promoting a sex mania in our land.

I shall do all that I can to arouse public opinion against the portrayal of vice as a normal condition of affairs, and against depicting criminals of any class as heroes and heroines, presenting their filthy philosophy of life as something acceptable to decent men and women.

I unite with all who condemn the display of suggestive advertisements on billboards, at theatre entrances, and the favorable notices given to immoral pictures.

Considering these evils, I hereby promise to remain away from all motion pictures except those which do not offend decency and Christian morality. I promise further to secure as many members as possible for the League of Decency.

I make this protest in a spirit of self-respect, and with the conviction that the American public does not demand filthy pictures, but clean entertainment and educational features.

* * *

NOW WE METHODISTS need to register a bit more strongly on this battle for decency and still higher things than decency.

Just what is our attitude toward the movies? Just what does our Church stand for regarding the matter?

Among us you will find about three groups. Some without much sense of discrimination attend almost anything that the screen offers. They go and soak themselves in "indecent." After awhile you will find them defending shows that bring a blush to the face of decency.

Then there are those of us in that class of the "too good." They will not go to a movie of any kind. They eschew them all. These are they who pride themselves upon what they do not do. These are they who sometimes feel that they are nearest to the angels. They just do not go about the movies at all. Movies are wholly bad and that continually.

Well, neither of these groups is going to do much to improve the movie. The first group plays into the hands of the producers and make their frequent contributions to indecency. The second group will be useless in the fight for decency. To them any fight for a decent movie is just that much waste of time.

There is a third group, members of which regard the movie as one of the most powerful agencies of enlightenment, education and inspiration to be found today. Attended each week by a number equal to more than half of our population the movie is touching more people than any other one agency. It is also determining the attitudes of other nations toward our country by the American films that are shown in other lands. That group is unwilling either to let the movie alone or to swallow it whole. They are rolling up their sleeves to "do something about it." And I am for them.

So long as we have the type of movie
(Continued on page 5)

"THE LEAGUE OF DECENCY"

By Bishop W. A. Candler

The moving picture owners and operators have gone mad if they do not see that the time has come for the immediate and thorough cleanup of these indecent exhibitions.

About six months ago there was organized among the Roman Catholics the "League of Decency," its members being pledged to stay away from all indecent movies. More recently a group of Roman Catholic bishops met and issued a peremptory demand for the reform of these vile exhibitions.

It is said that 200,000 signatures have been obtained in the Cincinnati Arch-Diocese alone to the pledge of the "League of Decency." One of the bishops who was present at the recent meeting said:

"For boys to view motion picture scenes depicting the infidelity to the marriage vows or showing nude women affects their basest passion—it may affect their entire life. We have nothing against motion pictures as such but want them cleaned up. We want their tone to be elevating, not degrading. We seek the elimination of the filth and smut from motion pictures."

Dr. M. E. Dodd, president of the Southern Baptist Convention, spoke words of equal condemnation, and calls upon the Southern Baptists to join in the boycott which the Roman Catholics have begun.

Denominational papers and independent religious periodicals are unanimous in their support of this movement; and we may be sure that all the Protestant bodies will be active in the support of the movement.

It is not strange that this movement has begun and has already attained such marked volume and force. The evil doings of the movies cannot be disguised or doubted.

On June 21 a grand jury in Los Angeles charged that "Young girls aspiring to moving picture careers are forced to submit to affairs with studio courtiers." These county officials made public the testimony of one young woman that she and others who came to Hollywood were forced to surrender and become "party girls" in exchange for minor assignments. Such an exposure by a grand jury ought to end all doubt and dispute about the evil nature of the movies.

Before the organization of the "League of Decency" was set up various protests were made against these indecencies, but they were made without effect. At one time Mr. Will Hayes was employed on a large salary paid by the owners and operators of the moving picture business to cure their immoralities. On the face of this proposal absurdity was stamped. If the men profiting by these exhibitions wanted to pay to have their shows reformed, why did they not reform them themselves? It was in their power to stop the purulent indecencies of which they were the purveyors, but they went through the sham performance to hire a man to assure their own reformation. Commenting upon the appointment of Mr. Hayes, a leading paper in the South said:

"A little Presbyterian elder who might just as well have been a Methodist steward or Baptist deacon, by name Will Hayes, was taken from Harding's cabinet and paid \$150,000 per year to be the czar of all movies. He was to regulate their morals and send clean, wholesome pictures to the American people. What happened? Almost before he drew his salary he, like practically all of the Hollywood crowd who spend their time making the wrong sort of pictures and playing clap-in and clap-out matrimony, joined the crowd and got a divorce. The next thing the little elder did was to learn a lesson. This was the lesson: 'Whose bread I eat, his song I sing.' Since then he has had about as much influence on motion pictures as a moron on the economic destiny of America. Thomas Carlyle used to say that England was a nation of a certain population—mostly fools. If America continues to let Hollywood poison our youth with rotten pictures, America should be called by some one a nation of fools. I hereby start the ball rolling."

What this religious paper said is sober truth, and it should awaken the Christian people of the entire nation with regard to their denominational affiliations. The exhibition of salacious pictures will never be arrested by the producers themselves. These repulsive shows will be stopped by the Christians of all the Churches; and these church members should be aroused without delay.

The present situation is ridiculous in the extreme. It is absurd for good people to confess

themselves helpless to put down such a monstrous evil. If the members of the churches will cease attending such exhibitions and forbid their children attending them, the reformation required will be achieved at once. When pastors and people have agreed to oppose actively these pernicious shows, public opinion will be aroused and an effectual prohibition of the salacious pictures will be accomplished. At present there is hardly anything more demoralizing to the youth of the land than the moving picture business.

Theatrical exhibitions have from ancient times been accounted demoralizing influences; but it has been said, in extenuation of their badness that they have been reformed. Such a claim of reformation is utterly groundless. The whole theatrical business was never so foul as it is now; and the moving picture theatricals are foulest of all. They are also the cheapest shows, and thereby they rally to their support millions of children and youth, who cannot fail to be demoralized by what they see.

The income brought to the owners and operators of these exhibitions is nothing less than amazing. Hence, they will be slow to yield to any influence for their reformation. But they may as well now face the fact that they must become clean or die in their foulness. The combined members of the Christian Churches in the United States is not a force to be minified or trifled with. Moreover, outside these churches there are many millions of people who will fall in their lead. A speedy and full awakening on the matter is now coming to pass, and this awakening will not cease until its high and holy object is accomplished.

It is quite true that during the last several years there has been a moral slump throughout our country, and this declension in morality has been to a great extent the fruit of the movies; but their excessive invasions of decency has gone so far that the people will not now endure it longer. An irresistible force is now organizing, which no evil, however formidable, can escape its attacks or survive its condemnation.

It is well known that the business of the movies has become very rich, but wealth cannot overcome a popular movement as determined and widespread as this movement of the "League of Decency" is. The league will increase in volume and advance in power with every passing day. The defiant invasion of decency has given rise to the "League of Decency," and this league will not die or diminish until it has done its work.

WHAT THE GENERAL CONFERENCE DID

By John S Chadwick

The attempt is here made to give a brief digest of the calendar measures that were adopted or defeated during the recent session of the General Conference; also some of the resolutions adopted that were not calendar measures. In a number of instances calendar measures were adopted without publication. However, we believe that practically all measures of importance are here listed.

Resolution by W. P. King and Ivan Lee Holt commending the United States Senate for its decision to investigate the activities of manufacturers of munitions. (Adopted April 27.)

Calendar 1—Report No. 1 of the Committee on Temperance and Social Service. The Social Creed of the Churches to be published later. (Adopted April 28.)

Calendar 2—Report No. 2 of the Committee on Temperance and Social Service. A protest against cigarette and liquor advertising and the featuring of women in such advertising. (Adopted April 28.)

Calendar 5—Report No. 1 of the Committee on Lay Activities. Declares against the merger of the General Board of Lay Activities with other boards. (Referred, April 30, to Special Committee on Consolidation of Boards.)

Calendar 6—Report No. 1 of the Committee on Revisals. Provides for a special session of a District Conference. When a special session is called, it shall be composed of the members who constituted the preceding District Conference, except in cases where charges wish to elect new delegates. (Adopted April 30.)

Calendar 7—Report No. 2 of Committee on Revisals. That Section XVI, Chapter III, of the 1930 Discipline, relating to Class Leaders, be stricken from the Discipline. (Adopted April 30.)

Calendar 8—Report No. 3 of Committee on Revisals. To amend Paragraph 160 of the 1930 Discipline by inserting the word "general" before the word "interests" in first line of paragraph,

and omit the phrase "of the Mission Boards." (Adopted April 30.)

Calendar 9—Report No. 2 of the Committee on Church Relations and Bible Cause. Recommends the appointment of a Commission on Interdenominational Relations and Church Union, to enter into negotiations with commissions of other churches. (Adopted April 30. Published in the Christian Advocate of May 18, page 22.)

Calendar 10—Report No. 3 of Committee on Church Relations and Bible Cause. Confirming members of the Ecumenical Methodist Council. (Adopted April 30. See names in Christian Advocate of issue of May 11, page 21.)

Calendar 11—Report No. 4 of the Committee on Church Relations and Bible Cause. Recommends that the Annual Conferences give larger attention to the personnel and work of the Bible Society Board and to the program of the American Bible Society. (Adopted April 30.)

Calendar 12—Report No. 5 of the Committee on Church Relations and Bible Cause. Carries the report of our Commission on Methodist Sesquicentennial and recommends that this Commission be continued through 1934. (Adopted April 30.)

Calendar 13—Report—of the Committee on Church Extension. That the number of managers of the General Board of Church Extension be reduced from twenty to thirteen, and that the provision that the General Secretary of the Board of Missions be an ex-officio member be eliminated. (Adopted April 30.)

Calendar 14—Report No. 1 of the Committee on Education. This is a report of great length, carrying the new Constitution of the Board of Christian Education. This was published in part in the Christian Advocate of May 11, page 22. A more complete synopsis of the report will be published. (Adopted May 1.)

Calendar 15—Report No. 1 of the Committee on Publishing Interests. Authorizes the Publishing Agents and the Book Committee to discontinue the Branch Publishing House in San Francisco. (Adopted April 30.)

Calendar 16—Report No. 2 of the Committee on Publishing Interests. Authorizes the discontinuance of the publication of the Pacific Methodist Advocate, San Francisco, and that the Christian Advocate (Nashville) serve the Pacific Coast. (Adopted April 30.)

Calendar 17—Report No. 3 of the Committee on Publishing Interests. Provides for the election of the Book Editor by the Book Committee, instead of by the General Conference. (Adopted April 30.)

Calendar 18—Report No. 1 of the Committee on Hospitals. Concerning the Golden Cross. (Recommended.)

Calendar 19—Report No. 2 of the Committee on Hospitals. Authorizes the Hospital Board to take such steps as may be necessary for the establishment of a connectional hospital at Hot Springs, Ark.; provided that the Board, after investigation, decides this is feasible, and that no indebtedness be incurred by the Board. (Adopted April 30.)

Calendar 20—Report No. 2 of the Committee on Missions. Concerning the Rural Church. That the Board of Missions give special attention to the Rural Church; that a Commission on the Rural Church be constituted, this body to make a thorough study of the situation, and prepare policies and plans for the development of Methodism in rural areas. (Adopted May 1. See Christian Advocate of May 18, page 23.)

Calendar 21—Report No. 3 of the Committee on Missions. Clarifying the language of the Discipline and to give legal status to work already being done by the Woman's Missionary Council. (Adopted May 2.)

Calendar 22—Report No. 4 of the Committee on Missions. Concerning Treasurer of the Conference Board of Missions. Strike out second sentence of Paragraph 430 of Discipline of 1930. (Adopted May 2.)

Calendar 23—Report No. 5 of the Committee on Missions. Certain amendments to Paragraph 478, Article VI, Discipline of 1930. Strike out all that follows "freewill offerings" in this article. Also, Paragraph 493, Article XXI, eliminate all that follows the word "institute," and substitute "plans shall be made for missionary cultivation, for the placing of missionary specialists, and for the development of the missionary spirit among the people." Also, to add to Paragraph 494, Article XXII, "and shall conduct annually an intensive missionary cultivation for the development of the missionary spirit among the people." (Adopted May 2.)

Calendar 24—Report No. 6 of Committee on Missions. That the General Conference make strong pronouncement regarding war, and every form of social injustice, and lynchings, and those evils that make for the disgrace of the nation and the scandal of the Church. (Adopted May 2.)

Calendar 25—Report No. 7 of the Committee on

Missions. Protests compulsory military training in high schools, colleges, and universities. (Adopted May 2.)

Calendar 26—Report No. 8 of the Committee on Missions. That the General Conference continue a Commission on Autonomous Churches for the Orient. (Adopted May 2.)

Calendar 27—Report No. 9 of the Committee on Missions. Refer to the Board of Missions the request of the Cuba Annual Conference for the appointment of a Commission looking to the establishment of a National Church. (Adopted May 2.)

Calendar 28—Report No. 10 of the Committee on Missions. That the China Annual Conference have identical power and responsibilities with all the other Annual Conferences of the Church. (Adopted May 2.)

Calendar 29—Report No. 11 of the Committee on Missions. That Scarritt College be authorized to solicit funds. (Adopted May 2.)

Calendar 30—Missions. Was recommitted.

Calendar 412. Non-concurrence report of Committee on Episcopacy; this dealing with term of episcopacy. When this came before the body as a special order, May 3, there was offered by G. C. French and others a substitute, providing that the General Conference be empowered to "define the tenure of office" of a bishop. Later T. D. Ellis and others offered an amendment, or substitute, that the matter of term episcopacy and related questions be referred to a Commission on Administration to study these questions and report to the General Conference of 1938. This was lost by a vote of 172 to 210. The substitute offered by G. C. French and others was lost, 131 to 252.

In advance of the settlement of this question was the disposition of the case of Bishop Cannon, already reported in this paper.

Calendar 39—Report No. 5 Committee on Episcopacy. Provides for the retirement of a bishop. A substitute offered by W. H. LaPrade and W. P. King was accepted by the chairman of the committee, and was adopted May 4. On page 20, Christian Advocate of May 18, was published the original report—this by oversight. The paper adopted is as follows:

Retirement of a Bishop

"Between paragraphs 119 and 120 of the Discipline insert as follows: Question: What direction shall be given concerning retirement of a bishop? Answer 1. A bishop may voluntarily retire at any session of a General Conference. A bishop so retiring shall surrender to the Secretary of the General Conference his consecration papers, as such, and he shall be furnished a certificate of his retirement which shall entitle him to membership as a traveling elder in the Annual Conference of which he was last a member.

"Answer 2. When as many as twenty traveling elders agree in writing that a bishop is so unacceptable, inefficient, or lacking in adaption to the office to which he has been elected and consecrated as to be no longer useful in his work, the General Conference shall investigate the matter through the Committee on Episcopacy. The bishop may defend himself in person or by a representative. If it appears that the complaint is well founded, and if he fails to voluntarily retire, the committee shall report its findings and recommendations to the General Conference, which may retire him without his consent.

"A bishop so retired shall surrender to the Secretary of the General Conference his consecration papers, as such, and he shall be furnished a certificate of his retirement. This certificate shall entitle him to membership as a traveling elder in the Annual Conference of which he was last a member, or to membership in any church as a local elder, as he may elect.

W. H. LAPRADE,
W. P. KING."

Calendar 66 (Special Order)—Report No. 7 of the Committee on Episcopacy. This recommends that no bishop be elected. (Adopted May 4.)

Report of the Special Committee on the New Financial Plan was taken up as a special order. This was adopted in part May 4, and the latter section May 5.

Report of Special Committee on Consolidation of Boards. This discontinues the Hospital Board, its work to be taken over by the Board of Missions, Home Department. The Board of Temperance and Social Service is discontinued, its work taken over by the Board of Lay Activities, the Board of Missions, and the College of Bishops. (Adopted May 5.)

Calendar 34—Report No. 1 of the Committee on Itinerancy. This limiting the term of service of a preacher as presiding elder to four consecutive years, and a minimum of four years in other work before he can be appointed again a presiding elder. Substitutes, or amendments, offered sought to eliminate the "four year out" provision, and sought to make the latter provision "two

years out." These were defeated, and the report was adopted. On vote of the body, the measure was referred to the Judicial Council. The majority decision of the Council, A. C. Millar and W. G. Henry dissenting, was that this was a constitutional question, hence not effective. The General Conference again adopted the measure, 267 to 68, and it is handed down to the Annual Conferences, for decision in 1934, and a secret ballot requested.

Calendar 67—Report No. 8 of the Committee on Episcopacy. Change the word "ordain" to "consecrate," the word "ordained" to "consecrated," and the word "ordination" to "consecration" in the Ritual for the Consecration of a Bishop. Also change the sentence, "We present unto you this holy man to be ordained a bishop" (paragraph 669) to "We present unto you this elect elder to be consecrated a bishop." Also to change "Then shall the bishop say to him that is to be ordained. . . ." to "Then shall the bishop say to him that is to be consecrated . . ." Thus the General Conference went on record concerning the question of "orders."

Clergy rights for women came before the Conference on report of the Committee on Itinerancy. The majority report recommended non-concurrence. The minority report (concurrence) was defeated—130 to 197.

Other reports on which there was action will be listed next week.—Christian Advocate.

BROOKHAVEN DISTRICT CHRISTIAN ADVENTURE ASSEMBLY

Whitworth College, July 30 - August 3

Courses and Instructors

First class period, "Jesus and His Relation with Other People," Miss Dorothy Norton, McComb, Miss.; "Working for World Peace," A. W. Wilson, Brookhaven, Miss.

Second class period, "Materials of Worship," Miss Mathilde Kellingsworth, Fayette, Miss.; "What Alcohol Does to Us," J. L. Carter, Crystal Springs, Miss.

Other Workers

Dean—J. L. Carter, Crystal Springs, Miss.
Recreation Director—Ann Stevens Lewis, Brookhaven, Miss.
Councillor for Girls—Mrs. J. O. Leath, Whitworth College.
Counselor for Boys—A. W. Wilson, Whitworth College.

Hostess—To be selected.

Daily Schedule

6:30—Rising Roll.
7:10—Morning watch.
7:30—Breakfast.
8:30-9:30—First Class Period.
9:30-10:10—Standing Committee Meetings.
10:10-10:30—Games.
10:30-11:00—General Assembly.
11:00-12:00—Second Class Period.
12:15—Lunch.
1:30-2:30—Quiet Hour.
2:30-5:30—Recreational Activities: Volley ball, dart ball, indoor baseball, swimming, tennis.
6:30—Supper.
6:45—Vespers.
8:00-9:30—Evening Programs.
10:00—Taps. Lights out.

Expenses

Each person will pay four dollars in money or two dollars and any of the following articles of food to the amount of two dollars: Chickens (hens or friers), eggs, tomatoes, corn, cantaloupes, watermelons, okra, beans, field peas, butter beans, honey, syrup.

Other things to bring: Pillow, bed linen, blanket, toilet soap, towels, Bible, 5c notebook, tennis rackets, bathing suits.

Books can be secured on the ground at a very small expense.

Evening programs will be different each day. Each will be full of new interests.

The first meal to be served will be supper, Monday, July 30. Each person may bring lunch or permission will be given to go to the cafe if they prefer.

Registration will begin at 10:00 Monday, July 30. Assembly activities will begin at 3:30 Monday afternoon. The Get Acquainted Party being planned for Monday night will start the assembly off in a fine way.

Who should attend? Boys and girls, 12, 13, 14, 15. Also if a number of these are coming from a church let a counselor come along.

Why should they attend? Because they will receive helpful guidance in study, play, worship, and will actually live together under conditions

planned specifically for their normal spiritual development.

Let all join in making the first Assembly for Intermediates a great success.

YOUNG PEOPLE'S CAMPS AT BLUFF CREEK

Baton Rouge District Young People are looking forward and planning two camps within the next few weeks. Here are the plans and the programs for each age group:

For the 12 through 15-year-olds

The Christian Adventure Camp, July 31-August 4, with Miss Ruby Brian as dean and Miss Mary Searles as business manager. This is the first time in the history of the camp that a program of this type has been undertaken for the Intermediates, and it promises to be particularly attractive. Besides the usual class work, handicraft, swimming, recreation and worship will be offered.

First period morning classes are: "The Story of Amos," taught by Rev. Winans Beadle; "Jesus' Teaching on the Kingdom of God," by Rev. Fred St. Amant; "Working for World Peace," by Rev. F. J. McCoy.

Second period classes are: "How Can I Know I Am a Christian?" by Miss Ruby Brian; "What Alcohol Does to Us," by Rev. Dan F. Anders; "Getting Along With People," by Rev. Fred St. Amant, and "Materials of Worship." Collins Lipscomb will direct recreation.

The cost is small compared to the great value of this Christian Adventure; \$1 for registration, \$3.50 for board, and approximately 50c for books and supplies, making a total of \$5, exclusive of transportation.

For Young People 16 Through 23

The Christian Culture Camp, August 7-11, with Rev. Dan F. Anders as dean and Rev. C. E. McLean as business manager. We have a very fine faculty this year, and everything points to a splendid camp. Faculty and courses are as follows:

"Evangelism and Church Relationships," Rev. J. B. Love.

"Missions and World Friendship," Mrs. J. B. Love.

"Leadership and Training," Rev. J. Richard Spann.

"Learning to Work as a Group," Rev. D. F. Anders.

"Alcohol and Ourselves," Miss Stella Pierce.

Recreational Activities For Young People

Morning Watch will be in charge of Rev. Fred St. Amant, vespers by various young people. Recreation will be directed by Collins Lipscomb.

As announced by the business manager in a recent issue of this paper, the cost will be, as above, \$4.50, plus approximately 50c each for books.

Young people who are interested and who plan to attend are requested to get in touch with the District Director, Miss Mary Searles, 429 Brice Street, Baton Rouge, La., at the very earliest possible date. We anticipate a capacity crowd, and only by being notified in advance can we promise to accommodate those outside the district.

MARY SEARLES.

DR. J. M. SULLIVAN, MISSISSIPPI CONFERENCE LAY LEADER, REPORTS AND EXHORTS

Dear Brethren: You will be interested in knowing the situation of our conference funds for benevolences. A report recently received from the conference treasurer, as given blow, shows the amounts paid through June 11.

Brookhaven District

Adams, \$30.45; Brookhaven, \$300.00; Foxworth, \$10.00; Georgetown, \$36.00; Harrisville, \$9.90; Hazelhurst, \$20.49; Magnolia, \$123.77; McComb, Centenary, \$136.52; McComb, LaBranch Street, \$27.00; McComb, Pearl River Ave., \$25.00; Meadville and Bude, \$115.35; Osyka, \$40.00; Scotland, \$68.25; Silver Creek, \$25.00; Summitt and Topisaw, \$47.74; Utica, \$6.50; Wesson, \$16.34—Total \$1,038.31

Hattiesburg District

Bay Springs, \$43.00; Bon Homie, \$60.00; Bucatunna, \$17.00; Eucutta, \$6.60; Hattiesburg, Broad Street, \$44.65; Hattiesburg, Court Street, \$68.00; Hattiesburg, Main Street, \$125.01; Laurel, Kingston, \$23.10; Mt. Olive, \$60.00; New Augusta, \$30; Shubuta, \$143.80; Sumrall, \$84.00; Taylorsville, \$10.00; Waynesboro, \$41.00; Laurel, West Laurel, \$15.50; Matherville, \$9.10—Total \$780.76.

Jackson District

Benton, \$45.00; Camden and Sharon, \$25.60; Canton, \$20.00; Carthage, \$64.00; Fannin, \$62.00; Florence, \$23.25; Forest, \$62.75; Jackson, Gallo-way Memorial, \$784.67; Lake, \$7.75; Lena, \$21.52; Madison and Pocahontas, \$30.00; Magee, \$22.75; Mendenhall, \$35.00; Morton, \$40.50; Vaughan, \$50.00—Total \$1,294.70.

Meridian District

DeSoto, \$28.30; Enterprise (Stonewall Oak Grove), \$100.00; Lauderdale, \$97.65; Meridian, Central, \$175.00; Meridian, East End, \$455.00; Meridian, 5th Street, \$131.00; Meridian, Hawkins Memorial, \$153.35; Meridian, Poplar Springs, \$35.00; Meridian, 7th Avenue (Wesley), \$36.93; Newton, \$29.62; Pachuta, \$15.00; Philadelphia, \$288.10; Philadelphia Circuit, \$35.00; Porterville, \$10.00; Rose Hill, \$13.80—Total \$1,603.73.

Seashore District

Bay St. Louis, \$30.00; Biloxi, Main Street, \$70.68; Brooklyn and Bond, \$8.31; Carriere, \$21.00; Coalville, \$17.00; Columbia, \$255.00; Gulfport, First Church, \$700.00; Handsboro and Second Church, \$45.25; Kreole, \$13.00; Logtown, \$23.00; Long Beach and Pass Christian, \$99.10; Leakesville, \$5.65; Lucedale, \$13.03; Lumberton, \$37.50; Moss Point, \$119.77; Ocean Springs, \$6.31; Oloh, \$11.45; Pascagoula, \$20.00; Picayune, \$41.13; Saucier, \$106.45; Wiggins, \$27.00—Total, \$1,670.63.

Vicksburg District

Anguilla, \$34.05; Centerville, \$10.00; Edwards, \$38.00; Fayette, \$43.00; Louise and Holly Bluff, \$35.15; Natchez, \$210.00; Oak Ridge, \$10.00; Port Gibson, \$316.25; Vicksburg, Crawford Street, \$32.00; Vicksburg, Gibson, Memorial, \$30.55; Washington, \$20.55; Woodville, \$20.00; Yazoo City, \$38.83—Total, \$838.38. Grand total, \$7,226.60.

Now that we have entered well into the second half of the year, it behooves the officials of every congregation to interest themselves in an effort to prevent any summer lag in provision for the financial needs of the Church. This is the first year of a new quadrennium, and should be marked by definite evidences of progress in religious work. This is no time to criticize plans, but to fulfill them; no time to deplore programs, but to work them; no time to dream, but to do.

The Church has not failed and will not fail, but the Church needs at this time men and women of faith and courage, of zeal and determination, to co-operate with the ministry in pressing the battle against the forces of evil and to participate in ways of service for relieving human distress, perplexity, and ignorance.

In charges where laymen's day has not been observed, I trust that pastors will yet see that such a service is held dealing with the very timely subject, "The Laymen and Evangelism."

J. M. SULLIVAN.

CRISIS LEAFLET No. 6

H. A. Ward, Author

Do you want these things: Initiative, private property, freedom? The profit system boasts that it has developed them. But what is the profit system doing to initiative?

How much initiative is left to workers who work on the belt? To salesmen taking routine orders? To managers in chain stores? To little business men crowded out by big ones? To investors whose clever inventions are bought up and suppressed, or are bought up for a song and used to make big profits?

What is the profit system now doing to private property?

By private property you have in mind a little home or a farm, or a small business. But under the profit system property piles up in the hands of a few. The system takes it away from the many—farmers lose their farms, home owners their homes, little business men go bankrupt, insurance policy holders must let their policies lapse, or can't collect on them.

You want more property for use, less to give power and income to the few. But the more you or anybody else take for your power the less there is for others to use.

Because a few people own and use electric plants to make a lot of money millions of home owners can't make use of the electric appliances supplied by the machine age.

How much property right do you have in your job? Destroying the right and the opportunity to work is destroying the basis of property. That is the only way real property can come into being.

What is the profit system now doing to freedom? If we are going to use the state to keep the profit system alive (see Crisis Leaflet No. 2), how much can you say against the profit system

and its owners over the radio or in the newspapers? or on the streets of the playground cities of the rich? or the steel towns of Pennsylvania, or the mill towns of New England and the South, or the mining communities of Kentucky?

As the profit system uses the state to keep itself alive, what is that state saying to workers when they strike? What is it saying about democracy?

Listen to Mussolini as he repudiates "the whole mass of democratic ideology." Listen to Hitler calling those who established the German republic, "The November criminals."

Is this the kind of freedom you want? If you want initiative, private property, freedom to develop you must get some better way of doing the work of the world than the profit system.

(See Crisis Leaflet No. 7)

DR. W. G. CRAM TO CONDUCT TOPISAW CAMP MEETING

Dr. W. G. Cram, General Secretary of the Board of Missions of the Methodist Episcopal Church, South, will be chief preacher in the 1934 Topisaw camp meeting, to begin Friday night, August 10, and run through Sunday, August 19.

There will be preaching services each day at 11:00 a.m., 3:00 p.m., and 7:30 p.m.

Dr. Cram will preach at 11:00 a.m. and 7:30



DR. W. G. CRAM,
Secretary, General Board of Missions

p.m. We will preach the visiting preaching at 3:00 p.m. each day.

Topisaw Campground is located on Topisaw Creek, ten miles from Summit, Miss., and about the same distance from McComb, Miss. We have no hotel there, but will have a lunch and cold drink stand. It is so close to Summit and McComb that one can easily attend the camp meeting and stay nights in either Summit or McComb.

NORTH MISSISSIPPIANS PURSUE PROHIBITION

(The following message was recently addressed to President Franklin D. Roosevelt and Hon. Joseph H. Choate, Federal Alcohol Administrator.—Editor.)

Gentlemen: We, a group of some 200 representative members of the North Mississippi Conference of the Methodist Church, South, meeting in Grenada, Miss., July 11-12, 1934, wish to call your attention to the following facts:

We are and have been Democrats all our lives; we are loyal to the policies of our President and are supporting such policies as faithfully as we know how.

We wish to call your attention to the fact that in the campaign of 1931 Mr. Roosevelt and others campaigning for him made definite statements from time to time to the effect that if and when the Eighteenth Amendment was repealed, the Federal Government would see to it that dry territory would be protected.

We call your attention to the state-wide vote of July 10, 1934, wherein the question of the sale of hard liquor was presented to the electorate of Mississippi and by ballot the people indicated, by vote of three to one, that we do

not want hard liquor legalized in our state. In view of the fact that some six hundred and more Federal licenses have been sold in the state of Mississippi, we wish to call your attention to the above indication on your part that dry territory would be protected and respected by the Federal Government.

We therefore request and urge that you will see that official steps are taken as speedily as practicable to revoke any and all licenses to sell hard liquor in Mississippi, and that no further such license shall be issued in our state.

MEETING ON METHODIST UNION

Representatives of the Methodist Episcopal Church, South, the Methodist Episcopal Church, and the Methodist Protestant Church met together recently to consider Methodist union. It was decided to call a joint meeting of the several Methodist Commissions on Church Union, to be held in Chicago on August 28 and 29. This gathering promises to be one of unusual significance and fruitfulness.

HARRY EARL WOOLEVER,
Secretary of the Joint Committee.

METHODIST UNION AT THE SESQUICENTENNIAL

Thursday, October 11, 1934

Morning session, 10 a.m., Bishop William Fraser McDowell presiding.

"With One Accord," Bishop John M. Moore.

"And as They Prayed," Bishop Frederick D. Leete.

Communion service, 11:30 to 12:00, Dr. Umphrey Lee, Dr. L. B. Smith.

Afternoon session, Dr. John Calvin Broomfield presiding.

"A Message From the Mother Church," Dr. T. Ferrier Hulme.

"Our Essential Unity," Bishop William Newman Ainsworth.

"The World Mission of One Methodism," Dr. John R. Mott.

Evening session, Bishop Edwin DuBose Mouzon presiding.

"United Methodism in Protestantism," Dr. S. Parkes Cadman.

DR. BROYLES MAKES ADVOCATE APPEAL

To the Pastors of the Greenville District:

Dear Brethren: We have a call from Bishop Dobbs relative to subscriptions for the New Orleans Christian Advocate. Some paragraphs from his letter I quote for your information and inspiration.

"After meeting with the Publishing Committee last week, I find it to be imperative for us all to launch a campaign for twenty-five hundred subscribers to the Advocate.

"The price is as you know only one dollar, and if every presiding elder and pastor in these three great conference will join me in united and immediate effort, we can perpetuate the voice of Methodism in Mississippi and Louisiana, and thereby advance the work and welfare of us all.

"The campaign begins July 1 and will close September 30, at which time I believe we shall be able to report the task accomplished."

As I have said many times in your quarterly conferences, every home in Methodism should make the church paper a part of its equipment; and for us to engage vigorously in this campaign will be to render a splendid service both to our church and to our people.

Please make the necessary survey of your congregations, noting the families that do not get the Advocate also the subscriptions that ought to be renewed. These will constitute your list of prospects. Then if we prosecute the campaign with energy and zeal, in the light of all the benefits that hang upon it, I believe with Bishop Dobbs that at the expiration of the time set apart for the campaign "we shall be able to report the task accomplished."

Now, this is the first thing the Bishop has asked us to do. Let us show him the metal, character, and zeal of the pastors of the Greenville District, and the greatness of the people we serve. Let it be our effort to put the Advocate in every Methodist home.

I am sure we shall be happy to report to Bishop Dobbs the splendid results of this campaign as these are reported from every charge of the district.

Thank you, brethren. With all good wishes, I am,

Most cordially,

E. NASH BROYLES, Presiding Elder.

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

D. B. RAULINS, D.D., Editor

C. MILTON CHALMERS, Manager

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Mississippi Conference—Rev. J. L. Decell, D.D., Rev. Jas. W. Sells.
North Mississippi Conference—Rev. V. C. Curtis, D.D., Rev. W. R. Lott.

TERMS:

Subscription Rates: One year, \$1.00; six months, \$0.50. To superannuates and widows of preachers, \$1.00

Editorial

(Continued from page 1)

star that we have, in most cases; and so long as we have producers greedy of profit at any cost to the public, little improvement will be made.

The indecent movie, block-booking and blind-buying must go.

Join the "League of Decency."

OUR WEEKLY PARTY

Rev. J. B. Shearer, pastor at Clinton, La., paid us a call last week. Sorry I was out, Brother Shearer.

We note that our friend up in Memphis, Mr. Richmond Randle, has renewed his subscription and written a friendly letter.

Mr. Lydel Sims, newly elected president of the Louisiana Young People's Division, was an appreciated caller at this office recently.

Dr. Jas. H. Felts, pastor First Church, Grenada, Miss., has been assisting Rev. W. W. Bruner, pastor at Carrollton, in a meeting. Good congregations heard Dr. Felts.

Dr. W. Angie Smith, pastor First Church, Shreveport, recently closed a meeting at Arcadia, La., where Rev. J. H. Bowdon is pastor. Large congregations attended the services.

Rev. A. H. Williams, of Attalla, Ala., is not pastor as we some time ago said. He is an honored superannuate of the North Alabama Conference. We are delighted to have his communications.

Rev. H. J. Boltz, superannuate of Ruston, La., found something he thought good in the Advocate and wrote us a good letter. We appreciate the commendation and counsel of this group of our preachers.

"We are now in the midst of our meeting at Taylorsville. Rev. E. E. McKeithen, of Petal, is preaching to large and appreciative crowds, and we are expecting great results." This message is from our pastor at Taylorsville, Rev. D. W. Ulmer.

The congregations at Arcadia, La., have presented their pastor, Rev. J. Henry Bowdon, a new V-8 Ford coupe. Is this a sign that they wish him to go or stay? We congratulate pastor and people. Reports from this charge are most encouraging.

On Sunday afternoon of June 24, Miss Davis, the Corinth district rural field worker, met with the ladies of Friendship community and organized a Woman's Missionary Society with a full corps of officers. This new auxiliary makes a most encouraging beginning.

The other day while at Grenada College we had the privilege of looking in upon Rev. R. G. Lord, executive secretary of the North Mississippi Conference Board of Christian Education. He assured us of some very happy responses from the people he is serving.

We regret to learn of the recent illness of Rev. S. E. Carruth, Auburn, Miss. He reports, however, that a visit from Revs. W. J. Ferguson and Algie S. Oliver did good "like a medicine" and

that he finds himself much improved. Give him a push with your prayers.

Good news comes from First Church, Monroe, La., where Rev. W. C. Scott is pastor and Miss Elizabeth Langford educational director. A large program is being carried by this wide-awake and forward-looking church. The work is carefully organized and operating effectively.

- Rev. L. P. Anders, our good pastor of the Adams charge, Brookhaven district, recently quite ill, is reported to be delivering exhortations from his chair in the pulpits of his circuit. Keep his name on your prayer list and write him that line you promised yourself you would write him.

"A minister in California serving a good station near San Francisco wants to exchange with someone in Louisiana who would like to come west. The salary is \$100 monthly, with a good parsonage, furnished, and water free. Those interested address Lock Box No. 284, Arbuckle, Calif."

We thank the ladies for their reports of Missionary Society meetings. Let us remind them to send the reports to Mrs. H. McMullan, Newton Sanitarium, Newton, Miss., who is the editor for this material. We are glad to have reports of the real news events of this great department of work.

The Advocate heartily congratulates Mississippi's governor and her people upon their magnificent vote for soberness. It is hoped that Mississippi's example may be followed by others. Mississippi is of the most solid part of the Democratic "solid south," but she is unwilling to underwrite the "wetter" phases of Democracy.

Before us is a copy of Lake Charles Church Press the purpose of which we find in these words: "A Paper for the Promotion of All Churches, to Increase Church Attendance, and to Furnish Church Information." Now that looks like a worthy purpose and a most timely one. Its columns carry a number of interesting and helpful items.

We keep hearing echoes of the great laymen's district meeting which was held at Gibsland, La., for the Ruston district. We have been hoping to have a fuller account for our readers. Ruston district is making some definite strides not only in this direction but also in number and quality of vacation Bible schools held. Dr. W. L. Doss, Jr., is presiding elder.

"The Antics of Andrew" is the title of a two-hour, three-act comedy given by the Weir, Miss., young people's division on June 27. A large crowd was in attendance and the door-keeper received \$28.00, a part of which goes into the treasury of the division, the balance going to some worthy religious purpose. This should remind our young people that pageantry and drama offer them a very fine opportunity both to themselves and to the church.

I found this in a paper the other day. The pastor might let the chairman of the board read it at the "regular monthly meeting." "Episcopal churchmen tell of how Rt. Rev. Henry Wise Hobson, Bishop of Southern Ohio, lately made a visitation in one of his parishes. Getting out of his car he carefully locked the doors. 'Don't bother to lock your car, Bishop,' said the senior warden, 'We're all honest around here.' Sharply retorted Bishop Hobson: 'Oh, no, you're not. You've been using your missionary money to pay your coal bill.' Isn't it strange how far the Methodists have advanced beyond the Episcopalians? In what direction?"

Dr. Frederick B. Fisher, formerly a bishop of the Methodist Episcopal Church in India, and for the past four years pastor of the First Church, Ann Arbor, Mich., seat of the University of Michigan, will join the faculty of Boston University, according to yesterday's announcement of Dr. Daniel L. Marsh, president of Boston University. Dr. Fisher, who is one of the outstanding dynamic leaders in the religious world today, is the author of numerous books and a lecturer of note. Boston University, the announcement continued, is to be congratulated upon securing so able a man for the chair of "Philosophy of Religions." Well known throughout the world for his leadership, Dr. Fisher may travel for a year in foreign countries previous to beginning his work at Boston University.

BISHOP HOYT M. DOBBS

Bishop Hoyt M. Dobbs has consented to write a weekly column for the Advocate. At the close of his present itinerary in Mississippi in the early part of August he will begin this happy service to our readers.

In opening a regular column to the bishop presiding over our district we are following the lead of the North Carolina Advocate which has made such provision for Bishop Kern. He will be free, through this column, to keep before our people the matters he deems of greatest importance.

Dr. W. H. Nelson, former editor of the Pacific Methodist Advocate, also promises us an article from time to time. All who have read after Dr. Nelson will be delighted to know of this service.

NORTH MISSISSIPPIANS HAVE GREAT MEET AT GRENADA COLLEGE

A meeting of more than a hundred pastors and laymen of the North Mississippi Conference, assembled at Grenada College, has just closed.

The gathering, while informal, was far from purposeless. It gave Bishop Hoyt M. Dobbs opportunity to meet this goodly number of the brethren and brought to them the very helpful and inspiring messages of Bishop Dobbs.

The various problems and responsibilities of the conference were frankly considered and from the discussions there arose a better approach to the work of that great conference.

A feature of the occasion was a "testimony meeting" conducted by Rev. W. C. Newman, the new president of Grenada College. Numbers expressed themselves freely regarding religious experience and the work of the Church.

Resolutions of thanks to President Newman and to Bishop Dobbs were adopted by the body. Resolutions regarding prohibition also were passed and will be found elsewhere in this issue.

The beautiful and spacious grounds of Grenada College, in themselves, were a benediction to those who came.

RESOLUTIONS ADOPTED BY THE YOUNG PEOPLE OF SARDIS-GRENADA DISTRICT

We, the young people of the Sardis-Grenada District, believe that it is possible for the young people of today to follow the example of Jesus and we dare to be Christians.

We resolve to live day by day the life of a true Christian, keeping forever before us His precepts.

We pledge ourselves to co-operate with our presiding elder and our district directors to strive more constructively to bring the Kingdom of God into the hearts of the young people of our district.

Resolved this the 6th day of July, 1934.

JESSIE AUSTIN, Chairman.

EMILE SMITH.

EVELYN CAMPBELL.

GREAT SOCIAL SERVICE CONFERENCE ON MT. SEQUOYAH, JULY 28 - 31

Preparations have been made for a great program on Social Service at the Western Assembly on Mt. Sequoyah, near Fayetteville, Ark. Dr. R. N. Martin, president of the National Reform Association, Pittsburgh, Pa., and editor of The Christian Statesman and author of "The Day," a discussion of the Sunday question, will be the principal speaker. Dr. Marvin T. Haw, Kansas City, Mo., president of the Missouri Anti-Saloon League, will discuss various vital questions; and other prominent speakers will be on the program. Part of the time will be given to round-table discussions, and plans will be made to carry on the work of agitation for Prohibition.

While this conference will be on the Methodist Assembly grounds, it will not be a Methodist conference. Dr. Martin is a prominent minister in the Reformed Presbyterian Church, and other speakers will represent different denominations and organizations. It will be a great opportunity for forward-looking leaders to get together and plan for aggressive movements. Pastors of all churches are requested to announce the conference and to urge their leaders to attend. Women of the Missionary Societies and the W. C. T. U. are urged to attend and take part.

Mt. Sequoyah is in the beautiful Ozark region and is a favorite resort for religious leaders. The expenses are very moderate. They need not exceed \$1.50 a day. Those who come in cars may camp, if they wish, and bring their own provisions, and live almost as cheaply as at home. For fuller information and reservations address Supt. S. M. Yancey, Fayetteville, Ark.

DORA THATCHER WRITES TO HOME LEAGUE ABOUT MANSFIELD HIGH LEAGUE ASSEMBLY

Dear Intermediates:

I have thoroughly enjoyed this lovely visit to the Mansfield Christian Adventure Assembly. I was so glad to have been chosen as one of the representatives from Houma and although I couldn't give to you all that I received at the assembly I will do my best. If we can send two intermediates every year, in turn, I believe each and every one of you will have the opportunity of being present there.

The first meeting that we went to was morning watch. Each morning as we entered the auditorium a picture of Jesus was seen upon the screen and soft strains of sacred music reached our ears. Then came other pictures, and scripture pertaining to the illustration was read. Next came breakfast in the large dining room.

These meal hours were very interesting, for songs, piano numbers and readings were given by members of the faculty or student body.

After breakfast was a short intermission and then classes. These were very helpful. The other courses I took were, first, "The Story of Amos," by Rev. J. H. Midyett, and "What Alcohol Does to Us," by Rev. A. C. Lawton. I will tell you more about these when I return home.

In the course of the morning were also committee meetings. Bea and I both took recreation. This is only course of choice that we both took together. Just before dinner we went to business session which was held every morning. After dinner is quiet hour then one other class. Choice of handicraft or music and dramatics. I took music and dramatics and Bea, handicraft. Then at 3:15 o'clock you could leave the campus until 5:30 after reporting to the chaperon. Our chaperon was Mrs. Bevel. We met with her for prayer groups just before the 9:45 bell which meant "halls clear." In 25 minutes at 10:10 came "taps," which meant "lights out." I have a lot more to tell you when I return, but in the meantime I hope you will have good meetings and a good crowd. I know you will have both and I am missing the talks I saw posted by the program committee before I left. Anxious to see you, I close.

DORA.

CRYSTAL SPRINGS YOUNG PEOPLE INFLUENCE VOTERS

The young people passed this statement on Sunday evening the 8th, and had copies of it at the voting precincts where voters were given the opportunity to read it before voting.

J. L. CARTER.

* * *

Believing as we do that alcohol in any form whatsoever is extremely injurious physically, and believing that liquor is a menace to society morally and spiritually; and since today all voters of our state are casting their vote on the legalization of hard liquors, and because the majority of us as young people are not old enough to cast a vote ourselves: We, the young people's division of the Methodist Church of Crystal Springs appeal to you as voters to vote against the May-Roberts bill.

We are asking this of you as a protection to us as your young friends, and we also would seek the protection of our brothers and sisters younger than we.

YOUNG PEOPLE'S DIVISION,
Methodist Church,
Crystal Springs, Miss.

YOUNG PEOPLE'S ANNUAL

By Edith Skinner

For a long time those interested in the young people's work of Louisiana have dreamed both night and day of a young people's annual. The publicity superintendent of last year caught a vision of the need of such a publication. He said that it could be done. It will.

In approximately six more weeks we will be able to spread a victorious smile as we turn the pages of the first young people's annual. It will contain forty-six pages and the cover and a big cut of both assemblies. The pages will be covered with the minutes of both assemblies, reports of officers and committees, account of the daily happenings, history of the assemblies, facts about the unions, and a general summary of the year's work. The price will be seventy-five cents. Send your money to the chief editor and business manager, Mr. Lydel Sims at Natchitoches. Hey, young people! Let's support one of the bravest projects that the conference has ever been able to boast. Hats off and money in—to the editor.

SEASHORE CAMP GROUND

BILOXI, MISSISSIPPI

The Sixty-Second Annual Camp Meeting

will be held

Week of Sunday, July 22, through Sunday, July 29

Under the Auspices of the Seashore Methodist Assembly

Rev. Porter M. Caraway, of Gulfport, will do the preaching, and Dr. Hamilton, of Millsaps College Faculty, will lead the singing.

Sunday Services will be held at 11 A. M. and 7:45 P. M.

On week days services will be conducted at 10:30 A. M. and 7:45 P. M.

Bishop Dobbs is expected to preach at the 11 o'clock service on the closing day, Sunday, July 29.

WHOSOEVER WILL MAY COME

Do you lack PEP?

Are you all in, tired and run down?

WINTERSMITH'S TONIC

Will rid you of

MALARIA

and build you up. Used for 65 years for Chills, Fever, Malaria and

A General Tonic

50c and \$1.00 At All Druggists

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For applications and
particulars write to

HENRY P. MAGILL, Pres.-Manager
407 S. Dearborn St. Chicago, Ill.
Rev. J. H. SHUMAKER, Agent Southern Church Cent.
808 Broadway, Nashville, Tenn.

By the way, practically every district is planning a camp. We say practically on account of lots of these here districts is kinda' slow about spreading the news, you see. They're afraid that they will be too crowded. Now that Miss Marjorie Haggart believes in spreading the news and we kinda' like her for it. She ain't gonna wait 'till camp to begin training in her district, but she began teaching a Christian Culture class on "prayer" July 8, in the Vinton young people's department. Now, ain't that just fine?

MOUNT SEQUOYAH PROGRAM FOR LATE SUMMER

Young People's Leadership Conference, July 17-28.

Social Service and Temperance Conference, July 28-31.

Girls' Camp, ages 12-16, July 31-August 4.

Boys' Camp, ages 12-16, August 6-11.

Open Discussion Conference, with the following program, August 14-21: Dr. Alva W. Taylor, Nashville, Tenn., "The Church and the Economic Situation."

Dr. W. C. Martin, Dallas, Texas, "What Can We Preach Today?"

Dr. J. M. Williams, Conway, Ark., "The Peril and Power of the American Home."

Dr. A. W. Wasson, Nashville, Tenn., "The Crisis in the Far East."

Dr. C. C. Grimes, Tulsa, Okla., will preach each evening.

Dr. Paul W. Quillian, Oklahoma City, Okla., director and leader of devotional services.

This conference is for all church people who are interested in the great, vital questions of the day. For reservations write S. M. Yancey, superintendent, Fayetteville, Ark.

Do You Have Headaches?

Take CAPUDINE

Ease the Pain Promptly

It is a well balanced Prescription of several ingredients so proportioned that it brings quickest relief.

Capudine is liquid—already dissolved—easy on the stomach and is assimilated at once thereby producing quickest relief.

Good for cold aches, back aches and muscle aches and pains also.

10c, 30c, and 60c at drug stores.

Now! Prices Reduced ON Genuine Bayer Aspirin

Tins of 12 Tablets

NOW 15c

Bottles of 24 Tablets

NOW 25c

Price of the 100-Tablet Bottles Also Reduced!

ALWAYS SAY "BAYER ASPIRIN" NOW WHEN YOU BUY

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

AN APPRECIATION

James Roderick Bankston was a good boy. Everybody in the Brownsville, Miss., community knew that. His parents were true, active Christians and all of the connections were considered good substantial southern people.

I knew him as a boy and loved him as a brother. We were closely associated from childhood to manhood. We

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Woman Loses 41 Lbs. of Fat

Blood Pressure Down, Too

"I have been taking Kruschen Salts for my health, and for high blood pressure and rheumatism and it helped both. My blood pressure was as high as 290 when I started to take Kruschen. I weighed 255 and now I weigh 214 that is losing 41 lbs., in about nine months and I feel fine." Mrs. W. Eckoff.

A half teaspoonful of Kruschen in a glass of warm water every morning SAFELY takes off unhealthy fat by helping to re-establish proper functioning of body organs—at the same time it energizes and helps build up robust health. Feel years younger—ACT it and LOOK it. One bottle lasts 4 weeks. You can get Kruschen Salts at any drug store in the world.

were members of the same church, studied the same Sunday school lesson, played together on the farm, roomed together in high school, prayed together and helped one another in every way possible.

He was a good student, a good statesman, a good churchman, a loyal friend and a Christian gentleman. He loved his home and his kinsmen. He was a successful business man, and generous with his means. He helped the needy everywhere and rejoiced in doing nice things for others.

He finished his work and closed out his books and returned to God on July 3. We do miss him, and we are sad without him; but we feel that heaven is richer.

Sleep on dear one, while anxious hearts on time's rough shores still wait:

Life's greatest deeds when done, life's highest achievements speak:

Only God is great.

A cousin who loved him,
J. F. CAMPBELL.

MR. ZACHEUS BYRON BROOKS was born in Georgia, January 13, 1861. He immigrated to Leake County, Mississippi, in 1875, and settled near Walnut Grove, in which community he resided until his death. On August 24, 1880, he married Miss Mary Ann Ellis, and established a happy home. To this union 14 children were born, ten of whom survive.

Mr. Brooks united with the Methodist Church in early manhood, and remained a faithful (devoted) member. He maintained family worship. His home was a preacher's resort, and he made his pastor's visits a means of mutual pleasure and helpfulness. He did much to build and maintain the Zion Methodist Church, and was an active steward for more than thirty years.

He was a good man. Was temperate in speech and practice. He was a faithful husband and father and provided well for his family. He was a useful citizen and those who knew him best honored him most.

He was stricken ill, and after suffering patiently for several days, quietly passed to his reward, on Sunday, December 3, 1933. Besides his large family he leaves a host of friends to lament his departure.

HIS PASTOR.

MARY ANN (ELLIS) BROOKS was born August 14, 1860, near Walnut Grove, Miss. Her parents, Mr. and Mrs. John Calvin Ellis were prominent citizens of Leake County.

She was married to Mr. Zacheus Brooks on August 24, 1880. She was the fond mother of 14 children, 10 of whom survive to this day. She joined the Baptist Church in early youth, but in order to worship with her husband, she came to the Methodist Church in 1905, and proved a loyal member of the same.

Mrs. Brooks was a woman of noble character and high ideals. She was a faithful and sympathetic wife, a loving mother, and a prayerful friend. She was serene, positive and cheerful in manner and those who knew her loved her.

Shocked by the death of her husband, who preceded her shortly, she suffered a nervous breakdown, and her strength soon gave way. Stricken by grief, her health failed, and being exhausted, she soon succumbed to the final call; and as she seemed resigned to do, she joined her husband in the beautiful Beyond.

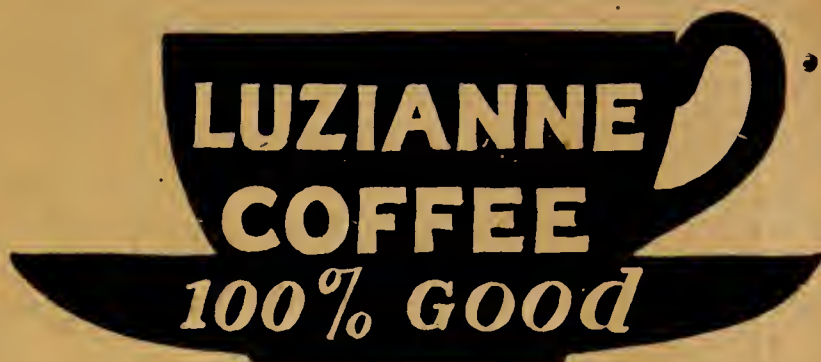
HER PASTOR.

A new schedule of prices for Bayer Aspirin tablets—the lowest in the history of the Bayer Company—went into effect yesterday in all Louisiana and Mississippi drug stores.

The Bayer Company introduced

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Bayer Aspirin in this country 35 years ago. It has since become one of the most widely used of all drug products and the price reduction will mean a saving to millions of consumers.

Last year the Bayer Company reduced the price of its 100-tablet package and, according to officials of the company, the distribution increased so definitely that it was decided to extend the lower price to include the dozen and two-dozen packages and to again reduce the large family size.

In announcing its new consumer price schedule, the Bayer Company issued the following statement:

"Bayer has always kept faith with its customers by giving them the finest, most uniform product that science can produce. Its decision to reduce prices is evidence of Bayer's desire to extend even further its service to its customers."

The new consumer prices of Bayer Aspirin are now effective in 60,000 drug stores throughout the United States.—Adv



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- HAIR BALSM**
Removes Dandruff—Stops Hair Falling
Imparts Color and
Beauty to Gray and Faded Hair
60c. and \$1.00 at Druggists.
Hiseox Chem. Wks. Patchogue, N. Y.

Allay Pimply Skin

Help nature clear up the blotches and make your skin lovelier the safe easy way—use bland, effective

Resinol

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LIQUID, TABLETS, SALVE, NOSE DROPS
Checks Malaria in 3 days, Colds first day,
Headaches or Neuralgia in 30 minutes.

Fine Laxative and Tonic
Most Speedy Remedies Known



"It's so old-fashioned to suffer—"

"I took Lydia E. Pinkham's Tablets for painful periods. I used to suffer severe pains in my back and had to stay in bed most of the day. Your Tablets were recommended by a friend. Since taking them I am greatly relieved of the pains." — Mrs. Caroline Newman, Route #1, Barboursville, West Virginia.

The modern woman can't be bothered with cramps. Periodic pain is not going to interfere with her normal activities if she can help it. And she can.

But even when she feels at her worst, she hesitates to try narcotics or habit-forming drugs or those pain killers which may work too rapidly. She knows that Lydia E. Pinkham's Tablets contain no narcotics. They relieve her discomfort without bringing on headaches, dizziness or other unpleasant after-effects. If she takes them in time she can usually escape the pain altogether because this medicine treats the cause of the trouble.

"It's so old fashioned to suffer," says the modern woman. Silly, too, when Lydia E. Pinkham's Tablets cost only 50 cents.

At all Drug Stores:



Lydia E. Pinkham's Tablets

The SAFE way to treat periodic pain

SESQUICENTENNIAL ADVOCATE ENROLLMENT

Below is a facsimile copy of a letter sent out by Bishop Dobbs to all the pastors of Louisiana and Mississippi. As a part of our celebration of the Sesquicentennial of American Methodism we are to observe the months of August and September as an enrollment period during which we are seeking to secure the renewals of our present subscribers and to add a great many new readers. Look for announcements in the columns of the Advocate.

SEVENTH EPISCOPAL DISTRICT

Methodist Episcopal Church, South

Hoyt M. Dobbs, Bishop

Slattery Building
Shreveport, La.

PRESIDING ELDERS

Louisiana Conference

Rev. Briscoe Carter
Rev. H. T. Carley
Rev. K. W. Dodson
Rev. W. L. Doss
Rev. W. L. Duren
Rev. B. F. Rogers
Rev. Geo. S. Sexton

Mississippi Conference

Rev. C. W. Crisler
Rev. H. G. Hawkins
Rev. J. T. Leggett
Rev. T. J. O'Neil
Rev. Otto Porter
Rev. B. L. Sutherland

North Mississippi Conference

Rev. J. M. Bradley
Rev. E. Nash Broyles
Rev. V. C. Curtis
Rev. T. H. Dorsey
Rev. W. N. Duncan
Rev. W. L. Stormont

July 11, 1934.

My Dear Brother:

This letter goes to every Methodist Preacher in Mississippi and Louisiana, and concerns an important matter about which you will be glad to hear.

The Publishing Committee of the New Orleans Christian Advocate have announced a plan which I think will enable us to continue and to enlarge the paper.

The Presiding Elders of the two States came together at my invitation to consider the proposal, and, after weighing it carefully, unitedly and unanimously pledged themselves to join me in the campaign for twenty-four hundred new subscribers or renewals during the months of August and September.

You will hear from them promptly and will find that the proposed plan is to work no hardship upon any one.

In this way we shall be able to report the task accomplished by September 30th, and I earnestly invite and expect your co-operation.

Thanking you and assuring you of my desire to serve you in the largest possible ways, I am

Very faithfully yours,

Hoyt M. Dobbs

HMD

Christian Advocate

NEW ORLEANS

Vol. 81—No. 29. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 4088.
Published every Thursday, at 512 Camp St., New Orleans, La., by the Publishing Committee of the Methodist Episcopal Church, South. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918

D. B. RAULINS, M.A., D.D., Editor

NEW ORLEANS, LA., THURSDAY, JULY 26, 1934.

C. MILTON CHALMERS, Manager

EDITORIAL OBSERVATIONS

SUFFER LITTLE CHILDREN to come unto me, said Jesus on that far away day before the enfranchisement of womanhood and before children were worthy to be counted. With this statement of the Great Teacher of Nazareth and the greater and more revolutionary emotion back of it the larger life of childhood was inaugurated and human history was given a radical and dramatic curve upward. Since that day his followers have kept their eyes upon the little ones in whose keeping are all the tomorrows of the Church and State and human well-being.

A few weeks ago I called at the Mississippi Methodist Home at Jackson. I was received by the superintendent, Mr. Fred J. McDonnell, his wife and workers, and shown all the courtesies and hospitality that Methodists know. A pleasant visit was ended with supper at the home.

But I was not satisfied with this. I had heard child-voices and the patter of little feet up stairs. I insisted upon going past this fine hospitality to the heart of the institution, the children themselves. Soon I was ushered into a room where a group of them were having their evening play before "Goodnight."

The METHODIST HOME is home and parents and prophetic tomorrows to them.

Getting down among those children I felt the way sloping upward. I felt Mississippi Methodism mothering more than a hundred and fifty children. I was drinking again at the fountain of childhood and restoring my yesterdays.

At first they were shy. But not long. In a moment they were bringing their play-things for my inspection in child-like forgetfulness that they had not known me five short minutes.

* * *

THE ALARM, "FIRE! FIRE!" at the Methodist Home," would not only bring the fire department of that lovely city immediately to the rescue of those children, but the people of Jackson would wait with the deepest anxiety until they knew that all were safe.

The Methodists of Mississippi have acquired a fine property and have erected commodious and comfortable buildings for the children. But the property is considerably involved financially. Will they lose this Home?

It is not believed that one hundred and forty thousand Methodists of the Mississippi and North Mississippi Conferences will entertain any such suggestion. I apologize for mentioning it.

For the past two years the Home has been operated without further financial involvement. This bespeaks the stability

of the management. At this time, led by Bishop Dobbs and the presiding elders, the pastors of Mississippi are bringing home to the Methodists of the state the peril of the Home.

The time has come for the Methodists of Mississippi and their friends not only to remove the financial embarrassment, but to bare this arm of their service to childhood for an expanded ministry to those who have been denied the blessings of parenthood and home.

* * *

JUST A, according to Bishop Hoyt M. Dobbs, is no suitable title for a layman. And with the sentiment thus expressed this editor finds himself in vigorous and hearty agreement.

And yet how common it has become. At some church meeting a layman rises to take some part in the discussion. We preachers prick up our ears as we are more and more interested in what the laymen are thinking and in what they may say. Just as we get ready to hear him he introduces himself as "just a layman," and we feel all let down. Again and again, perhaps, as he steers himself down through his speech he will take the wind from his sails, and ours, by saying, "I am just a layman."

Bishop Dobbs is trying to pull the curtain down on this "just a layman" and has runners out looking for another kind of layman.

But we had better analyze this sort of layman a bit before we put him among our souvenirs in the museum. How did we ever get hold of such a layman anyway? Does the preacher bear any responsibility for him? Just what does he mean when he says, "I am just a layman?"

Some laymen seem to use the word as an attempt at modesty. He is thinking of the preacher as the "big shot." (If you don't like this word put in a substitute.) He feels that his pastor is the man to be heard in the church. And his pastor has not always tried to have him think differently. The preacher has heard himself called the "key man" until he agrees with his layman about the matter.

Then again the layman seems to slip under that sort of cover to protect himself from church responsibility that is justly his. Some laymen just do not seem to betray much energy in taking hold of work in the church that belongs to them and to no other.

The preacher has failed his layman at least two points. He has not taken time to acquaint him with his place in the church, and he has not insisted consistently upon the layman's taking up his work.

The preacher is far better acquainted with the Bible and with the history and workings of the church than is the layman. The preacher is obligated to his layman, so to acquaint him with his work and so to insist upon that work until the layman develops self-confidence and self respect. Then he will no longer introduce himself in the counsels of his church as "just a layman."

* * *

IT SEEMS that Bishop Dobbs wants to leave the "just a layman" behind in the old quadrennium thanking him for services rendered and apologizing to him for the wrongs done him by some of us who have been "just preachers."

It looks now as if it is going to take real laymen and real preachers for the new quadrennium. The late General Conference has laid out some big tasks for us. Pastor and layman will be tested by them. Unless these tasks be matched by men as big as the tasks we may be assured that a pitiful story will be told at the opening of the next General Conference. But with real pastors and real laymen standing side by side and working together a glorious record will form a part of the report on that occasion.

While the pastor is measuring himself alongside his responsibilities in the new quadrennium, and while he is taking an inventory of his resources, the layman should be doing the same thing with reference to his task. Let them both get a new baptism of self respect and of faith in the work of the church.

We invite the laymen to turn to a pamphlet in the Old Testament entitled "Nehemiah." Nehemiah was no "just a layman." He was a layman full-sized, grown, tall and strong. Although he had a paying job and a good appointment with the Government he did not forget his Church. It pressed down daily upon his thoughts. And it did not stop there. He got to praying about it. And he did not stop there. He set out to do something about it. He was a layman who wept over the needs of his church and set out to rebuild her broken walls and re-establish her influence in the community.

Timothy Dwight's little hymn, "I Love Thy Kingdom, Lord," is one of the best layman's hymns to be found in the Methodist Hymnal. Preachers have no monopoly on it. And it is to be sung not just on Sundays at the church, but down there at the store and shop and office and between plow-handles.

I think I see the pastor and layman marching side by side into the great work of the new quadrennium and the new day for the Church and the Kingdom of God.

GREAT PROTESTANT BODIES DEMAND ACTION

By Bishop James Cannon, Jr.

Now that the unthinking, reckless deceptive craze for Repeal has spent its force, the people are discovering the wreckage which has been wrought, for Repeal has developed the most distressing conditions in the country at large that the writer has ever known. The leaders of both political parties declared most positively their opposition to the return of the saloon in any guise and also for the protection of dry territory. The President of the United States, as late as December 30, 1933, appealed publicly to the Democratic leader of the State of Missouri to defeat legislation which would permit the return of the saloon. But within thirty days the President himself signed the bill which brought back the saloons to the District of Columbia, over which legislation he had absolute veto power.

Notwithstanding, therefore, all the pledges which were made that the saloon should not return, the saloon has returned, not only with its former evil accompaniments, but with the addition of barmaids and with indiscriminate patronage by women. The results have been an unprecedented increase in drunkenness of men, and especially of women, the debauching of young girls and boys, and an outstanding fact is the startling increase in accidents from drunken automobile drivers. Multiplied thousands now realize that they were deceived and betrayed as to the results of Repeal by the leaders of both political parties.

Facing these distressing facts, all the great Protestant bodies which have met within the past sixty days have adopted resolutions which contain no note of Retreat, Surrender, or Compromise, but which express renewed, sweeping, uncompromising condemnation of the liquor traffic, and demand for action. It is heartening to read these declarations:

First, our own General Conference adopted the resolution submitted by the Board of Temperance and Social Service: "In furtherance of this continuously expressed attitude (of our Church) that the liquor traffic should be branded as a national evil and outlawed as other criminal activities, we urge the passage by Congress and the submission to the States of a resolution for a Constitutional Amendment to give power to Congress to restrict or to prohibit traffic in alcoholic liquor. This will make National Prohibition of this national evil a clear-cut issue in the election of every Congressman and every Senator until we have again achieved Prohibition. We urge our people to secure or to retain, where they have it, local and State Prohibition legislation until once again the Congress of the United States, constrained by the inevitable awful results of a legalized liquor traffic, shall give to the country a National Prohibition Law."

Second, about two weeks later, the Board of Bishops of the Methodist Episcopal Church, in session at Cleveland, Ohio, fully endorsed, as representing their own convictions with reference to Prohibition, the statement of the Board of Temperance and Social Service adopted by our own General Conference as quoted above.

Third, the General Assembly of the Presbyterian Church, in session at Cleveland, Ohio, on May 28, 1934, declared: "The Presbyterian Church in the U. S. A. has in no manner changed its attitude of being unalterably opposed to the iniquitous traffic in alcoholic beverages. We pledge our Church to renewed effort to create in the Church a Christian social mind that shall find expression in strongly advocating the most drastic restrictive legislation which is in keeping with public sentiment, and which will give diligent support of all active law-enforcing officials; to the end that ultimately this evil shall be driven from modern society."

Fourth, the Northern Baptist Convention, in session at Rochester, N. Y., declared: "We declare our opposition to the whole liquor traffic and we urge legislators and officers of the law, city, county, state and national, to save the nation, by enacting and enforcing laws to exterminate this traffic at whatever cost."

Fifth, the Southern Baptist Convention, in session at Fort Worth, Texas, declared: "We hereby pledge ourselves to persistent effort for total abstinence and to relentless warfare upon the hevarage liquor traffic until every unit of government, from the precinct to the entire United States, shall be divorced from alliance with evil and shall again place the brand of the criminal and the outlaw upon beverage alcohol. To this end we will use every proper and honorable means at our command."

Sixth, the General Assembly of the United Presbyterian Church, at Oxford, Ohio, declared: "The United Presbyterian Church declares her opposition to the whole liquor traffic. We urge the election of legislators and officials of the law, city, county, state, and national, who by enacting and enforcing laws enacted, will exterminate and destroy this traffic. In furtherance of our expressed attitude that the liquor traffic be branded as a national evil and outlawed as other criminal activities, we urge the passage by Congress and the submission to the States of the Sheppard Joint Resolution, introduced recently in the United States Senate."

Following the adoption of these resolutions by these great outstanding Protestant bodies, on June 22, 1934, at the regular meeting of the executive committee of the Federal Council, the writer introduced a resolution for the action of the Advisory Committee of the Council, which was as follows.

"The Executive Committee of the Federal Council unites most heartily with the representatives of its constituent bodies in their renewed, sweeping, uncompromising condemnation of the liquor traffic. Notwithstanding the pledges of the advocates of Repeal of the Eighteenth Amendment, including the President of the United States, that the saloon should not return, the saloon has returned with all its evils in many sections of the nation, including the Capital City, where the President could by his veto have prevented its return. Mr. Choate, the Federal Administrator, has declared that bootlegging continues more flagrantly than before, and that the country is living in a fool's paradise. Fresh appropriations and a large body of enforcement officials have been called for and provided (4,000 men and \$7,000,000) the conditions are far worse than before Repeal, and are steadily growing worse. This Executive Committee stands for an educative and legislative program which will inculcate the value of total abstinence and secure such local, state and national legislation as will protect society and again put the brand of the criminal upon this enemy of individual and social welfare."

Up to the present time the writer has seen no statement from the Catholic Press or from any of the hierarchy condemning the conditions resulting from Repeal or calling for any restrictive legislation. It is an important fact to be reckoned with that the Roman Catholic Church has presented and probably will continue to present a well-nigh solid front against Prohibition.

The writer recently attended a great meeting of 5,000 people, assembled from several states, and at the close of his address asked whether those present favored beginning at once a movement to secure a national law against this national evil.

The Associated Press reports that "There was a roar of Ayes." The tragic results following Repeal have awakened the people to a realization of the great value and of the absolute necessity of National Prohibition.

Washington, D. C., July 3, 1934.

WHAT THE GENERAL CONFERENCE DID

(Continued from last week)

We are listing, in the main, only the measures that call for changes in the Discipline. Unless otherwise stated, the measure listed was adopted by the General Conference.

Calendar 35—Report No. 3 of the Committee on Itinerancy. That a bishop cannot transfer a preacher from one Annual Conference to another except on approval of a majority of the presiding elders of the Conference to which the transfer is to be made. This failed of adoption, the vote 178 to 203.

A number of calendar measures carrying reports of the Committee on Temperance and Social Service were adopted, these dealing with various moral and social questions. The larger number are of such length that even a synopsis of each is not here given. These will be taken up later.

Report of the Commission of Budget was adopted, making the total apportionment for General Work \$2,000,000.

Calendar 43—Revisals 8. That reports to the Quarterly and Annual Conferences of amounts raised by Woman's Missionary Society be in two items, general work and local work.

Calendar 44—Revisals 9. Change question in statistical report by pastor which reads "adults baptized" to "all others baptized."

Calendar 45—Revisals 10. Place of meeting of General Conference "fixed by the General Conference, or a committee thereof."

Calendar 46—Revisals 11. Church Conference to be held in each congregation "as often as necessary."

Calendar 47—Conference Claimants, Finance, and Boundaries 3. Matter of pensions for ministers referred to General Board of Finance.

Calendar 48, 49, 50—Missions 13, 14, 15. Membership of Board of Missions; concerning Czechoslovak Mission.

Calendar 51—Missions 16. Continue Commission on Counsel with the Colored Methodist Episcopal Church.

Calendar 52—Publishing Interests 4. provides for the consolidation of the Methodist Layman with the Christian Advocate.

Calendar 53—Christian Education 2. Joint committee of several general boards to study the whole rural problem, in co-operation with Annual Conference Boards.

Calendar 55—Christian Education 4. That "church school" be substituted for "Sunday school," and that Committee on Editing the Discipline, in consultation with the General Secretary of the Board of Christian Education, make all necessary changes in the Discipline.

Calendar 56—Itinerancy 4. The time of probation of a preacher on trial to be four years, instead of two.

Calendar 57—Revisals 16. Strike out from paragraph 150 of the Discipline the reference to "a fast in every congregation."

Calendar 58—Conference Claimants, Finance, and Boundaries 4. For the appointment of a commission to study Annual Conference boundaries and report to the General Conference of 1938.

Calendars 59, 60—Hospitals 1 and 3. Concerning Golden Cross and the Methodist Hospital of Tucson, Ariz.

Calendar 61—Missions 18. Add "Evangelism" as part of Home Work of the Board of Missions.

Calendar 62—Temperance and Social Service 7. Re-affirms the position of the Church as regards the liquor traffic.

Calendar 63—Temperance and Social Service 8. Evils of habit-forming drugs; gambling and lotteries; impure and obscene literature.

Calendar 64—Temperance and Social Service 9. Race relations and Christian brotherhood.

Calendar 65—Temperance and Social Service 10. Religious responsibility of the modern home and the evils that threaten the home and family.

Calendar 67—Episcopacy 13. In Ritual for Consecration of a Bishop change "this holy man to be ordained" to "this elect elder to be consecrated."

Calendar 68—Episcopacy 9. Change "shall ordain him" to "shall consecrate him."

Calendar 69—Itinerancy 18. That the General Board of Lay Activities and Home Department of the General Board of Missions make a special study of ministerial support.

Calendar 70—Itinerancy 17. Admit ministers of other Methodist Churches without re-affirmation of vows.

Calendars 71 and 72—Church Relations and Bible Cause 6 and 7. Indorsement of Federal Council of the Churches and the American Bible Society.

Calendar 73—Church Relations and Bible Cause 8. That the College of Bishops appoint seven delegates to the World Conference on Faith and Order. Bishops appoint seven delegates to the World Conference on Faith and Order.

Calendar 74—Church Extension 1. Commends the work of the Board of Church Extension and its Secretary.

Calendar 75—Revisals 17. Commission to revise the Discipline.

Calendar 76—Revisals 21. Pastor required to preach at least once a year on world peace and on the evils of war and compulsory military training.

Calendar 77—Revisals 22. Majority of presiding elders, with the consent of bishop, may change place of meeting of Annual Conference.

Calendars 78 and 79—Reports of Committee on Itinerancy. To reduce by one-half (one for each 1,600 members) the number of lay delegates to the Annual Conference, and to reduce from one for each forty-eight to one for each sixty the number of delegates from an Annual Conference to the General Conference. The majority report in each case was non-concurrence, minority reports concurrence. The majority reports adopted—no change in basis of representation.

Calendar 92—Itinerancy 16. The majority report was non-concurrence in the memorial requesting full clergy rights for women; the minority report recommended concurrence. The minority report was defeated, 130 to 197, and the majority report adopted.

Several reports from the Committee on Conference Claimants, Finance, and Boundaries provide for certain changes in boundaries of Conferences in Texas; authorized consolidation of Conferences

in Arkansas, subject to approval of these Conferences; the merger of the Illinois Conference into the Missouri and St. Louis Conference, subject to approval by these Conferences.

Calendar 105—Temperance and Social Service
13. Asks exemption of conscientious objectors from military service in time of war and from compulsory military training. Ordered that this be printed in the Discipline, following the Social Creed of the Churches.—Nashville Christian Advocate.

SOME OBSERVATIONS

By Rev. W. R. Lott, Contributing Editor

Indecision is a great enemy. Happy is the man or woman who can decide on a course and pursue it to a definite end. Too often the "double-minded man" is evident in each of us. Next to being able to decide definitely is the value of having a planned course of action. We never get anywhere just running from one thing to another. The orderly mind has the joy of seeing progress. It gives a chance to leave one thing and go to do another thing. There is a happy art in knowing when to leave a task for time to help in its solution. Much mental nagging is caused by people not being able to leave a situation. Many problems of life will solve themselves if they are touched gently by a loving hand and then that hand is busied in touching something else in order. Life is like climbing a hill—the view of everything is slowly changing. What a merciful provision! The sensible person will go along with it. The foolish one who thinks he can back down the hill to get another view of the scene as it was will find himself disappointed. Orderly, prayerful progress from one duty to another is one of the secrets to happy living. Jesus did that way. His life moved with a definite purpose right on from one valued situation to another. Methodism is a name as well as philosophy of life.

* * *

Just as soon as we have gathered our history made up to our one hundred and fifty year celebration this year let us get busy to make some new history. I am afraid we have not made much history in recent years worth reading by the next generation. It almost frightens us when we look at what little has been accomplished in spiritual things since 1918. It might be written in this paragraph:

"American churches during the decades from 1914 to 1934 felt the impulse of the war propaganda and were pushed along with it, using its methods until the people rebelled. Much change was made in church machinery. The church college in its effort to meet the demands of secular organizations almost lost its vision. Moral reforms lost hold on the minds of the people because of the wave of teaching through secular channels. Missions made a splendid flare but the whole mission cause had to be reviewed and surer bases established. The church was tested as if by fire. Frantic efforts were made to shorten her line of doctrines, unite churches, purge itself of the un-orthodox, educate in stewardship to sustain its treasures. The revival cause burned out because of the use of propaganda methods. The decade marked a season of church building, with crushing debts, and much church pride in worldly things. The period closed with numerous celebrations, reviewing the distant periods of the life of the churches."

Now let us make some history in spiritual things: Who will be the saintly man or woman to place their son or daughter on the altar for the mission field? What soul like Barnabas of New Testament times will come forward to give all his wealth to relieve his church of the terrible debt? Where is the church which has members who will kneel around an altar and pray for the power of the Holy Ghost? Where is the home which says: "As for us we will serve God." Where is the preacher who can forget every thing save Christ and Him Crucified and proclaim it with an eloquence born of conviction? Who will be our leader in this newer day? Yea, I believe this leader must be bigger than all the petty debates of the hour. What would he care for many little things which have almost torn us to divisions? It was said of Jesus: "He led captivity and gave gifts unto men." Surely there is someone nearby who is waiting to receive these gifts.

1934 CONFERENCE DATES

North Mississippi, at Indianola, November 1.
Mississippi, at Hattiesburg, November 15.
Louisiana, at Shreveport, November 22.

A TRIBUTE TO BISHOP WARREN A. CANDLER, D.D., LL.D.

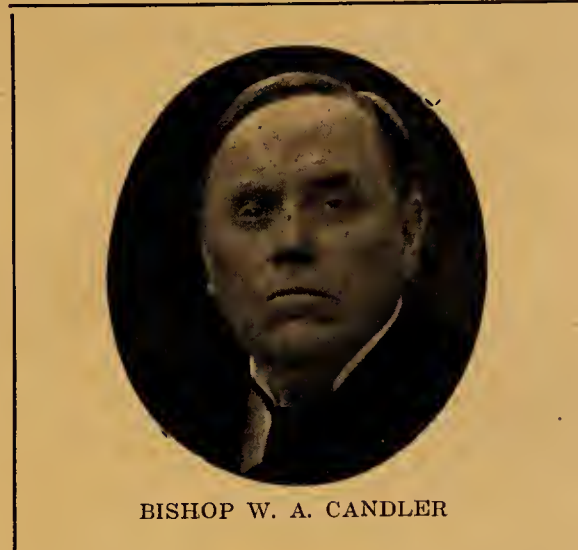
Reprinted from Alabama Christian Advocate

(On Tuesday evening, June 19, the President's Club, Atlanta, Georgia, gave a testimonial dinner in honor of Bishop Warren A. Candler, who recently retired from active service as a Bishop in the Southern Methodist Church. We give herewith the address of appreciation given in Bishop Candler's honor, together with three letters of appreciation, from President Franklin D. Roosevelt, Hon. Daniel C. Roper and Hon. Josephus Daniels.)

* * *

It is impossible to put into words the high regard, sincere appreciation, reverent esteem and warm affection in which you are held.

Some of us are your "old boys" of Emory College days. We carry over the memories of those years when to us you were "Shorty;" when with astounding knowledge, encyclopedic information, torrential eloquence, flashing wit, blasting satire, ebullient humor and winsome camaraderie you won our admiration and our hearts. We imitated the tones of your voice, practiced your gestures and tried in vain to copy your eloquence. We annihilated our opponents in debate with quotations from your sermons, speeches and classroom lectures. We almost worshipped you. And yet we felt free enough with you to tell you about our sweethearts. Time has not changed our feelings



BISHOP W. A. CANDLER

for you; it has only ripened and mellowed them.

Others of us have sat under your ministry in the pulpits of our churches, when you not only unfolded to us the Scriptures and made clear the words of eternal life, but made every fiber of our spiritual being thrill and tingle by your matchless flights of oratory as we.

"Hung upon your tongue,
Devolving through a maze of eloquence
A roll of periods sweeter than a song."

As a pulpit orator we believe you have had no equal or rival in our generation.

Yours was the rare gift of making the best attractive, of stirring to high endeavor, and inspiring us to dedicate ourselves to God. That gracious service, while it can never be compensated, will always command our profoundest gratitude.

We appreciate your conspicuous service as Chancellor of Emory University, and pay tribute to your wisdom and tireless energy whereby Emory has taken rank with the leading educational institutions in the South.

We appreciate your facile and prolific pen. We have read countless articles from you upon timely and important subjects in the newspapers and magazines, and have read again and again your books: "The Life of Thomas Coke," "Great Revivals and the Great Republic," "Christus Auctor" and "High Living and High Lives." It comforts us to know that your noble thoughts belong to the ages and that coming generations will read them.

We appreciate you as the outstanding Bishop of a great Church and take pride in your high character, stainless piety, commanding moral leadership and intellectual brilliancy which entitle you to take your place in history with the greatest leaders of Methodism. We appreciate also your wise and sane ecclesiastical statesmanship which in times of stress and hysteria has ever counselled against confusing eternal truth with the ephemeral phases of party politics.

A splendid leader in a glorious cause, you have served your generation greatly and nobly.

When Matthew Arnold wrote of the high service of his father, Thomas Arnold of Rugby, and the other unselfish leaders of his time, he chose not to call them servants, saying that he preferred to call them Sons of God, and we your friends and admirers, representatives of a vast multitude, share his sentiments. We would say of you as Arnold said of that shining group:

"Servants of God—or Sons
Shall I not call you? Because
Not as servants ye knew
Your Father's innermost mind,
His who unwillingly sees
One of his little ones lost—
Yours is the praise, if mankind
Hath not yet in its march
Fainted and fallen and died!"

* * *

Ye, like angels, appear,
Radiant with ardor divine.
Beacons of hope, yet appear!
Languor is not in your heart,
Weakness is not in your word,
Weariness not on your brow.
Ye alight in our van; at your voice
Panic, despair, flee away.
Ye move through the ranks, recall
The stragglers, refresh the outworn,
Praise, re-inspire the brave.
Order, courage, return.
Eyes rekindling, and prayers
Follow your steps as ye go.
Ye fill up the gaps in our files,
Strengthen the wavering line,
Stablish, continue our march,
On, to the bound of the waste,
On, to the City of God."

THE WHITE HOUSE

Washington

June 11, 1934

Mr. Norman C. Miller,
Chairman, Invitation Committee,
Atlanta, Ga.

My dear Mr. Miller:

I am informed of the dinner given by his Atlanta friends to Bishop Warren Candler upon his retirement after a half-century's service as a Minister and Bishop of the Methodist Church in the South.

I want to join his friends in this deserved tribute and to express my hearty congratulations to him and to the nation for his invaluable service and his contribution to our moral and spiritual uplift.

Very sincerely yours,
FRANKLIN D. ROOSEVELT.

THE SECRETARY OF COMMERCE

Washington

June 11, 1934

Mr. Norman C. Miller,
Chairman, Invitation Committee,
Atlanta, Ga.

Dear Mr. Miller:

I have received through our mutual friend, Governor Eugene Black, knowledge of the fact that you and your associates are arranging for a testimonial dinner for Bishop Candler on June 19, and are tending me an invitation to be present.

I regret exceedingly that an engagement taking me into the northwest will make it impossible for me to attend the testimonial dinner, but I wish you to know that I shall be with you in spirit and, as a friend of the Bishop, I am very appreciative of the courtesy which you are extending me.

Few men in the history of Methodism have been more constructive than he. Yes, few men in his generation have been more helpful in educational work. He is endowed with vision and wisdom and has served his church, his state and his country most constructively in a very important period of our history. May his teachings continue to guide us through many years to come and may his life be prolonged for many, many years.

Very sincerely,
DANIEL C. ROPER,
Secretary of Commerce.

AMERICAN EMBASSY

Mexico, D. F.

Raleigh, North Carolina,
June 13, 1934

Mr. Norman C. Miller,
Chairman, Invitation Committee,
Atlanta, Ga.

My dear Mr. Miller:

I regret exceedingly that engagements made for me, which I cannot cancel, deny me the privilege

of joining with other friends of Bishop Candler in doing him honor.

I have long regarded him as a "Saul among the prophets." He pioneered in building upon sound foundations a great educational institution and has long been the potential voice of those great truths which have made the South stand firm under every stress and strain.

In the pulpit Bishop Candler has preached with great ability and power the truths of the everlasting Gospel and, in a day of drifting, has held up to mankind the only true and safe way. To him the Gospel of his Lord and Saviour has been all and in all. Interested in everything that touched his fellowmen, he has permitted no secular or temporary affairs to becloud his vision that the Christian religion alone can save mankind in this world and in the next.

Above all, his life has been so wholesome, so militant in Christian militancy and so helpful to men in all stations of life that as his face goes toward the sunset the radiance of his faith and sweetness makes the world better because he has lived in it and led for righteousness.

Please give Bishop Candler my own and my wife's warmest love and admiration.

Sincerely yours,

JOSEPHUS DANIELS.

MODERNISM AND PRESENT-DAY LITERATURE

By Rev. John W. Ramsey

When Modernists discovered that they could not refute the unanswerable arguments of the Fundamentalists they at once began to decry controversy, hoping thereby to silence Fundamentalists whose contentions they could not successfully meet; nevertheless, they have in a quiet way continued their efforts to put over their materialistic teachings with the result that present-day literature is shot through with modernism, but usually expressed in such terms that its presence is not easily detected by the unsophisticated.

Unfortunately, the above is true of much of the literature of Southern Methodism. For instance, Dr. W. P. King, editor of the Nashville Christian Advocate, in the issue of July 13 of that periodical, said, "The evolutionary method is freely admitted." If he intended to say that he admitted it, he should be granted that much; but then he should have said, "I admit it." If he meant to include me, I deny admitting any such thing. And there are thousands of others, including the majority of the world's most eminent scholars, who refuse to admit any such thing. Dr. King adds: "We have each come up from a tiny speck of protoplasm." If he refers to the direct creative act of God in the original creation of man as related in the Book of Genesis, I enter another emphatic denial and demand that Dr. King produce the evidence in substantiation of his statement and the unprovable materialistic theory back of it. We did not "come up," as Dr. King asserts, but we came down, since through Adam man fell (down, not up). If Adam did not fall, man does not need a Savior, the Biblical scheme of redemption is false, and there is no hope for man except his evolution through the much-exalted but delusive processes of education and culture.

Another example of Modernism in our church literature is found in the July issue of The Church School Magazine, in an article entitled "Prophecy in Israel from Moses to Amos," by Costen Harrell, in which the author says: "What specific contribution did Moses make to the religion of Israel? It is generally accepted by biblical scholars, both conservative and liberal, that the first five books of the Bible are not in their present form the product of Moses' pen." I deny that "both conservative and liberal" Bible scholars accept such a conclusion. Milton S. Terry, D.D., and Fales H. Newhall, D.D., both Bible scholars and authors of the first volume of Whedon's Commentary, edited by D. D. Whedon, LL.D., another eminent scholar, in their extensive introduction to the Pentateuch established the fact that Moses wrote the first five books of the Bible.

Why are liberalistic interpreters of the Bible so anxious to disprove the authorship of certain books of the Bible? Apparently their sole purpose is to inject into the minds of men doubt concerning the authenticity of the Holy Scriptures. It is not strange, then, that the American Association of Atheists have expressed in no uncertain terms their desire for co-operative effort with these so-called Bible scholars.

As a member of the M. E. Church, South, and

a member in good standing of the Mississippi Conference, I protest, as is my right, against the admission into our church literature, especially our Sunday school periodicals, discussions of materialistic and atheistic tendencies. In thus registering my protest through the columns of the New Orleans Christian Advocate, I firmly believe that I am "earnestly contending for the faith once delivered unto the saints."

CRISIS LEAFLET No. 7

By Dr. H. F. Ward, Author

A PLANNED ECONOMY

The profit system has broken down. It cannot give us the kind of life we need and want.

What better way of doing the work of the world is now available?

A common answer is a planned economy.

What are the vital differences between the profit system and a planned economy?

Measurement instead of guess. The profit system builds and locates our mills and factories by guessing where profits can be made. A planned economy substitutes the slide rule of the engineer for the blind chase of the dollar. It measures all the needs of all the people according to our accepted standard of living and our cultural possibilities. Then it measures our total capacities to supply these needs and adjusts the two in a Five Year Plan or a Two Year Plan. It wouldn't build three times the number of shoe factories we need and then shut them down and throw people out of work the way the profit system does. Because its purpose is to supply human needs instead of making money out of them it becomes a Social-Economic Plan.

Co-operation instead of fight. The profit system distributes the income of the country—which is the product of the people's labor—by making them fight each other for their share. This is called competition, but sometimes it makes even the workers fight each other at factory gates for the chance of a job. It is now driving the nations into a new and fiercer trade war. A planned economy proceeds by co-operation instead of by fight. It distributes according to need and not for profit. It develops the motive of mutual aid because the people help themselves by sharing and by helping each other. Because it ties the people together in supplying each other's needs, it is Social-Economic Planning.

Planning for what? Those who want to keep the profit system also talk about economic planning. But they mean planning for profits. They measure markets in terms of dollars, not human needs. The only kind of co-operation they can organize is monopoly for bigger gain. Then the monopolies fight each other. Their kind of economic planning strengthens the power of those in control and increases the inequalities. But we are talking about social-economic planning—a tool for the building of a new society. If you are going to use that tool, you must first decide what kind of a society you want. Do you know?

(See Crisis Leaflet No. 8)

SARDIS-GRENADA DISTRICT

There must be some good in people when they are so keenly interested in the welfare of little children. There is nothing that makes any stronger appeal to our hearts than the needs of dependent children. The people of the Sardis-Grenada District are interested in the children in our Orphanage at Jackson, Miss., and they are going to what they can for those children.

Our presiding elder, Rev. Walter L. Stormont, called a meeting at Sardis the 19th of this month for the purpose of informing the people about the needs of our Orphanage at Jackson. In response to this call, about two hundred people came to Sardis and listened very attentively to messages that were brought to us by representatives of the Orphanage.

Mr. Fred McDonnell, superintendent of the Orphanage, was with us and told us about the financial standing of this institution. There is a large indebtedness on the Orphanage and this money must be raised in the near future. We owe about \$170,000 on the Orphanage and the creditors have agreed to cancel the entire indebtedness if we will raise \$150,000. In other words, they propose to give us \$20,000 if we will pay them within the next thirty days. This amount, spread out over our entire membership here in the state, will amount to about one dollar and fifty cents per member. That is a task

well within the range of possibilities. We can do this and it should be done.

Mr. J. H. Sherard, chairman of the board of trustees, gave us a historical sketch of the work of the Orphanage. Brother Sherard has put much of his time, money and thought into this institution. He made an earnest appeal to us in behalf of these children who are looking to us and to us alone for the necessities of life. These children have been deprived of the privileges of home and it is up to us to give them the best substitute for home that we possibly can.

It was quite an inspiration to us to have Bishop Hoyt M. Dobbs with us. We got the impression that his whole soul is in all the work of his Episcopal district. He is with us as one who serves. Bishop Dobbs spoke briefly of the program of the Church which was outlined by our recent General Conference and let us know that he expects us to keep faith with the General Conference. He challenged us with the possibilities of this program. We believe that Bishop Dobbs will make us a wise and courageous leader. We will follow his leadership.

It was good to be with the brethren at Sardis and see the keen interest which was manifested in the Orphanage. We believe the Methodists of Mississippi will care for the children in this institution in the right way. We are greatly indebted to the good people of Sardis for their generous hospitality.

WM. L. ROBINSON, Secretary.

Lake Cormorant, Miss.

BROOKHAVEN DISTRICT CHRISTIAN ADVENTURE ASSEMBLY

The Brookhaven District Christian Adventure Assembly, convening at Whitworth College, Brookhaven, Miss., from July 30 to August 3, inclusive, has annexed some more territory since last announcement. Beside the Brookhaven district and the southern part of the Vicksburg district this Assembly will serve the following places in the Hattiesburg district: Hattiesburg, Petal, Ellisville, Laurel, Sumrall, Collins, Mount Olive, and Magee and Richton. It is sincerely hoped that these places will be well represented at the Assembly and thus well served by the Assembly.

Among the instructors and workers are Miss Dorothy Horton, McComb; Mr. A. W. Wilson, Brookhaven; Miss Mary Humes, Norfield; Rev. J. L. Carter, dean, Crystal Springs; Miss Ann S. Lewis, recreation director, Brookhaven; Mrs. J. C. Leath, Brookhaven, counsellor for girls.

Registration begins at 10:00 Monday, July 30. Assembly activities will begin at 3:30 Monday afternoon. The get-acquainted party being planned for Monday night will start the Assembly off in a fine way. Remember, the expenses are four dollars, or two dollars in money and two dollars in food. The ages are 12, 13, 14 and 15. Be sure that your intermediates are represented.

PROGRAM OF YOUNG PEOPLE'S CHRISTIAN CULTURE CAMP

Lake Charles District, Lake Arthur, La.,
August 20-25, 1934

Theme: "Dare We Be Christians?"

Promoted by Louisiana Conference Board of Christian Education; Bishop Hoyt M. Dobbs, president Louisiana Conference; Rev. B. F. Rogers, presiding elder Lake Charles District; Rev. A. K. McLellan, Conference executive secretary; Miss Marjorie Haggart, district director young people's work; camp business manager, Rev. G. W. Dameron, camp dean.

Camp opens afternoon of Monday, August 20. If it is at all possible, please send advance registration to Miss Marjorie Haggart, Vinton, La. It is very much needed to open camp. Supper first camp meal.

Courses Offered

1. "Department Leadership"—Rev. Henry Rick-ey, Zwolle, La.
2. "Our Methodist Church"—Rev. B. F. Rogers, Lake Charles, La.
3. "Worship"—Rev. G. W. Dameron, Crowley, La.
4. "Alcohol and Ourselves"—Rev. F. C. Collins, Leesville, La.

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

D. B. RAULINS, D.D., Editor

C. MILTON CHALMERS, Manager

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Mississippi Conference—Rev. J. L. Decell, D.D., Rev. Jas. W. Sells.
North Mississippi Conference—Rev. V. C. Curtis, D.D., Rev. W. R. Lott.

TERMS:

Subscription Rates: One year, \$1.00; six months, \$0.50. To superannuates and widows of preachers, \$1.00

Editorial

OUR WEEKLY PARTY

Rev. Jeff Cunningham, pastor at Schlater, Miss., recently held a revival with Rev. S. H. Caffey doing the preaching.

Rev. C. T. Floyd has Dr. J. A. Smith, of Capitol Street Church, Jackson, Miss., assisting in a revival at Amory, Miss.

Rev. R. A. Bozeman of Pleasant Hill, La., begins a meeting on fifth Sunday in July, with Rev. J. C. Rousseaux at Jackson, La.

Rev. R. E. Wasson, pastor at Pittsboro, Miss., reports a revival meeting at Bruce. The pastor, assisted by other preachers, did the preaching.

James McDowell, Jr., reporter for the League of First Church, Shreveport, tells of their election of officers and plans for the City League Union.

A vacation school and a standard training school was conducted at West Point, Miss., during the month of June. Rev. T. M. Bradley is pastor.

Rev. W. C. Beasley, pastor at Coldwater, Miss., is not throwing "coldwater" on the Advocate campaign. We have just received a list of subscriptions from him.

The pastor of Moore Memorial Church, Winona, Miss., Rev. E. S. Lewis, spent awhile under our fan the other day. It is good to have these calls from our brethren.

Rev. W. C. McCay, pastor at Baldwyn, Miss., sends some subscriptions accompanied by the exhortation that we "keep cool." How can we keep that which we do not have?

Rev. and Mrs. E. S. Lewis of Winona, Miss., are spending a few days on the Gulf Coast with their son on a short vacation. Rev. R. G. Lord preached at Winona Church, Sunday, July 15.

Rev. Hilary S. Westbrook, pastor at Florence, Miss., reports progress on his charge with a full schedule of revivals and other concerted efforts of the people. He also sent some subscriptions.

Carrollton, Miss., birthplace of Dr. W. L. Duren, presiding elder of the New Orleans District, recently celebrated its centennial anniversary. Dr. Duren was one of the speakers on the anniversary program.

The Methodist Men's Fellowship Club of our church at Crowley, La., where Rev. G. W. Dameron is pastor, recently enjoyed a watermelon treat. The pastor delivered a brief message on the "Use of Leisure Time."

Mrs. C. M. Martin, Meridian, Miss., recently favored us with a group of subscriptions. Mrs. Martin is a faithful friend of the Advocate and backs her faith with her deeds. We are greatly indebted to her.

Dr. W. Angie Smith, pastor First Church, Shreveport, spent from June 18 to 23 at Southwestern University, Georgetown, Texas, delivering platform addresses at the young people's assembly of the Central Texas Conference.

Now is the time for us all to get in on the Sesquicentennial Advocate Enrollment. The aim is to secure renewal of all subscriptions falling due

in August, September and October, and earlier and a great number of new subscriptions.

Dr. Jno. F. Foster, pastor at Vidalia, La., reports a good meeting, June 18-27, in which the preaching was done by Dr. A. M. Serex, pastor at Minden, La. Dr. Foster, who is qualified to judge, speaks very highly of the preaching of Dr. Serex.

The North Mississippi Delegation to the Sesquicentennial at Baltimore, October 10 to 14, is planning to attend one hundred per cent. The delegation consists of Revs. E. S. Lewis, W. R. Lott, T. H. Bradley, Mr. J. H. Johnson and Prof. A. W. Mildren.

Dr. E. Nash Broyles, presiding elder of the Greenville District, who has gone in pretty strong for major operations, having undergone four recently, is reported as convalescent. Physicians state that his condition is satisfactory. Did you write him that letter?

Dr. Jno. A. May, general evangelist, has been engaged in a revival meeting with Rev. L. W. Cain, pastor at Winnsboro, La. Any pastor desiring the help of Dr. May should communicate with him. If near enough to Winnsboro, pastors are urged to attend the meeting.

A good message from Rev. W. L. Storment, presiding elder of the Sardis-Grenada District, says: "I am doing all I can for the Advocate." We are delighted to have these messages from our presiding elders and others who are following the lead of Bishop Dobbs in our Sesquicentennial Advocate Enrollment.

Rev. J. C. Rousseaux, secretary of the Baton Rouge District Conference, informs us that the ad interim committee recently met at Keener Memorial Church, Baton Rouge, and, after examination, licensed Mr. Minns Sledge Robertson to preach. Brother Robertson is a junior in Louisiana State University.

Rev. J. W. Faulk, pastor at Abbeville, La., called at this office the other day. He was in the city for the wedding of a member of his congregation. That night he was leaving for a vacation in New Mexico. The work on the Abbeville charge is making steady progress. Brother Faulk has under way a very constructive program.

The meeting at Greuda, July 11-12, was a delightful and profitable gathering. Grenada is so centrally located that any pastor can drive there and return in a day easily. That conference is planning to make the college a gathering place for the pastors each year. Bishop Dobbs speaks with confidence to his pastors and they will be active in the work of the church under his leadership.

Mrs. R. L. Lane, member of our church at Picayune, Miss., and mother of Rev. Roy L. Lane, pastor at Carriere, died July 1. The funeral was conducted at the Methodist Church by her pastor, Rev. W. B. Alsworth, assisted by Rev. M. L. McCormick of the Lumberton Church, and Rev. Girault Jones, pastor of the local Episcopal Church. Burial was at Roseland Park, Hattiesburg, Miss.

"Spirits have been abolished from all American Warships, since 1862; wine since 1913; and beer since 1920. Secretary Claude A. Swanson states that, after a recent examination, he finds no desire for any change, so that this prohibition will continue. The Army is under similar liquor prohibition, notwithstanding the repeal of the Eighteenth Amendment," says a report. Think on it a bit, will you?

We have had a letter from Mr. H. B. Nolley, a cousin of Rev. Richmond Nolley, pioneer Methodist preacher of Louisiana, buried at Jena, La. Mr. Nolley is the son of the late Rev. Geo. W. Nolley of the Virginia Conference. He is eighty years of age. His father answered to his name at Annual Conference roll-call for fifty-five consecutive years. Brother Nolley's address is 1526 East Ocean View Avenue, Norfolk, Va.

Dr. J. M. Rowland, editor of the Richmond Christian Advocate, wrote us a letter the other day indicating plainly that he did not approve of certain remarks made by a newspaper man about the people of Mississippi. We thank Dr. Rowland for this feeling of resentment and for his very fine attitude toward the people of a great state that has chosen to remain sober while a number of the "bigger" states go on a drunk.

The mid-week prayer meeting is an institution of the church to which Rev. Lastie N. Hoffpauir, pastor at Columbia, La., has given considerable attention, and it becomes a great feature of any church he pastors. A brief report from him says that he has had, for this year, an average attendance of 55. He has had six accessions to the church, all services are being well attended,

pastor's and presiding elder's salaries paid in full to date.

In a mimeographed bulletin of church news and other items, E. G. Mohler, editor, we clip the following: "The problem of youth is the problem of humanity. There are over 17,000,000 boys and girls in this country, growing up without moral training from any source. How many of these 17,000,000 are in our southland, in your community? Do you want to reach them? The leaders in each local church must answer this question. People never needed the church more than they need it today."

Miss Elise Newton, Doyline, La., college graduate with a year's post-graduate work at Southern Methodist University, desires work. She is a B.A. graduate of Stephen F. Austin State Teachers College. Miss Newton is equipped to teach or do social service work and some other lines of activity. Anyone desiring the services of a young woman with such equipment or knowing of an opening is urged to write Miss Newton. Miss Newton is from a good Methodist home and took her junior college training at Mansfield College.

Homecoming Day will be celebrated at the Alabama Church on the Bernice, La., charge, Sunday, July 29. At this time it is hoped that all former pastors and others who were at any time connected with the church will be present. Dinner will be served, "You Bring the Ducks" style, at the noon hour. Uncle Dan Barr, pastor forty-six years ago, will preach at 11 a. m., and Rev. W. E. Akin, the only living preacher-product of the church, will preach at 2:30. This church has a great record in the history of Louisiana Methodism.

"The Silent Preacher," official bulletin of First Church, Franklin, La., pastored by Rev. C. C. Wier, who, with his people, recently celebrated the eightieth anniversary of the purchase of the church property, carries this interesting paragraph: "In conversation with Rev. A. S. Cooper, the beloved rector of the local Episcopal Church, he said, 'I have just read a very interesting book, the life of Asbury, by a man named Duren.' Brother Wier told him that the author was his presiding elder and would preach for him the following Sunday."

DR. WALLACE GOES TO UNION SEMINARY

Officials of First Methodist Church, New Orleans, have granted their pastor, Dr. William H. Wallace, Jr., a six-weeks' leave of absence. He will spend the period July 10-August 20 at Union Seminary, New York City. These weeks will be spent in special studies bearing upon the ministry and the work of the Church.

During his absence Dr. Wallace's pulpit will be filled by the following preachers: Dr. W. L. Duren, Dr. R. H. Harper, Dr. Robt. W. Vaughan, Rev. Jas. B. Grambling, Rev. Jno. L. Williams, Rev. A. T. Law and others.

Dr. Wallace has made an enviable record at First Church during the short time he has served as pastor. Officials are unanimous in their commendation of his praise-worthy achievements. Under his leadership church debts have been paid, benevolences for the year were in the bank some weeks ago, and 125 new members have been added to the church roll. The present church attendance is said to be the largest in the more than 100 years history of the church.

Dr. Wallace is scheduled to fill his pulpit on August 26, when he will outline plans for the fall and winter program of the church.

HOME COMING DAY

Homecoming Day will be celebrated at Alabama Church, in the Bernice charge, on July 29, when it is the hope that all former pastors and others who were at any time connected with this church will be present. Dinner will be served, "You Bring the Ducks," at the noon hour; Uncle Dan Barr, pastor 46 years ago, will preach at 11 o'clock; W. E. Akin, the only living preacher-product of this church, will preach at 2:30. This is the church of the Harpers, Akins, and others prominent in Louisiana Methodism. The late J. D. Harper, father of our own Dr. R. H. Harper, was a product of this church. Rev. B. D. Watson, of Gibsland, will preach the week following, in a revival meeting. W. F. HENDERSON, JR., P. C.

SPECIAL NOTICE

A minister in California, serving a good station near San Francisco, wants to exchange with someone in Louisiana who would like to come west. The salary is \$100 monthly, with a good parsonage, furnished, and water free. Those interested address Lock Box No. 284, Arbuckle, Calif.

LOUISIANA YOUNG PEOPLE'S
POETRY EXCHANGE

By Edith Skinner

Well, you see, it began this way. The new president, Lydell Sims, who is already filled with new ideas, thought of this one.

"I have it!" he shouted one morning, and began the work. The club was organized, chartered, and begun in Hazel Lee Nowell's home in Mansfield, La., on the eve of June 29, 1934. Don't I know? I was there. Among those present were Anna Pharr Turner, Vance McLean, Opal Joiner, Mrs. Nowell, Mrs. Parsely, and the Rev. and Mrs. G. W. Dameron. Already approximately fifteen new members have been added to the ten chartered members.

Central office is at Natchitoches. The ten chartered members send in their two favorite poems monthly. New members are not required to send in poems. They do not have to be original. Two sheets of original poems from the pen of our own gifted poets will be published yearly. Dues are five cents monthly, payable in advance. This money is used for the expense of mimeographing the long sheets of which every member will receive a copy. The sheet will never contain less than ten poems. An invitation is extended to all poetry lovers. Send your application for membership to Lydell Sims in time to receive the first issue, which will be in August.

Seriously, we believe that the poetry exchange will serve as a great help to the worship and recreational committee leaders. There is some talk

about a book a month club for the young people of the state of Louisiana. It won't be long now! A dramatic club has been started with our own Mrs. Guy Nesom as its director. Sarah Roland, Pat McHugh, and other dramatic young people will report their plans soon. Here's more power to us!

MISSISSIPPI YOUNG PEOPLE TO
HAVE COUNCIL MEETING

John C. Chambers, Jr., president of the Mississippi Conference Young People's Organization, has called a council meeting for Saturday morning, August 25, 1934, at Galloway Memorial Church. He has asked that all district directors be present at this meeting.

The purpose of the meeting, he states, will be to discuss any problem in connection with the work of the conference, and begin to make plans for next year's assembly.

All officers and district directors be on hand August 25, 1934, at Galloway Memorial. In case the district directors are unable to attend, the assistant directors should come, thereby having a representative of each district.

Watch out for the outcome of this meeting. This is the first official step of the 1935 assembly.

LOUISE GREEN, Pub. Supt.
Hattiesburg, Miss.

THOUGHTS OF A SICK SUPER-
ANNUATE

By Rev. L. E. Crooks

Dear Brother Editor: If you will admit for the Advocate a few thoughts from one of your brethren on the above subject he will appreciate it. Our object is not for selfishness or self-interest, but purely for the purpose of stimulating a little more interest in our cause.

After having given twenty-five years of his life to the ministry of the Methodist Church, then to be stricken down unexpectedly at about the time he is at the height of his usefulness is the most trying experience that he can have. Helpless, unable to do anything for an income and withal having dependents. He can appreciate fully how important our superannuate claims are. If all our preachers who are now active in the work could be impressed as the sick preacher is he would realize more fully how essential it is to have a fund that is adequate to take care of him when he is on the shelf. He would use double diligence to raise every dollar assessed to his charge for this purpose.

Just this little story connected with my experience during my illness and my needs. Some good women who had extended me some assistance themselves, proposed to have me placed on the charity list of the city, to receive whatever little amount they were able to furnish every week. To this, as politely as I could, I declined, with the explanation that I was a Methodist preacher and had fallen out on account of misfortune, that I had given my life unstintingly to the cause we loved, that I had too much pride for our great Church and the great army of Methodist people, if not for myself, to consent to such a thing.

I felt that if I had any claim on any one it was upon the Methodist Church and Methodist people, and if they were willing to allow me to suffer for the bare necessities it was their responsibility.

Shreveport, La.

WORKED TWENTY-FIVE DAYS
FOR A BIBLE

Two Stories by Dr. A. F. Ragatz, Secretary of Western Agency of American Bible Society

The traditional boy who carried water for the elephant to earn his

FOR SALE BY MISSISSIPPI CONFERENCE HISTORICAL
SOCIETY

1. Pamphlet, 12 pages, "Historic Sites of Mississippi Methodism," by Hawkins and Cain. In guide-booklet style, postpaid, 10c each, or two for 15c.
2. Photo, 8x10 inches, of chart giving names of the 97 members of 1845 Louisville Convention, which planned organization of M. E. Church, South, with pictures of Soule, Andrew, Capers, Paine, Pierce, Bascom, Winans, Smith. Postpaid, \$1 each. There is only one original in existence.
3. Jones' "Mississippi Methodism," in 2 volumes. Valuable. Sold originally at \$2 per volume. Postpaid, \$1.25 per set. New but shelf-worn. Supply limited.
4. "History of Lorenzo Dow," by H. A. Baker, five-column newspaper page reprint, on enamel paper, with picture of Dow. Postpaid, 10c each, or three for 15c.

Address: Rev. H. G. Hawkins, Vicksburg, Miss.

way into the circus had his counterpart in the seven-year-old boy of this narrative.

In place of a ticket to the circus, this boy earned a Bible and instead of a thirsty elephant that needed water it was a household whose water pipes were frozen.

Three times a day this little fellow with two small buckets made a number of half-block trips through the snow carrying all the water needed for a household including the additional amount needed for the weekly family washing. This he did for five cents a day, hoping the job would last until he had earned enough to pay for one of the Society's Bibles which sells at \$1.35. However, after twenty-five days the village had thawed out its water system and his services were no longer needed.

Undismayed he sent to my office in Denver the \$1.25 he had earned and requested us to hold it to his credit until he could manage to earn the remaining ten cents, plus the postage charges.

The case was so extraordinary that after the story had been verified the balance was remitted, the Bible delivered and in response I received a touching letter of thanks.

DR. MOTON REPORTS

Our Lynching Record

Dear Sir: I send you the following information concerning lynchings for the first six months of this year. I find according to the records compiled at Tuskegee Institute in the department of records and research that in the first six months of 1934 there were six lynchings. This is 2 less than the number 8 for the first six months of 1933; and 1 more than the number 5 for the first six months of 1932.

All of the persons lynched were Negroes. The offenses charged were: wounding man in altercation, 1; rape, 1; attempted rape, 2; associating with white woman, 1; striking man, 1.

The states in which lynchings occurred and the number in each state are as follows: Florida, 1; Kentucky, 1; Mississippi, 2; Tennessee, 1; and Texas, 1.

Yours very truly,
R. R. MOTON, President.

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Don't Read This

Unless you are interested in a medicine which has helped over 700,000 women and girls. Take it before and after childbirth, at the Change or whenever you are nervous and rundown. 98 out of 100 say, "It helps me!"

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In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

The funeral rites of DR. ROBERT HENRY COLEMAN of Vivian, La., were conducted at the First Methodist Church of Vivian, at 11 o'clock, Sunday morning, April 8, 1934, Rev. W. D. Kleinschmidt, officiating. The throngs that paid tribute and the many beautiful floral offerings were indicative of the high esteem in which he was held.

Dr. Coleman was born January 8, 1871, at Isney, Ala., of the union of Dr. Robert Henry Coleman, Sr., and Mary Virginia Faith. He was united with the Methodist Episcopal Church, South for fifty years, was a member of both the Masonic Order and the W. O. W.

Until his death April 6, 1934, he had been a practicing physician and surgeon for forty years, and was well known in the medical world, having been a member of the Louisiana, Texas and Mississippi Medical Associations.

He resided at McLain, Miss., for a number of years and was president of the State Medical Association of Mississippi for many years.

Dr. Coleman was a true Southern gentleman of the old school, a de-

voted husband and father and a loyal church member. His noble Christian character and useful life was an inspiration to the many whom he came into contact with. A host of friends and loved ones cherish his memory.

Death resulted from angina pectoris after a short illness. Interment was in a Vivian cemetery.

Surviving the deceased are the widow, Mrs. Tometrias Coleman, Vivian, La., two sons, Edward F. Coleman, Purvis, Miss., and Robert S. Coleman, Laurel, Miss., four daughters, Mrs. G. D. Anderson, Hattiesburg, Miss., Mrs. Hubert Thompson, Mrs. Wayne Thompson, and Miss Noella Virginia Coleman of Vivian, La., five grandchildren and a brother, Dr. J. W. Coleman of Mineola, Texas.

R. C. GALLOWAY

God in His infinite wisdom has called from our midst our dear father from all earthly cares. He was born Feb. 11, 1846, and left this world June 30, 1933. He was a loving, faithful husband and father and a good neighbor. A vacancy in his home he loved so well, can never be filled. Father we miss you and your loving smiles, an empty chair reminds us of you. His loving wife preceded him six years. He was married to Miss Sarah Jane Heluestion. To that union was born seven children—four sons and three daughters. Six children living, one son, James, dead. He had sixteen grandchildren and eighteen great-grandchildren. Father was a member of the Methodist Episcopal Church, always attended church when he could and always a liberal supporter of the church. He joined the Masonic Order in 1880. He was a good Mason. We commend the sorrowing children to our Heavenly Father, who doeth all things well and to our loving Savior, whose hand will guide, strengthen, comfort, and sustain them.

Good-bye, dear Father, we are coming to you. One by one we will all be gathered home.

Written by his daughter-in-law.

MRS. W. A. GALLOWAY.

A RESOLUTION

Brother C. F. Partin, for many years a member of this quarterly conference, has gone from our midst to join the family circle of the redeemed in the Father's house of many mansions, of which Jesus told his disciples he was going to prepare. Fred, as he was best and affectionately known, was a man of timid and retiring mien, yet firm and courageous in defense of what he believed to be right. He possessed a strong yet simple faith, an inspiring hope and a spirit of humility that was most beautiful. He loved the cause of Jesus Christ, and was faithful and loyal to the church of which he was an official member for many years. No one was ever more faithful and loyal to his pastor and his brethren, but his greatest joy was found in rendering unselfish service. He was strong and courageous, yet gentle and tender in all of his contacts and relationships with others. Every energy, purpose and power of his life was dedicated to the service of God and helpfulness to others. Helper of the helpless, a friend of the friendless, his ministrations were limited only by his ability and the need. He had many friends, but not one whose friendship was unmerited, or of which he was in the least unworthy. He stood in his place and filled it well in the home circle, and in his church and business relationships. Fred was not an old man, by any means, but if his life be measured by the deeds of loving service rendered by him, rather than by the flight of time, it would have exceeded, by far, the allotted "three-score years and ten." In his going there was no shadow, no valley of death. It was like the passing of a glorious day, because, like Enoch, "he walked with God; and was not; for God took him;" therefore be it

Resolved by this the third quarterly conference of East End Church, that while he is missed by his brethren and friends, and his going leaves a void in our hearts which can be understood and filled only by a compassionate and loving Heavenly Father, we mourn not as those who have no hope, but rejoice in the assurance of a reunion in that land where Jesus forever reigns; and be it further

Resolved, that his memory be honored by us in the practice of those Christian virtues which characterized his life; and be it further

Resolved, that this quarterly conference, each member hereof, both individually and collectively, extend our sincere sympathy to his aged mother, his wife and children, and to other relatives who mourn his passing, commending them to the love and tender care of the God whom their son, brother, husband and father delighted to serve, assuring them of our continued love and interest in their welfare; be it further

Resolved, that this resolution be spread upon the minutes of this quarterly conference and that his mother, his wife, the New Orleans Christian Advocate, and the secretary of the board of stewards, each be furnished with a copy.

Adopted by a rising vote of the conference at 8 o'clock, P. M., this the 6th day of July, 1934.

OTTO PORTER, P. E.

J. T. TUCKER, SR., Sec.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Baton Rouge Dist.—Third Round

Denham Springs, at Live Oak, July 29, 11 a.m.

Lottie, at Port Barra, Aug. 7, 11 a.m.

Kentwood, at Pine Ridge, Aug. 14, 11 a.m.

St. Francisville, at Concord, Aug. 14, 11 a.m.

Angie, at Angie, Aug. 21, 11 a.m.

Franklinton, Aug. 21, 7:30 p.m.

K. W. DODSON, P. E.

Monroe District—Third Round

Oak Grove, at Locust Grove, July 29, a.m.

Waterproof, at Wesley Chapel, Aug. 5, a.m.

Tallulah, Aug. 5, p.m.

Bonita, at Jones, Aug. 12, a.m.

Gilbert, at Gilbert, Aug. 19, a.m.

Winnsboro, Aug. 19, p.m.

The above dates are subject to change, when practicable, to suit the convenience of those concerned.

On the third and fourth rounds the presiding elder will take the special offering for the Charity Hospital work and for the Conference bonded indebtedness, as authorized by the Annual Conference.

H. T. CARLEY, P. E.

Ruston Dist.—Third Round

Blenville, at Bear Creek, July 26, a.m.

Hodge, at Siloam, July 26, 3 p.m.

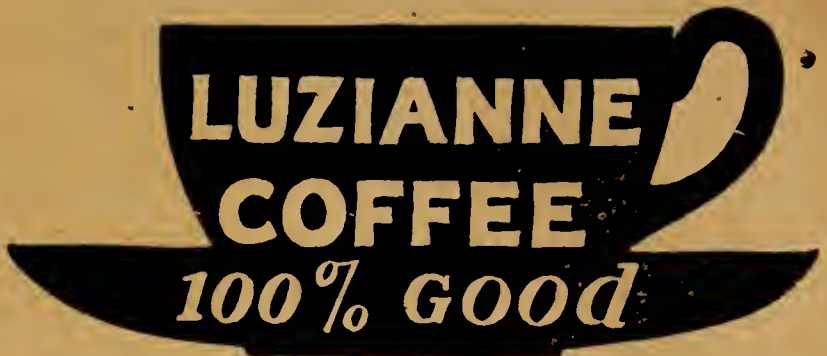
Sibley, at Pine Grove, Aug. 5, a.m. and 2 p.m.

Gibbsland, at Bryceland, Aug. 5, p.m. and 4:30 p.m.

Simsboro, at Hilly, Aug. 12, a.m.

Lapine, at Lapine, Aug. 12, p.m.; Conf., Aug. 14.

Ringgold, at Grand Bayou, Aug. 19, a.m. and 2:30 p.m.



Cotton Valley, Aug. 19, p.m.

Eros, at Wesley Chapel, Aug. 26, a.m.

Minden, Aug. 26, p.m.

W. L. DOSS, JR., P. E.

New Orleans Dist.—Third Round

Covington-Slidell, at Mandeville, July 29, 11 a.m. and 3 p.m.

St. Mark's, July 29, p.m.

First Church, Aug. 5, a.m.

Rayne Memorial, Aug. 12, p.m.

Houma and French Mission, at Golden Meadow, Aug. 19, a.m.

Special Reports—Education, Christian Literature, General Rules. Elections—Supt. Church School, Local Church Board Christian Education.

W. L. DUREN, P. E.

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WRITE

J. H. SHUMAKER, General Secretary

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IMPORTANT ANNOUNCEMENT

You are invited to attend our big Open Discussion Conference at Mt. Sequoyah, August 14-21. This will be one of the best and largest attended conferences of the season. It attracted wide attention last summer, and was enjoyed by all who attended.

Program

Dr. Alva W. Taylor, Nashville, Tenn., "The Church and the Economic Situation."

Dr. W. C. Martin, Dallas, Texas, "What Can We Preach Today?"

Dr. J. M. Williams, Conway, Ark., "The Peril and Power of the American Home."

Dr. A. W. Wasson, Nashville, Tenn., "The Crisis in the Far East."

Dr. C. C. Grimes, Tulsa, Okla., will preach each evening.

Dr. Paul W. Quillian, Oklahoma City, Okla., director and leader of devotional services.

This conference is for all church people who are interested in the great, vital questions of the day. For reservations write S. M. Yancey, superintendent, Fayetteville, Ark.

PAUL B. KERN.

MORELOCK BILLS PASSED

Important actions included final enactment of the two Morelock bills, giving local option to Louisiana, with the parish as a unit. One bill provides that any parish may vote out liquor and establish a dry zone, the respective police juries being the agencies for calling the election. The other measure is the enforcement act carrying penalties, etc., for violation.

Dr. A. W. Turner, of Shreveport, La., the legislative representative of the dry interests of Louisiana, who has been on the scene since the opening day, directing and steering the Morelock bills to safety, was much gratified. He expressed satisfaction and believes the cause will be protected under the Morelock bills. It is understood that the administration will strike out the local option features of the liquor control bill, and will allow the Morelock bills to function. Report is that an agreement to that effect was reached when the Senate enacted straight local option. Both bills are now in the hands of Governor Allen.—Beaumont Enterprise.

BISHOP KERN INVITES YOU TO THE SECOND DISCUSSION CONFERENCE AT MT. SEQUOYAH AUGUST 14 - 21

Last summer about one hundred preachers and laymen spent a week at Mt. Sequoyah in a unique and most interesting conference. So satisfactory was the experience and so enthusiastic all those who attended that they urged the management to plan a similar gathering for the summer of 1934. I am glad to announce that plans have just been completed for the second Discussion Conference.

The idea back of this week at Mt. Sequoyah is that those that come have a chance to discuss vital topics rather than merely listen to a lecture. It is the give and take of an intimate group led by a stimulating thinker. In the clash of minds sparks fly and ideas are shaped in conflict of different views. We insist that the leader shall defend his viewpoint and he comes back and demands the same of us. And so it goes through a week of interest. The program this year will challenge both preachers and intelligent laymen. Each day a thirty-minute devotional, then the morning is given to two major discussions. After lunch two other groups meet. Each person may choose a morning and an afternoon group. There is ample time left before supper for recreation or fellowship. In the evening addresses followed by open discussions.

We are fortunate in the leaders this year. Dr. Alva W. Taylor, of Vanderbilt University, and well known as one of the leading sociologists of today, will be with us again, leading the discussion on the Church and Economic situation. Dr. William C. Martin, the popular pastor of First Methodist Church, Dallas, Texas, teacher of homiletics at S. M. U., will teach "What Can We Preach Today?" Dr. Alfred W. Wasson, the newly-elected Foreign Secretary of the Board of Missions, will discuss "The Crisis in the Far East." Dr. Wasson was for twenty years an outstanding missionary in Korea and has been head of the Department of Missions at S. M. U. The last course will be of a somewhat more practical nature. Dr. J. M. Williams, until recently president

of Galloway College, will lead the discussion of "The Peril and the Problem of the American Home." Dr. Williams is a recognized expert in this field.

There is a free and easy unconventional atmosphere about Mt. Sequoyah which people enjoy. The accommodations are good. You can secure almost anything you want, from a place to camp to the comforts of the Woman's Building, which is a modern hotel. Meals are available always at the cafeteria. Come and bring your family. There are playgrounds for the children. Write early to Rev. S. M. Yancey, superintendent, for reservations.

SAFETY SIGNALS

By Dr. S. J. Davies

EPISCOPACY—ORDER OR OFFICE

I have been reading recently Bishop Tigert's "Constitutional History of American Methodism." In the light of the divergent views concerning the order and office of bishops among us, it is an interesting and exhaustive study of this subject, its origin and recognition among the fathers of Methodism in this country. Mr. Wesley sent new men, lay ministers not ordained, to the colonies to preach and teach Methodism. They had succeeded in establishing societies of considerable numbers in various places. The movement was checked or hindered in no small measure by the Revolution.

The redoubtable and honored founder of Methodism had offended many Americans by publishing Dr. Samuel Johnson's pamphlet, under his own name, against the colonists in their struggle for liberty. After independence was achieved Mr. Wesley ordained Coke, already a presbyter in the established church, gave into his care the historic articles of religion and empowered him as his official representative to the brethren in America. They received him cordially and forthwith proceeded to found the Methodist Episcopal Church by electing Mr. Coke, already ordained presbyter or priest by the established church of England, and then electing Mr. Asbury and ordaining him with the help of Mr. Otterbain, German Presbyterian minister.

Now the special point I wish to validate and establish just here is this: A church was established according to primitive and apostolic form, by the suffrages of these American preachers and bishops elected and ordained by elders present even as in the days of the early church. This is the way bishops were first instituted in the church, and there was no other church in America at the time that conformed to Methodic views either in government or doctrine, so like the apostles at Antioch, Ephesus, and no doubt other cities, instituted one. And I hold that the church today has historic precedent and authority to ordain and send out for the work of divine ministry any order she may elect to establish and ordain.

I heartily recommend to the study of our ministers Bishop Tigert's aforementioned book. I have, for my study, a copy formerly owned by Bishop Keener and replete with annotations by him.

In conclusion, let me say there was no doubt with Francis Asbury as to his episcopal ordination, for when Cokesbury College was founded with appropriate religious service and on other occasions, he wore full canonicals, gown cassock and bands. And other presbyters or elders in our church at that time wore robes appropriate to their office.

FROM MOORE MEMORIAL CHURCH

316 Thibet Road, Shanghai, China

Our new field of work finds us in probably the largest church in China. Certainly in Southern Methodism in China Moore Memorial Church is the largest with a membership of 1379. Certainly her structure is one of the most beautiful in architecture. The interior of the main auditorium is very beautiful and most inspiring to worship. I should describe the architecture as European and considerably in the order of a cathedral. The auditorium will seat 1200. There are two other auditoriums—the old church to the rear of the new building, which will seat 400 and the Alumni Hall which can accommodate 200. The old church auditorium is used for a very interesting junior church, for school entertainments, for school assemblies, plays, and gymnasium. The Alumni Hall is beautiful and is used for the young people's department, prayer meetings, music rooms, socials, concerts, and so on. On the seventh floor is a very interesting prayer room, which is used only by groups or individuals who wish to go there for meditation.

I shall not go into further description except

to say that space is given for club rooms, women's work, children's work, class rooms, reading rooms, an outside basket ball ground with cement floor, and an out-of-doors preaching auditorium. Rev. S. R. Anderson was here for twelve years and is responsible for this very beautiful and spacious building.

Many years ago Dr. J. W. Lambuth, father of Bishop Lambuth, was connected with the old Moore Memorial Church, which grew out of the old Trinity of 1879.

Although this is considered an institutional church, all activities are supposed to center around the church. The preacher in charge is a Chinese, Rev. K. S. Tsoh, who has been here for seven years. Rev. Z. S. Zia, secretary of our Board of Christian Education, and I are the two assistant pastors. Along with this work, I am appointed in charge of the institutional features. These are many and require that I come to the Church each morning and remain throughout the day for seven days each week. At least four nights a week I remain until nine o'clock. Miss Lucy Jim Webb, who has been working at Moore for eleven years and has done a very fine work, is putting off her furlough another year to help along during this change, i. e., my coming in to take the place of Mr. Anderson.

Some of the institutional features are: Afternoon school for 600 young women and an evening school for 400 young men. Miss Webb looks after the woman's work with cooking classes, sewing classes, bath rooms for women, and health work. A regular Chinese nurse is on the staff and with the assistance of a Chinese doctor keeps the clinic going, visits in the homes and helps with the babies. We have a Sunday nursery to care for the babies during the service of worship.

The kindergarten work is under the supervision of Miss Webb. Mrs. Berckman teaches one of the cooking classes, and also a Sunday school class of Chinese children; she helps in the junior church work and joins in with the work of the Woman's Missionary Society. For the young men we conduct the night school and have games, such as basket ball, ping pong, chess, and checkers. Mr. Wang, physical director, has fourteen basket ball teams playing from seven in the morning right through to about nine at night. Most of the playing is done on the out-of-doors concrete court. There is also the Permanent Progress club for young men with about twenty members, which meets every Friday night. The club has three departments: English, Chinese, and Music. I meet regularly with one department.

We also maintain a hostel for young women in business in Shanghai. At present about sixty live in this hostel within the church. We also have a large Chinese kitchen which supplies much food daily and in which are prepared the large feasts which are frequently held there. We have twenty-eight special workers on the staff at the church. This does not include the teachers in the afternoon and evening schools or the servants. We have several very valuable Chinese secretaries and teachers. The hardest working and most efficient on the whole staff is Mr. S. Y. Ling, in charge of administration. He is the son of one of our preachers and is a graduate of Emory and Northwestern universities. He is principal of our large evening school. Miss Sung Kynin, who has been with this institution for many years, is his equal for faithfulness and efficiency. She is principal of the afternoon school and carries the many burdens of the hostel.

Last year 131 were received into church membership. This year since conference 33 infants and children have been baptized and 22 adults received into the church. In the Sunday school we have 500 pupils and in the Epworth League 90 members. The five missionary societies enroll about 432 members.

The church conducts a preaching chapel in the French Concession.

Our church is located in almost the busiest section of this city of some three million souls. It has a remarkable opportunity and an unavoidable challenge to serve and to save. Many city-wide meetings are held here. Just now we are holding "Spread the Word" meeting to reach the non-Christians. About 500 attend on the average. At Allen Memorial Church, our second largest church in this city, a city-wide revival is now on. The afternoon I attended I estimated that 1,500 Christians were there. My observation after being absent from Shanghai for eight years is that Christianity has made great progress in this city. The need is greater than ever before and the opportunities are more, but our missionaries are fewer. Our efforts should increase to make Christ known and to heal these hearts of pain.

With greeting from the largest city in the Orient and with assurance of gratitude to each of you for your prayers and interest, I am,

Sincerely yours,

J. H. H. BERCKMAN.

Christian Advocate

NEW ORLEANS

Vol. 81—No. 30. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 4089. Published every Thursday, at 512 Camp St., New Orleans, La., by the Publishing Committee of the Methodist Episcopal Church, South. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918

D. B. RAULINS, M.A., D.D., Editor

NEW ORLEANS, LA., THURSDAY, AUGUST 2, 1934.

C. MILTON CHALMERS, Manager

EDITORIAL OBSERVATIONS

MY TEACHER and I got off on the problem of the "soulless corporation." (That was back in the days before we knew anything much about such a thing.)

"Imagine," said he, "yourself, a Christian, owning stock in such a corporation and drawing your dividends at regular intervals. In the beginning it never occurred to you that the business might not be run on Christian principles. You make the discovery finally though that the business is not being conducted on the same high moral plane as you conduct your own personal and private business. What would you do with your stock?"

When he suggested that I imagine myself a stockholder in a big corporation I smiled, straightened up and reached for the armpits in my vest. And my imagination got to going so strong I just went ahead and imagined myself a director in the concern. (That is one fine thing about imagination). I saw myself sitting with the other "big boys" around that long smooth top table discussing the affairs of the "company." I saw the box of cigars coming down the table toward me and the other directors beginning to fire up. I had never thought to ask them anything much about their religion and church affiliations. (In those days religion stayed most of the time at the church and just asked for a part of each Sunday. It was beginning to grow a bit uneasy and betrayed some evidence it might some day head for the market place and the counting room).

I declined the cigar. I was temperate in all things. As a Christian gentleman I had never connected with a cigar.

About this point in my imaginings that crazy question of my teacher came back to me. "What would you do with your stock?"

Let me confess that I have not quite settled with the question yet, and the judgment day is a lot closer than it was then.

Come on. You help me, won't you? You imagine the same thing about yourself. Please do. Maybe you can make a suggestion. A lot of us need your help. Being a Christian has become more complicated, it seems, along with other things.

But I have decided that I must do something about that stock. (Still imagining that I have it). I want to be a Christian and I want to sleep at night.

My first impulse is to give the stock away and just wash my hands of the whole thing and turn my back upon it all. Then I could be a Christian with some peace of mind. I should be free.

But, I said to myself, the one to whom I gave it would go ahead receiving the income and the company would go ahead

with its questionable practices. And I should not have made anything out of it and I should not have corrected the situation.

Well, why not sell the stock? That would be a legitimate way of disposing of the matter. That would set me free. I could build a church with the money or help the orphans. And yet this did not satisfy me. The company would still go on with its business in the same old way. I kept feeling some responsibility for it.

PENITENTIAL PRAYER FOR THE SIN OF LYNCHING

By James Myers,
Industrial Secretary, Federal Council of
Churches of Christ in America

O, God, how dare we lift our eyes to Thee, for we are guilty as a nation of tolerating the practice of vile mob murder of men.

If our prayers go unanswered before Thy Throne, call to our remembrances Thine ancient rebuke to Thy people, that Thou wouldst not hear their prayers while their hands were filled with blood.

Cleanse our hearts, we beseech Thee, of the dark sin of race prejudice; forgive us for our unbelief in the sacredness of human personality which Thou hast made in Thine own image; take away from us the uncontrolled passion of our hearts, and that violence of spirit which would make beasts of us all.

Make us to know the awful wrath of God which rests upon those having personal part in lynching, and upon every community and state, and upon our people as a whole, until we shall repent and turn away from this taking of human life. For against Thee and Thee only have we sinned and done this evil in Thy sight. O God, forgive us!

Help us now to bring forth fruits worthy of repentance, that we may be redeemed from the foul clutches of this national evil, and may order all our ways in the fear and love of God. Amen.—Wesleyan Christian Advocate.

Finally, I decided that this might be the best way to do it: I would keep my stock, stay with the company, use the income for right causes and speak of Christian principles in business every time the board met and talk to the other stockholders in private about it, doing my best to get some soul into the corporation and some Christianity into business.

What would you do?

Ah, but I was imagining. Isn't it fine that I don't have to decide, fine to wake up free from all such responsibility? But I don't know that I am free with all that, imagination or no imagination. I am a citizen, a Christian, a member of the community. So I am afraid the thing is still on my hands,

SOME WEEKS AGO I called your attention to the fact that it had been discovered that the Clergy Pensions Institute of the Church of England owned some \$50,000 worth of stock in Vickers, Ltd., the great armament company of Great Britain. About the same time someone had discovered that the armament manufacturers of all the leading countries of the world had had a great deal to do with prolonging the World War and that they spent considerable funds on propaganda fostering the war spirit in order that their profits might mount to a higher level. It was observed that these companies were in perfect accord with one another and that they drew closer together when a war was in prospect. Figures indicated that the cost of killing a soldier during the World War was \$25,000. A big per cent of this went to the munition makers as profit. And it might have been your boy who was killed.

Now along comes Dr. King, editor of the Nashville Advocate, with a story like this: "British Clergy to Sell Munitions Stock." "Members of the Clergy Pensions Institute, an organization under the supervision of the Church of England, which owns \$50,000 worth of stock in Vickers, Ltd., the largest armament company in Britain, are urging that this stock be sold and the proceeds invested in some concern which does not depend upon war for its prosperity. The Institute has owned the stock for forty years and has realized handsome dividends from the investment. The income is used for pensioning retired bishops and other clergymen. The sale will mean some sacrifice of income, as Vickers is prospering just now."

Better read that over again. Go around it and look through it from different sides.

What amount of profit did the Church of England receive from each boy killed in the World War and some other ways? How does a bishop or other preacher feel when he realizes that his suit was purchased with the blood of a fine young man like Joyce Kilmer for whom Christ died?

But it is not going to be enough for the Church to sell its stock in Vickers and other businesses of questionable ethical standards. It cannot thus so easily wash its hands of all responsibility. This is negative at best. Of course Vickers will lose some prestige by the withdrawal of the Church of England as a stockholder. I dare say Vickers would be glad to give stock to the Church of England and other churches just for the moral effect upon the business.

Do you suppose any of our Senators and Congressmen own stock in armament

(Continued on Page Five)

THE PENDING AMENDMENT TO OUR CONSTITUTION

By Rev. Jas. A. Anderson

Our Annual Conferences at their coming sessions will be called upon to say whether we shall amend the Constitution of our Church so as to prohibit the bishops from appointing any man as presiding elder for more than four successive years, also from re-appointing any man to this office till he has been out for four years.

A man who, like myself, has served 55 years in our itinerancy can have but slight personal interest in the question. He is too near the end of his service to be seriously affected, go as it may. But 55 years of such service may fairly entitle him to an opinion as to what will best serve the interests of the Church. I do not think the amendment should be adopted nor that the sober thinking of the conferences will adopt it.

The most distinctive features of Methodist Church polity is the itinerancy of its ministry. This is also the most vital spot of our polity. Because we have always had an itinerant ministry, under marching orders, we have been able to spread over the world, pioneering new territory and reaching the waste places in all occupied lands. There are at this moment hundreds of Methodist churches that would have no pastors, and hundreds of Methodist preachers that would be without pastorates, but for this system. Our itinerancy is an army that never halts, never retreats, never surrenders. Mr. Wesley at no other point so conspicuously displayed his statesmanship as in his arrangements for an itinerancy. Nor was he ever on any point more inflexible. When his congregation at Dewsbury insisted upon selecting their own preacher, he said, "This would destroy our itinerancy." When the people at Birstal declined to receive a preacher sent them, he told them flatly that they would either receive him or be read out of the Methodist Connection. When they offered him a deed which empowered local trustees to control the appointment of the pastor, he said, "If this deed is allowed, itinerant preaching is no more." When he was arranging a form of deed for all Methodist Churches in England, for the time being and for all the future, he said: "I insist upon the point, and let everything else go. . . . No Methodist trustees, if I can help it, shall after my death, any more than while I live, have the power of placing and displacing the preachers." (See American Edition of Wesley's Works, page 328). Mr. Wesley was certain that while he lived the appointing power would be inviolate, and he intended and expected that it would forever remain inviolate. For he knew that only so could we be sure that we would have an itinerancy. The very life of this itinerant system has always been precisely in the inviolate nature of this appointing power. Such unrestricted power is and has always been the very cornerstone of the whole itinerant structure.

The existence of this power has never been denied since Mr. Wesley settled the question. It has been attacked at several times. The attack has always brought damage to the Church, and ultimate discomfiture to the attackers. Readers of Methodist history will recall the famous "Suspended Resolutions" of 1820, passed by the General Conference, providing for an elective presiding eldership; pronounced by Joshua Soule unconstitutional, and rejected by the Annual Conferences. Recall the James O'Kelley movement, of an earlier date, and the sad consequences both to him and to the Church. Also the Methodist Protestant Movement of 1828, resulting in a secession from the Church and the organization of another church, which, while it has always had good people, is a fine illustration that a machine organized on the principle of a break does not work very well. People who think to change our constitution would do well to consider what has happened to those who fell out with this constitution because they thought bishops have too much power.

If the proposed amendment is adopted, it will be the bringing of a new principle into our system, and that at the most vital point in our whole system. Adopt it, and you have admitted the principle that the appointing power is no longer inviolate. How far we may go in that direction will then remain to be seen. Another amendment prohibiting the appointment of any preacher to a station for more than four years would be just as reasonable as this one. And if the purpose of this measure is to open the way for many men into the presiding eldership, a second amendment would open the way for hundreds of men into station work. A third amendment prohibiting appointment to circuit work for more than four years

would compel the bishops to pass around to the circuit preachers the "honors" of the station work and of the presiding eldership, and the circuit men are just as much entitled to this as any of us. In short, why not make a merry-go-round of our itinerant system, and give a nice ride to every man that wants it? Why not impose a limit as to editors, secretaries and college professors—pass all the honors around, if we are to be guided by that principle?

The only rule that ought to govern the appointment of any man to any place is his fitness for the job. Not the fact that he wants it, but his readiness to be baptized with the baptism with which He drank and the man's general qualification for the work—this is the rule that in all conscience ought to guide us. And it is a stubborn fact that some men have superior qualifications for our circuit work, some for station work and some for executive work. To compel a bishop to disregard these facts is simply to divorce his administration from the truth. This is neither good religion nor good common sense nor good Methodism.

We have been told that the amendment affects only the administrative work of a bishop. That is precisely the phase of his work that ought not to be affected. His responsibilities are mainly administrative; if he is to be free anywhere it is exactly here. How can any man take care of his administrative responsibilities except he be free to select his deputies?

We are hearing it said that the General Conference has spoken, and that the only thing that can be done is to carry out its will. But the General Conference has no authority to determine this matter; the Annual Conferences have always been and are still the final source of authority. The General Conference spoke in 1820, for an elective presiding eldership; but the Annual Conferences spoke a different word. Nor is that the only instance in which the voice of a General Conference has been thus rejected. A little hysteria, a temporary wave of emotional excitement, is possible even in a General Conference. What is far more dependable is the sober and deliberate judgment of the Annual Conferences.

Put this amendment into your constitution and whether the experiment works or not, you are tied up with it indefinitely. For it is not a mere statute, which could be easily repealed; it will stay in your constitution forever, so long as one-third of a General Conference, plus one, on the one hand, or one-fourth of the members of the Annual Conferences, plus one, on the other hand, wish to keep it there. We have steered the ship hitherto by the safe compass of unrestricted appointive power; you now launch into unknown seas with a compass whose polarity has been changed, and—take what comes. Let it be granted that this unrestricted power, like all grants of power, is liable to some abuse; yet wisdom would suggest that you do not burn down the barn to get rid of the rats.

We do not need this constitutional amendment. Our bishops are disposed to the general policy indicated by it. They ought to be so disposed. As a general policy, men ought not to be continued in the presiding eldership more than four years, and, as a general policy, young men ought to be put into that office as soon as they are mature enough. I have known some men kept in till they were fit for little else, and I never knew a man put in that did not get some new view of human nature. Often a young fellow will take second growth when made an "elder." Some of us need that. I believe in the general policy; not in your law. The policy is better than the law because the policy can be made flexible, if occasion calls for it; the law is inflexible. Leave your bishops free to use their common sense. Above all, leave them free to use their godly judgment as indicated by each situation they face.

Jonesboro, Ark.

REPEAL, BOOTLEGGING, AND DRUNKEN DRIVING

By Rev. Carroll Varner

Do you recall what was perhaps the main argument in favor of repeal of the Eighteenth Amendment—and one which, by the way, fooled many a "dry"? It was this: prohibition was completely nullified by bootlegging and repeal would be the only way to do away with this monstrous evil. Now what will they have to say since a government official made the statement a short while back that bottlegging was on the increase

and was presenting a bigger problem than ever? To be sure, many of us never believed for one moment that the liquor agitators were sincere in this argument; we felt sure they were only using it as attractive bait with which to catch the over-credulous.

But I rather think another one of the baneful results of repeal to which even wet papers are calling attention is more serious than the increase in bootlegging; the great increase in drunken driving. Even the Chicago Tribune—who would believe it!—seems to be alarmed. In a recent issue it declared that the number of drunken drivers involved in accidents was 300 per cent greater the first half of the year than during parallel months in 1933, and that the rise coincides exactly with the repeal of national prohibition! If that isn't something to make even the most rabid repealists sit up and take notice then they are too far gone to care for anything. Time was when drinking and drunkenness did not imperil anyone except those immediately concerned, but now with an ever increasing number of autos, fine roads, and constantly increasing speed, whiskey imperils everyone on the highways. Some day we will have prohibition again, in some form or other, but what a fearful price in human life and money we will pay before it comes! The great majority learn only through suffering; and suffering will be our lot.

All honor to Mississippi for the firm stand she so recently took against the liquor traffic. She refused to be bullied or stamped by the liquor interests even though they are so powerfully entrenched just at this time. I am fully convinced that she will reap a rich reward for this; a reward expressed in various rich returns, and that in the not distant future.

Memphis, Tenn.

MISSISSIPPI CONGRATULATED

HAIL MISSISSIPPI

Grand old Mississippi, the state of Bishop Galloway, last week in the special election on a state liquor law, set a fine example by defeating the wet measure by a vote of approximately three to one. This was the result of a vigorous campaign against the measure in which the preachers did not hesitate to play a leading part. Governor Connor, who delivered a very fine welcome address to our General Conference, unhesitatingly opposed the wet measure. Leading laymen, as well as preachers, boldly fought it, and the people responded joyfully and nobly.

This is encouraging. It shows that, now when the people get the truth and realize that they have been deceived as to results of repeal of the 18th Amendment, they are rallying to the dry cause. When papers and politicians formerly committed to repeal frankly confess disappointment with results, it is certain that present conditions are not satisfactory.

Under the magnificent leadership of gallant Bishop Galloway, Mississippi was one of the first Southern States to go dry. Now it is setting the other Southern States a worthy example. If we organize and agitate and expose the evils of the renewed traffic, we can hold Arkansas. However, we must remember that, in local elections, especially in the elections for members of the Legislature, the wets use all of their weasel wiles and time-tested tricks. They encourage several ostensibly dry candidates to run so as to divide the dry vote, and then they concentrate on some one whom they can control and elect him. Our dry friends should get together in each county and understand each other so that they may support the right kind of men for the Legislature. Arkansas is normally dry; but if a wet Legislature is elected, our dry laws could be repealed or so amended as to give the nefarious liquor traffic a temporary advantage.

We are thoroughly convinced that the wets decided that they would not initiate their dispensary act, because they concluded that they would be able more easily to control the Legislature than the popular vote. Good citizens, it is high time to wake up and keep Arkansas dry. —Arkansas Methodist.

HURRAH FOR MISSISSIPPI

On Tuesday of last week the State of Mississippi voted on the matter of repealing her state prohibition laws. The result was that by a vote of two to one the citizens of this state will retain their present prohibition laws, the laws they have had since 1909. The ballot was short; it was not complicated; it was not mixed up with other issues; it was a plain, open-and-shut, wet and dry issue, and the dry forces won magnificently. That is exactly what the outcome will be in

Alabama, if the matter is left to a vote of the people and is not confused with other issues. But if the wets can pull the wool over the eyes of some of the leaders and make them think that the issue is one of loyalty or disloyalty to Mr. Roosevelt; or that it is a matter of carrying out the New Deal—prosperity or no prosperity; or that it is a matter of regularity to some political party, we cannot foretell the results. Let us have a clear, wet-and-dry question, not confused with other issues, as Mr. Graves promised in his platform and campaign speeches, and on the strength of which he received the support of thousands of the staunchest dry voters in this state, and we shall have the same story to tell that Mississippi told last Tuesday! Amen and amen.—Alabama Christian Advocate.

MISSISSIPPI REFUSES

Mississippi has refused by a majority of seven to three in proportion to the total vote cast, to repeal the state prohibition amendment which has been in force for twenty-five years. The issue was submitted to the people by the last Legislature. The governor, Martin Sennett Connor, who is a member of the Methodist Episcopal Church, South, signed the submission measure, but actively campaigned in favor of prohibition. The dry forces will begin a campaign, county by county, to prohibit the sale of beer. The last Legislature, which submitted repeal to a vote, also licensed 4 per cent beer. The voters in Mississippi have been aware of the increasing crime and sordid misfortune where liquor selling has been prevalent since repeal, and voted to save their state from a like experience. Other dry states need to study conditions prevailing in wet areas and protect themselves when the elections come. The liquor traffic respects no standard of home safety, personal character, or social welfare.—Cincinnati Christian Advocate.

IF THE CHURCH BROUGHT SUIT

By Paul Morrison

We will make it a friendly suit because the Discipline bids brother never to go to law against brother. But there is cause for action. There are plenty of legal grounds for such a suit.

Against some church members there could be suit for "breach of promise," for did not every member stand at the altar of the church and hear and answer this question, "Will you support the church by your prayers, your presence, and your gifts?" And did not the people being received say "I will," and sealed that vow with a confirmation prayer? To scores it is but a broken promise and a shattered vow. No competent juror could say of many nominal churchmen sued by a sincere church, "No cause for action."

The church could sue for negligence and non-support. "Neglect not the assembling of yourselves together," and yet year after year there are church members who consciously and unconsciously neglect their church. Non-support—always sufficient grounds for action—is not an unknown weapon in the hands of the unfaithful. These members do not support it financially or in any other way. The church can bring suit justly.

In the mad, rushing world the church could also sue for the alienation of affections. In this instance it might have to be "John Doe" proceedings, for action could not be brought against single individuals as much as societies, organizations, and established institutions. How many times some social or fraternal club will steal and alienate the affections of some good church member until all interest in the church and its Kingdom enterprises is gone. The church so easily slips into a secondary place, and other activities and interests compete and crowd in for first place. The tragic part of it is that so often they win—which means that the church loses.

The church might sue for damages. Its greatest enemies are those within. "A man's foes are they of his own household." Here, for example, is a business man. He is a prominent church member, what we so piously call a "leading" layman. His voice is loud and influential in the councils of the church. But in business he is shrewd and unscrupulous. Some of the men of his church work for him. They know him in church, but, unfortunately, they know him in business also. Result: If he represents the Christianity of the church, then we would have none of it. He may help the church with his dollars and damage the church with his dealings. Everyone who drops below the level of the best that the church and the Christ stand for, is on the borderline of damaging the church. It may rightly sue for damages.

Alas! the church will never win its battle for Christ in the courtroom. Its hope is not in legalism, but in love. The church's supreme task is not to sue, but to minister; not to compel, but to inspire. Its most friendly action must never be to indict, but to convict—convict men of sin, of their needs, of their opportunities, of their privileges in Christ. The church's course is so clearly outlined that it dare not depart from its trail-blazing task. But it behooves men and every member of the church who would play fair and be true, to so live, to so serve my Lord through His church, that I shall daily remind myself that "Christ also loved the church, and gave Himself for it . . . that He might present it unto Himself . . . a more glorious church.—Northwestern Christian Advocate.

Buffalo, N. Y.

THE WAY OF BLESSEDNESS

By Rev. C. B. Powell

Blessedness is a state of perfect poise within, that can meet all happiness undisturbed. It was the Lord's opening sentence and would seem most natural to the twelve with their Jewish dream of an earthly Kingdom. He pronounced blessed and not because they would have as they thought, places by His throne in Jerusalem, but because they would be poor, lowly, sorrowful, despised, and persecuted. Blessed are not the rich, but the poor; not the joyful, but the sorrowful; not the self-satisfied, the triumphant, the magnificent, but the meek, the merciful, the peace-maker, the pure. Blessed are they that actually suffer for Christ's sake. The foundation of all is laid in poverty of spirit. The word rendered poor does not signify one in a condition of want, but who is aware of the condition, and seeks relief. So to be poor in spirit is to be conscious of need of dependence on God. And certainly if one is destitute of the likeness and spirit of God, he is poor. He may be in other ways rich, well fixed in life that is the things of this world, but if he does not possess the true spiritual life he is poor.

Then, whom did Jesus mean by the poor in spirit? It is supposed as stated above that He meant the humble-minded, for He begins His reckoning of blessedness with poverty of spirit, which leads to mourning, and hungry and thirst for righteousness. The heavenly throne is given to them for whom it is prepared, but they must previously have been prepared, and preparation of heart involves the poverty of spirit! Earthly thrones are generally built with steps up to them, but the thrones of the Eternal Kingdom—the steps are all downward, we must descend if we would reign, stoop if we would rise, gird ourselves with the spirit of humility. However the world has its idea of blessedness. Blessed is the man who is always right. Blessed is the man who is satisfied with himself. Blessed is the man who is strong. Blessed is the man who rules. Blessed is the man who enjoys life. But it comes with a shock and opens a new realm of thought, that not one of these men entered the mind of Jesus, when he said, Blessed are the poor in spirit for theirs is the Kingdom of God.

Marksville, La.

THE SOCIAL INFLUENCE OF MOVING PICTURES

By William H. Short, Director Motion Picture Research Council

Motion picture producers look upon themselves as "showmen," whose job is just to amuse and entertain. They are generally inclined to resent the idea that they are in any way educating or influencing their audiences.

But parents, teachers and other thoughtful citizens have long suspected that the movie theatre is doing more than just to amuse. Parents have felt the pull of the movies on their children. Thoughtful theatre-goers have observed the children's popeyed absorption in the show. They are used to seeing children enjoy fun, but this is something different. What does it all mean? It was decided that we ought to know.

At the instance of the Motion Picture Research Council about twenty psychologists set out half a dozen years ago to find out. They were professors and graduate students at Chicago, Iowa State, Ohio State, New York and Yale Universities, and Pennsylvania State College. The Payne Fund financed their studies. They spent from two to five years each getting answers to such questions as these: How often do children go to the movies? What do they see when they go? Do they take in what they see? Do they remem-

ber it? What influence do the movies have on their emotions? On their sleep and their health? On their intellectual and moral attitudes? On their behavior patterns? On their conduct? What relation is there between motion pictures and the rapidly increasing volume of delinquency and crime?

The answers are being published in nine volumes, several of which contain the results of two or more studies. The things in them that the average parent, teacher and citizen want to know have been brought into one extremely readable book, published by Mac Millan. It is "Our Movie Made Children," by Henry James Forman.

The very interesting and important things which this book tells us about our children and the movies will be related in this paper in several brief articles. Here it is enough to say that what parents, teachers and other observers had been suspecting have been more than confirmed. The movies are having even more influence than they had believed. A new educational system, rivaling the home, the school and the church has grown up without our being aware of it. And the prevailing teachings of this new movie school is contrary to the ideals and teachings of those time-proven institutions.

There is a set of adjectives, says Dr. Fred Eastman, that fits what home, church and school are trying to teach our children. Among these are "honest," "courageous," "faithful," "loyal," "competent," "patient," "wise," and "kind." There is another set which represents the spirit of the movies. They include "bold," "daring," "rich," "flaming," "exciting," "thrilling," "stupendous." "The first set of adjectives describes roughly the life of the spirit; the second set the life of things. The aim of the first is to produce character. The aim of the second is the gratification of the acquisitive and animal instincts. Between the two a great gulf is fixed."

AUBURN PASTOR THANKFUL

Some emotions defy adequate expression. When kind deeds, beneficent favors, wholesale service overwhelm one like a flood, the recipient is bewildered and yearns for the tongue of an angel to voice merited appreciation.

Although recognizing insolvency, with a debt of gratitude past liquidation, such a beneficiary is moved to exclaim through glad tears, as did one long ago, "What shall I render unto the Lord (and his angels of mercy), for all his benefits toward me?"

So generously responsive to every need have been the unnumbered friends, so bounteous has been the unmeasured sustaining grace, that the grave physical malady might properly be accounted a "light affliction." As the somber night calls forth the stars, such occasions disclose the quality and extent of goodness, human and divine.

During the persistent illness and the prolonged rest period ordered by physicians, so numerous have been the kind tokens of interest in our welfare that personal acknowledgments are virtually impossible. So this medium is employed to express a semblance of gratitude and appreciation.

Divine goodness takes first rank. In the sacred cloister of private devotions incessant praise is offered to a merciful Father who doeth all things well. To such as may be interested, I pass the word along, His grace proves sufficient.

To the praying people, in widely separated localities, having audience with God and who have labored in fervent, effectual intercessory petitions, I am sincerely grateful. Surely the miraculous is in evidence.

For my beloved brethren of the ministry bringing comfort through personal visitations, expressive of that mystic attachment known best by those of our holy calling, and for those writing messages of cheer, the tie that binds is strengthened and appreciation of their comradeship is accentuated.

To those splendid attending physicians and capable nurses who rendered such conscientious service and proving themselves worthy of eminent standing in the medical profession, I am deeply indebted.

To that large aggregation of local friends—loyal members of the pastoral charge and community neighbors of all creeds—who so generously contributed toward supply of needs and by whose kind deeds our lives are enriched, profound thanks are extended. In behalf of such our prayers ascend to Him who alone is able to reward, and for whose spiritual welfare our best service is pledged.

May God bless us all, even to the saving of our souls!

LINUS P. ANDERS,
Pastor Adams Charge.

Summit, Miss., Route 4.

POETICAL THOUGHTS

By Mrs. George S. Brown

It is not for you to know the times or the seasons which the Father hath put in His own power.—Acts 1:7.

WEAVERS ALL

"Warp and woof and tangle,
Weavers of webs are we.
Living and dying—and mightier dead,
For the shuttle, once sped, is sped, is sped.
Weavers of webs are we."

White and black, and darkish grey,
Weavers of webs are we.
To every weaver one golden strand
Is given in trust by the Master hand.
Weavers of webs are we.

And that we weave we know not.
Weavers of webs are we.
The threads we see, but the pattern is known
To the Master Weaver alone, alone.
Weavers of webs are we."

I wonder if the spider knows what he is weaving—as he spins his web. Busy housewives brush them down, rather provoked at their would-be adornment, but in reality, if we examine the web closely, it is a thing of beauty, especially when glistening in the sunlight. The design is so intricate, the designer so patient and painstaking that he has taught lessons to men like Bruce.

In foreign countries there are many artistic weavers, and as they sit at their looms plying their threads the work must sometimes grow monotonous and wearisome, and as they look at the seamy side where threads are broken, twisted and mingled, perhaps they think, "what is the use?" Oh, but when the work is finished it is a masterpiece, a work of art and skill, the colors so harmoniously blending it is beautiful to look upon.

Mistakes are almost impossible to correct, for the shuttle weaves as it speeds. Some threads are bright and gay, some dark and colorless, just as it is with life—the sad and sorrowful days are interwoven with the happy, care-free ones. But the Master Weaver who watches all we do in tender love always gives us at least one golden strand to use for Him, and if we take each as it comes, weaving our lives to the best of our ability, that golden strand will sparkle through all the rest and we will have a glorious whole.

We may not know what we are weaving, but the great consolation, even when the dark threads outnumber the gay, is that the Master Weaver knows the pattern and watches over all.

GARNISHED TRUTH FROM THE
VICKSBURG DISTRICT

Revival meetings are in order. Reports are coming in of good meetings, and greater hopes. All of the charges seem to be in better shape than this time last year. Rev. J. L. Sells is with Brother Young at Oak Ridge this week, and they have had some good results. Brother Sells is a good preacher. He is not flowery but he is simple. He knows what he is talking about and the people understand it. Brother Young has painted the Oak Ridge Church and made some other repairs that make things look good.

The "elder" is about to begin the last quarter. The first gun will be fired at Nebo and Fayette on August 19. Our P. E. is a busy man; he can look after more things well, than anyone I know. He does not neglect anything in the district and he can find more things of historic value, and write more papers and keep in closer touch with what is going on than anyone in this section.

The Louise and Holly Bluff people with the leadership of Brother Snelgrove have paid \$800 on the church debt. Speaking of church debts reminds me that the people of Crawford Street Church have gotten their debt refinanced in a way that it will not be so much strain on the congregation to meet the payments; this ought to mean a better report to conference. The Woman's Missionary Society have painted and covered the parsonage, too, and the pastor has moved all of the tubs out of the attic, and put the umbrella in the closet. Natchez is not ahead of Crawford Street on a pounding now. The ladies of the Floral Club gave the pastor a pounding, well the rest of you town churches take notice. It makes one feel good when people show their appreciation.

Jack Davis has been in the Hospital at Memphis

for treatment, and we are glad to say he is coming to himself and will soon be ready for the conference roundup. Crossley is back circulating among the people and doing his work in a good way. He actually forgets his walking cane. Don't any of you fellows get too anxious about these brethren; they will be all right before conference. They are just taking a little deserved rest after a long race.

The people at Rolling Fork are considering a new church building, and have already secured a lot.

Port Gibson still leads in amount paid to General and Conference work to date.

C. E. Downer, L. F. Alford, E. A. King and our elder attended the Pastors' School this year and good improvements have been made in their preaching. All of us hope to go next year.

We are looking for Bishop Dobbs next week. Our people want to see him, and they are interested in the great cause of the Church that he is going to represent. We hope to have great results from this Orphanage movement.

Time would fail me to speak of Watkins, Daniels, Cottrell, Morrow, Ferguson, Coker, Williams, Hollingsworth, Vaughan, Jones, McKeown and Cain. We might say for them as the colored preacher trying to recite the eleventh chapter of Hebrews: "Through faith routed righteousness, abstained promises, escaped the edge of the sword, out of weakness turned to flight before the enemies and hid in caves and dens of the earth, and having done all of this they without us were not made perfect." We do know that these men with the rest of us have worked hard and slept little.

Looking towards Conference,

SWIFTY.

MAIL RIDERS

The Louisiana Rural Letter Carriers Association has just held its eighteenth convention, meeting at the St. Charles Hotel in New Orleans.

The rural mail-rider stands very close to the circuit-rider. They have much in common. They travel the roads, the country roads; and these lead straight into the hearts of the country people. The mail carrier becomes a fixed institution. His patrons, if he be a man worthwhile (and most of them are), take him in almost as one of the family. It is impossible to dissociate him from matters that concern them quite vitally. And like the circuit-rider his car is frequently loaded with "good things."

It is the mail carrier who brings the letters that come to the country home bearing sad news and glad news. He brings the papers that acquaint the farmer with the outside world and with other farmers. At Christmas time he is the Santa Claus of the route bringing in the bulging packages from the mail-order houses and from loved ones in distant parts.

He is something of a priest to the people of his route. They tell him their troubles. Often he has the healing word. A rural mail carrier, by his friendly intervention, has been known to save a home from wreckage in the divorce courts by his timely counsel.

The nineteenth convention is to be held at Jonesboro. Mr. Tolar, carrier from that office, promises a great welcome, arguing that a community of that size both understands and appreciates the rural mail carrier.

When you think of the servants of Uncle Sam entrusted with worthy responsibilities and who are discharging them nobly do not forget the rural letter carrier.

D. B. R.

CRISIS LEAFLET No. 8

By Dr. H. F. Ward, Author

Plenty for All

Do you want a society in which there is plenty for all? There is enough to go around if you will use a social-economic plan.

We Won't Go Short of Food

Scientists are already assessing this matter. They tell us that 50,000,000 acres could grow all the wheat, corn, oats, barley, rye, cotton, potatoes and sugar now produced on 350,000,000 acres. It's a question of letting poor lands go back to forests and of cultivating the rich soils—of using water and fertilizer.

By similar planned use of our resources we can supply all with meat, milk, nuts and fruit.

None Need Go in Rags

We have enough raw material—cotton, rayon, wool and leather. We have enough mills and garment shops and shoe factories.

We have, for instance, for cotton textiles 30,000,000 spindles and 582,500 looms in place—enough, it is estimated, if we work them three shifts, to make all the cotton goods we need.

None Need Live in Slums and Country Shacks

We have land in abundance on which to live. We have plenty of materials. Also we have skills. We know how to build for health and convenience and beauty. Everybody may have an attractive, sanitary home.

This building program and the demand it will create for many kinds of material will give work to hundreds of thousands of persons.

All Can Have Medical Attention

We have enough doctors, nurses, hospitals and medicines, yet two out of five of us get no individual medical care of any kind. The masses can have the personal services that is now only for the well-to-do, while they get wards in county hospitals and long waiting lines at free clinics.

All May Play

Our natural parks, east, west, north and south, can give the beauties of nature to all. Pioneers are developing the Appalachian Trail, with foot-paths and little shelters, all the way from Maine to Georgia. Automobiles and tourist camps now serve millions who love the out-of-doors. They can serve all.

None Need Be Denied Education

We have teachers, school plant, textbooks, colleges and universities. We can get more and better.

We can develop them and open their doors to all. If we will we can train people properly for the jobs they want to do.

We can make it possible for all the people to appreciate—and those who wish to participate in—the arts and sciences.

But to get all these things we must get rid of the profit system and start social-economic planning.

(See Crisis Leaflet No. 9)

SOME OBSERVATIONS

By Rev. W. R. Lott

What are the abiding qualities of our religion? Let us look at these for a moment. The heart gets tired of cheap, unimportant things. How it rests our soul to know that we have a Savior who died for us and is our Advocate! We find ourselves so unworthy, that we long for someone near us who is pure and good. The kindnesses which come from genuine Christian hearts make us know that life has something in it worth living for every day. The privilege of confession of our sins is still ours. We need not carry that burden. Companionship of the Holy Spirit has not been denied any who meet the conditions. Just to know we have a Guide who knows the Way; a Savior who has suffered for us; a Church which furnishes us with companionship of fellow Christians and a hope of life eternal makes us rich beyond measure. Let us be grateful.

* * *

It is true we are living in a modern world with its many physical conveniences yet the best things we have now have been with us from the beginning. Planting time and harvest; sunshine and shade; imagination and reality; memory and forgetfulness; these were given at first. Love of truth and search for knowledge; unselfishness and sacrificial love; friendships and forgiveness have been offered to every generation. The youth in his race; the young man in his strength; maturity with its successes; and old age with its pride in its sons and daughters are the same as ever. The cry of a baby; the sight of a weeping, broken-hearted woman; defeated men creeping along; and death with its terrors still move men, but no more so now than after the days of creation. We get tired and need rest, but so did our fathers; we have home problems, so did they; the children step on hearts of present day parents and indeed they did so in days gone by. We deceive ourselves if we think our times are the best or the worse. To every generation God gives the best He has for them. He gives prayer, faith, hope and love. Through prayer we commune with God; by faith, we know He is; the hope is for eternal life and in love humanity is joined in fellowship.

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

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TERMS:

Subscription Rates: One year, \$1.00; six months, \$0.50. To superannuates and widows of preachers, \$1.00

Editorial

(Continued from Page One)

making concerns? And do you suppose this stock might try to come up between them and thorough-going investigations of these concerns?

THERE WAS A LITTLE CHURCH down at Antioch. Membership was not large. Don't suppose they had bought a church register and perhaps they had not published any church statistics. But they enjoyed a distinction that will be theirs as long as time lasts. This band of the followers of Jesus were so zealous for his way of living that came to be the first to be called "Christians." That title entailed honor to be sure, but a responsibility so great that they did not have time to pride themselves upon the title. Might have been given them in derision any way, but it had serious implications.

There to the west of them lay a world in darkness and beyond the rim of that vast territory lay the continent of Europe sinking in paganism. The little church must choose. It may remain self contained in its own borders and perish a private interest of a small group of people, or it may tackle the job of making that dark world light with the Gospel of Christ. The Holy Spirit said: Separate me Barnabas and Saul for the work whereunto I have called them.

The Christian Church stands at a similar crossroad today. If it is to be more than a private club of nice people it must tackle along the whole front a world that is still pagan in many of its ways. But the life of Christianity, as ever, lies in this direction of sacrifice by which it rises into a new life. The Holy Spirit is speaking again today.

OUR WEEKLY PARTY

If we keep up our parties during the summer we shall have to restrict our discussions to calm topics. But that is not going to be easy as so many things are afoot. And they won't wait. So bring your palmetto and let's sit in the shade while we check over what is being done among us and elsewhere.

Mrs. O. E. White, Newton, Miss., is looking after the Advocate in that community. Five renewals have just been sent in. Rev. J. L. Smith is pastor.

Raymond Robins, Richmond Pearson Hobson, Robert E. Speer and Clovis G. Chappell are among speakers on the Winoua Lake Bible Conference, August 12-26.

Assisted by Revs. B. F. Roberts, Fred Sartin and A. B. Barry, Rev. C. M. Morris has been conducting a meeting at Oakland Church on the Greensburg, La., charge.

Bishop A. Frank Smith filled the pulpit of First Church, Shreveport, Sunday, July 29. Dr. W. Angie Smith, brother of the Bishop, was in Estes Park, Colo., for vacation.

In addition to the regular daily demands of his church upon him Rev. H. N. Brown, pastor at Ponchatoula, La., has sent in a good list of

new and renewal subscriptions. Thank you, Bro. Brown.

Mrs. C. M. Purvis, Rayville, La., has just sent in a list of five subscriptions with the promise that more would follow. Are you getting in on the Sesquicentennial Advocate Enrollment? Ask your pastor about it.

What do you think of these assemblies and camps being conducted by our young people with their leaders? In quality and quantity they seem to be on the increase. Seems to me we have a big opportunity here.

"A good meeting at Clay, La.," is the way the pastor, Rev. Frank A. Matthews, writes. "There were nineteen conversions and twelve additions to the church." Rev. H. B. Hysell, pastor at Hodge, La., did the preaching.

Bishop Hoyt M. Dobbs is being received with great appreciation over Mississippi and is preaching to great congregations. Dr. E. H. Cunningham, pastor First Church, Greenwood, Miss., reports a generous reception to the Bishop.

In renewing her subscription Mrs. L. H. Bird, Monticello, Miss., says: "I enjoy every word in the paper." We have no right to ask this much, but it is encouraging. Read the Advocate and do not hesitate to say so if you do not like it. It is your paper.

A message from Dr. W. L. Doss, Jr., presiding elder of the Ruston District, indicates that that district will do its share in the Sesquicentennial Advocate Enrollment. And we feel that the other districts will be able, without shame, to put their records alongside Ruston.

Dr. J. Richard Spann, pastor First Church, Baton Rouge, filled the pulpit of First Church, Shreveport, recently, taking the place of Dr. W. Angie Smith, pastor. Themes of the sermons preached by Dr. Spann were: "Religion in a Defaulting World" and "The Living Word."

The week following July 22 was the time of the annual meeting at the "Old Adams Camp Ground," Auburn, Miss. Rev. E. L. Ledbetter, pastor at Richton, Miss., did the preaching. Rev. Linus P. Anders, pastor, was sufficiently improved in health to have general oversight of the meeting.

For a man to live to be ninety-five is an achievement most worthy of note. Some people like to celebrate it. Brother T. W. Watson of Leesville, La., rounded out his ninety-five the other day. Dr. and Mrs. F. P. Jones of his town set a marker by it in the form of a year's subscription to the Advocate. That gives us a chance to help celebrate.

The pulpit of First Church, Lake Charles, La., during the vacation of the pastor, Rev. E. C. Gunn, will be filled by the following preachers: Revs. Donald George, B. F. Rogers, J. B. Williams, R. W. Vaughan and Bentley Sloan. A few evening programs will be furnished by local talent. Reports indicate that this church is enjoying continued advancement.

Rev. H. B. Hysell recently assisted the pastor at Amite, La., in a revival campaign. The attendance at both the morning and night services was above the average. The interest manifested was of the old fashion mourners' bench kind. On one day as many as 28 bowed and tarried at the altar of prayer. Rev. Hysell won a place in the hearts of the people of Amite.

Rev. J. W. Ramsey, pastor at Porterville, Miss., writes of two good meetings on his charge. At the Porterville Church, there were seven additions upon profession of faith. Rev. W. C. McCay, pastor at Baldwin in the North Mississippi Conference, did the preaching in both meetings. Brother Ramsey enthusiastically recommends the work of Brother McCay.

Maybe you want some copies of the tract, "John Wesley, the Scriptural Christian." The author, Rev. H. H. Smith, Ashland, Va., is considering reprinting it if there is enough demand. Thirty thousand copies have been distributed. You are now able to secure 20 or more copies for five cents each. Write Brother Smith and tell him how many you will want.

Rev. J. T. Abuey, Osyka, Miss., seems to forget the Advocate campaigns. (Some other preachers do). But Brother Abney is different. He doesn't wait till the campaign. Off and on, in season and out, he gets up subscriptions and sends them in. He has been having some good meetings on his charge. Rev. L. M. Sharp, Monticello, recently helped him.

We won't do it. The widow of a preacher wrote us saying, "Please discontinue the Advocate as I am unable to take it." She was not dissatisfied with the Advocate. "We enjoy the Advocate," she

said. Well, the Advocate will continue to go to that home. With all our pastors co-operating in the Sesquicentennial Enrollment we shall be able to continue the paper at other places where a dollar is hard to find.

This is what we don't like. Dr. T. W. Lewis, pastor of Rebecca Memorial Church, Memphis, called at the Advocate office the other day while the editor was out. Dr. Lewis has been serving great churches in the Memphis Conference for a number of years and was a great friend of the editor while he sojourned in that conference. "Charges will be preferred" the next time he visits in the absence of the editor.

Mr. A. M. Mayo, forty years superintendent of the Sunday school at First Church, Lake Charles, La., one of the busiest laymen in our church, calls my attention to "Recognition Day" for Sunday school officers and teachers first Sunday in October. Let us all observe that day. Do you know of anyone who deserves more consideration than that big company of faithful and efficient volunteer workers of our churches? Observe this Recognition Day.

Dr. W. Angie Smith, pastor First Church, Shreveport, La., is having considerable work put upon him. But he doesn't dodge work. He has been named chairman of the committee of the Board of Trustees of Southern Methodist University which has oversight of the School of Theology. Recently he was selected by Dr. Jesse M. Bader of the Federal Council of Churches as a member of a team that will tour Texas, Oklahoma and Kansas during the month of October in the interest of evangelism.

The revival services held recently in the church at Amory, Miss., were truly a spiritual uplift to the people of that community who had the privilege of hearing Dr. Joseph A. Smith, pastor of Capitol Street Church, Jackson, Miss. Dr. Smith is a man of magnetic personality, a fine and gracious spirit and a preacher of rare distinction. The love of God is the dominant force in his life and his intellectual attainments are dedicated to the cause which he espouses sincerely. His messages found ready response in the hearts and minds of his hearers. The Amory pastor, Rev. C. T. Floyd, and his people are indeed happy and grateful that Dr. Smith came their way.

Dr. Fred B. Fisher, pastor of the Ann Arbor Methodist Episcopal Church, has decided to quit the pastorate for another work. His career has been interesting. Born in Indiana fifty-two years ago, educated at Asbury, Boston and Harvard, he served two years as a missionary in India. Returning to the United States he served from 1910 to 1920 as Secretary of the Laymen's Missionary Movement. He was then elected as a bishop in the M. E. Church, and was sent to India where he served from 1920 to 1930. He resigned the bishopric—a thing very few men have done—and returned to the United States to become pastor of the M. E. Church at Ann Arbor, Mich. He has held this pastorate four years, and now he gives this up, saying: "I feel that my place is out in the world." He has early engagements in China, Japan, Singapore, New Zealand and Australia. The New York Christian Advocate says he will become an evangelist "not of the old order but an evangelist of the changing order." Dr. Fisher is a great preacher, a fine spirit, and he will do a great work. We still need some evangelists "of the old order," and it may be that when this evangel, "of the changing order" gets out among suffering, sorrowing, sinning humanity, he will find that the "orders" have not changed very much, and God may mightily use him, as he used Moody and Chapman and Torrey and Sam Jones, to bring men to Him. Whatever "order" Dr. Fisher may choose to take, we pray that the Holy Spirit may direct him in his work.—Alabama Christian Advocate.

MEETING OF THE APPROPRIATIONS COMMITTEE OF THE BOARD OF CHURCH EXTENSION

The Appropriations Committee of the Board of Church Extension of the Methodist Episcopal Church, South, will meet in the office of the Board, 1115 Fourth Avenue, Louisville, Kentucky, September 12, 1934, at 9:00 a.m.

All applications must be approved by the Conference Board of Church Extension and in the office of the General Board on or before September 6, 1934. No application will be entered on the Calendar after this date.

T. D. ELLIS, Secretary.

MISSIONARY SOCIETY NEWS

Mrs. H. McMullan

Miss Louetta Garrett, of Etta, Miss., is diligent in her work as publicity superintendent of Salmen W. M. S. During the month of July they have completed the book "A Glimpse of Mexico," and were assisted by their pastor Rev. J. N. Hinson in giving a program on Temperance and Good Citizenship.

* * *

The Methodist women of Louisiana have accepted a task that came to them in the nature of a request from Dr. Snelling, superintendent of Memorial Mercy Home, for a million coupons from Octagon, Luzianne and Borden Products, whereby they will be given \$4,000.00 to the Home. As reported by Mrs. Riley they have worked out a per capita goal and in this they are asking every Methodist woman whether she be enrolled in the W. M. S. or not, to stand responsible for 200 coupons.

* * *

In 1917 we had the privilege of hearing Miss Belle Bennet speak in Gulf-

port, Miss. She impressed upon us the great work the W. M. S. was doing. Said in a federated missionary meeting she was asked why the W. M. S. of the Southern Methodist Church was leading all the others and her answer was that God had spoken to Southern Methodist women and they had heard. When there stirs in our hearts a passion not to get but to give ourselves, all that we have and may be 'tis God speaking to us. There is a very close connection between being able to hear what God tells us and being willing to do what he tells us to do. "He that willeth to do shall know. . . ."

INDIAN BAYOU, LA., REVIVAL

No mistake about it, we had a real old-fashioned revival here. It was out under the tabernacle owned by our church. The weather was in our favor. The people co-operated. They wanted a revival. They said emphatically that they had had a revival.

Several times there were present to hear the great Gospel messages a thousand or more. The preaching was done by our beloved presiding elder, Rev. B. F. Rogers, assisted one night by our Rayne pastor, Rev. S. A. Seegers. Brother Rogers won for himself a lasting place in the hearts of our people. Considering his matchless personal work, his strong, definite statement of the claims of Christ and His Church, his fervent evangelistic appeals, this was inevitable.

As a visible result of the meeting, twenty-one took their stand for Christ and united with the Methodist Church on profession of faith. There were scores who expressed themselves as having received a blessing from the meeting, and we believe there are others who will join as a result.

Who said the day of the presiding elder has passed? Not I, for one.

G. H. CORRY, Pastor.

BROTHER POWELL THANKS HIS PEOPLE

We wish to thank the good people of Marksville for their kindness and fine co-operation at the Methodist parsonage on last Wednesday evening at 5 p. m. It certainly was nice and well pleasing to see that company of ladies and one gentleman, the Rev. Mr. Edmonson, pastor of the Baptist Church, as they came each one bringing his gift and in a general way a shower for the Methodist pastor and family.

Much credit is due the ladies who had charge of the arrangements for their efforts. We have not the words to express our appreciation for the good things you brought. There were some who sent gifts that were not present; we especially thank these, and only wish that we had some way to return the favor and good-will to everyone. I have a very deep feeling in my heart, marked by high respect for the people of Marksville. We love you all and have that spirit of fellowship which may bind us closer together as one great people in the uplift of the Kingdom of God.

Many nice things were received by the pastor and his family from these good people, accompanied with a little cash, and for which we are deeply grateful.

A few good songs were sung, prayer offered and the crowd dismissed. I wonder when you will come again.

C. B. POWELL AND FAMILY.
Marksville, La.

LAKE ARTHUR CAMPS

Edith Skinner, Reporter

The young people's director of the Lake Charles District sends an account of their district camps.

"Lake Arthur camps hold in store for all young people of the Lake Charles District more than they can ever guess—without attending; train-

FOR SALE BY MISSISSIPPI CONFERENCE HISTORICAL SOCIETY

1. Pamphlet, 12 pages, "Historic Sites of Mississippi Methodism," by Hawkins and Cain. In guide-booklet style, postpaid, 10c each, or two for 15c.
2. Photo, 8x10 inches, of chart giving names of the 97 members of 1845 Louisville Convention, which planned organization of M. E. Church South, with pictures of Soule, Andrew, Capers, Paine, Pierce, Bascom, Winans, Smith. Postpaid, \$1 each. There is only one original in existence.
3. Jones' "Mississippi Methodism," in 2 volumes. Valuable. Sold originally at \$2 per volume. Postpaid, \$1.25 per set. New but shelf-worn. Supply limited.
4. "History of Lorenzo Dow," by H. A. Baker, five-column newspaper page reprint, on enamel paper, with picture of Dow. Postpaid, 10c each, or three for 15c.

Address Rev. H. G. Hawkins, Vicksburg, Miss.

ing for more efficient leadership; fellowship with some of the finest young people in the Louisiana Conference; inspiration for higher and more Christ-like living; bushels of fun—

"Advance registration of one dollar may be sent to Marjorie Haggart, Vinton, La. That will leave a remainder of four dollars to be paid upon arrival.

"The Christian Adventure Camp is to be August 13-18 with the assembly theme, 'First Things First.' May a large number of Intermediates be present and learn better how to put first things first. For our Christian Culture Camp, August 20-25, we use our challenging theme, 'Dare We Be Christians?'"

"All young people, come prepared for a great time. If you have not made your pledges, be ready to do so at camp.

"Some of the high lights will be: vespers on the wharf over the lake, good meals, swimming every day, ball games, and tennis. Instructors will be Lydell Sims, Collins Lipscomb, Hazel Lee Nowell, Pearl Hattie, Anna Pharr Turner, Rev. James V. Reid (and his family), and a number from the Lake Charles District.

"Rev. G. W. Dameron of Crowley will be dean of the young people's camp, and Mrs. G. W. Pomeroy of Oakdale, deans of Christian Adventure Camp. Come and enjoy all highlights mentioned, and those there isn't room to mention."

Yo, ho, Marjorie. It sounds like the best camps ever.

ORPHANAGE IN NEED

A Challenge—An Opportunity Are Presented In Appeal for the Orphans

Bishop Hoyt M. Dobbs of the M. E. Church, South, was in Brookhaven, Thursday, July 26, to preside over a meeting of the pastors and official members of the Brookhaven District. His coming at this time was in the interest of a cause of tremendous importance to all the citizens of Mississippi, of whatever faith. Bishop Dobbs delivered an address at this meeting which did all good to hear, whether Methodists or not.

In attempting to care for the orphan children of Mississippi and provide for them a temporary home the management of the Methodist institution in Jackson incurred a large debt which would have been paid off except for the depression. Unfortunately, like many another business, receipts fell off while interest continued to work, until now about \$170,000 is owing. It is a debt of honor recognized by the Church leaders and it is the aim of the great Church to organize for a campaign which shall wipe out this debt. This is the object of the twelve addresses to be made by Bishop Dobbs in Mississippi. To save the home to continue to care for the unfortunate children is a noble goal. It should have the support of every Mississippian who has the love of little children in his heart.

A circular sent out concerning this matter gives the information that the bond holders and note holders have magnanimously agreed to cancel

\$20,000 of the indebtedness providing the remainder is in hand by Oct. 1. What a challenge! What an opportunity!

A report made to the last Annual Conference states that in 1933 there were received into the home 46 children; 42 were placed in foster homes or went out for themselves; leaving 134 in the home. Twenty-eight children were in the Jackson High School, and all are given Christian training.

Should the effort to finance the home fail; should the property be taken under mortgage at a terrific sacrifice of investment; what would become of these 134 children? Can you imagine them turned out on a cold world to care for themselves—many of tender age? It is unthinkable!

Certainly the 150,000 Methodists of Mississippi, inspired by the eloquence and the pleas of Bishop Dobbs, with the assistance of other friends, will provide for the care of these who cannot care for themselves. Sympathy pleads for it! Humanity demands it!—Lincoln County Times.

Do You Have Headaches?

Take **CAPUDINE**
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It is a well balanced Prescription of several ingredients so proportioned that it brings quickest relief.

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Get Rid of Malaria!

Banish Chills and Fever!

To conquer Malaria, you must do two things. (1) Destroy the infection in the blood. (2) Build up the blood to overcome the effects and to fortify against further attack. There is one medicine that does these two things and that is Grove's Tasteless Chill Tonic! The tasteless quinine in Grove's Tasteless Chill Tonic destroys the malarial infection in the blood while the iron builds up the blood. Thousands of people have conquered Malaria with the aid of Grove's Tasteless Chill Tonic. In addition to being a noted remedy for Malaria, it is also an excellent tonic of general use. Grove's Tasteless Chill Tonic is pleasant to take and contains nothing harmful. Even children like it and they can take it safely. For sale by all stores. Now two sizes—50c and \$1. The \$1 size contains 2½ times as much as the 50c size and gives you 25% more for your money.



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TWITTERINGS OF TIMOTHY TWIG

By R. H. Bennett

As Told on the Prexies

A college president must be always ready to speak at any time, on any subject, at any given distance from the subject. Like other people, however, when called on suddenly, he may feel like imitating the hero of a modern novel of whom the budding author says, "He leaped upon his horse and rode off rapidly in every direction."

All colleges have favorite stories on their presidents. At Princeton they tell how Dr. Witherspoon opened a session by remarking that the freshman class was the largest in the history of the institution, and then turned

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LYDIA E. PINKHAM'S
Vegetable Compound

98 out of 100 Women Report Benefit

to the psalm for the day and read, "Lord, how are they increased that trouble me."

President Stephen Olin of Randolph Macon, at chapel the day after some nocturnal devilment kicked up by the students, in a tone of fatherly regret, "Young gentlemen, God is not pleased with you this morning" and then, firing up, "and besides, I will not stand it." Was it he who announced, "Preaching next Sunday night, providence permitting, and the following week in any event?"

No Sleep for Butler

At a college presidents' meeting in Princeton, Dr. Nicholas Murray Butler of Columbia fired off the usual gag on the rural atmosphere of Princeton. He said, "I have enjoyed my visit so much. I find it difficult to sleep in New York, but here I have had such good and quiet rest." President Woodrow Wilson in his response said, "It is pleasant to know that Dr. Butler has rested so well in our town. And it is not surprising that he is wakeful in New York." (Columbia has a number of our Hebrew friends in faculty and student body.) "For a very high authority says, 'he that keepeth Israel shall neither slumber nor sleep.'"

A Loud Report in Church

They always are louder in church. It's not the heat. It's the humidity. The parson's wife sent a notice to the pulpit and on its margin added a personal message. But her Benedict, a dear old moth-eaten angel, with his mind on his sermon read the whole thing to the congregation. "The Ladies' Aid Society will meet Monday at Mrs. Smith's. Your cravat is around under your left ear. Pull it straight."

And the organist sent a note to the boy who pumped the organ and whose pep sometimes slackened. But the messenger by mistake carried it to the pastor in the pulpit. The note read, "Just keep on blowing till I tell you to stop."

Epitaph suggested for an architect who had erected many heavy and clumsy buildings:

"Lie heavy on him earth,
For he laid many a load on thee."

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

On June 4, 1934, the "Death Angel" visited the home of J. J. Knight, of the Shiloh community, and carried Mrs. Knight to her "Eternal Home." Mrs. Knight was born Jan. 26, 1855, joined the church early in life at Shiloh. She was married to J. J. Knight March 19, 1874. To this union was born eleven children, three preceded her to the "Great Beyond." Mrs. Knight was a fine Christian woman, a "Mother in Israel." She leaves a husband and eight children to mourn her going. She was a devoted wife and a loving mother; she had a Christian home with plenty of friends. Some of us preachers feel that we are better men by having known this good woman and her family. Her going makes us sad but, we know where to find her. May the Spirit of the "Master" who, so radiated the life of the mother, guide the husband and the children into "that Home not made with hands."

C. H. STRAIT, Her pastor.

MR. AND MRS. AVERAGE CITIZEN
REPORT ON NRA

The many letters which come to the offices of the National Recovery Administration every week from people all over the country, give the best evidence of the change for the better

in the spirits of Mr. and Mrs. Average Citizen.

To the millions of workers and their families who are now feeling the benefits of the Recovery Program, the aims and accomplishments of NRA are very clear. Such terms as higher wage scales, greater buying power, increased leisure, planned economy, are by no means remote, academic phrases to these people—who represent the 80 per cent of the population of the United States, earning less than \$2,000 a year. These average citizens understand the objectives of NRA because they have witnessed their successful attainment in many phases of their daily lives, as their letters thankfully testify.

A grocery clerk from the State of Washington writes: "Before the NRA came I was working from 5:15 a. m. until 8 p. m. and Saturdays until midnight, and walked 2 miles night and morning to work for a salary of about \$12 a week. The store I worked in was the largest business in town. And now I go to work at 9 a. m. and quit at 6 p. m., just half the hours for \$20 a week. To me it is just like Lincoln freeing the black slaves, you freed the white slaves. I just had to express my gratitude to you, and if I can be of any help to you please let me know. And long live this Glorious Freedom, the NRA."

A factory-worker in Battle Creek, Michigan, writes: "I am a widow woman with two children. In the factory where I work, I used to have to work 10 long hours a day and now since NRA I only work 6 and get more money, too. I haven't forgotten to thank God, because now I can spend some of my time with my children."

Typical of innumerable letters which have come from textile workers in the South are the following:

From South Carolina: "I'm a southern textile worker and have been for the last 30 years and believe I know something of the needs and conditions of the textile workers in these southern states. The 8-hour day, and 40-hour week is a great blessing to us in every respect. The NRA simply saved us from many hardships and lifted us up on a higher level of living conditions. Gave us more money to buy such things as needed for the necessities of life. The 8-hour day gives

us time to rest our tired bodies. This alone will mean years added to our lives. Please give us the NRA right on and on."

From Georgia: "We are beginning to smile now and live decently. Two mills near me have been shut down for three years and have now started up. Before the NRA, cotton textile workers made as low as \$5 and \$6. And had to work 55 and 60 hours. In Georgia, now, with the 40-hour week and \$12 minimum wage, we have time with our wives and children and we cotton textile workers love you, Mr. Roosevelt and General Johnson."

From Texas: "There were many months I nearly starved on what the factories paid for work here before the NRA. I am rejoicing each day because I get comfort now. Words can't explain how I rejoice when I go to bed and know that I can get more for my hard work the next day. It's sweet peace of mine."



TIRED EYES
After a hard day's work,
refresh your eyes with
DICKEY'S OLD RELIABLE
EYE WASH
At All Druggists
Price 25c Dickey Drug Co., Bristol, Va.



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Work of the Highest Quality
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Write for Catalogue
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Soothe Nerves And
Ease Headache

When wild nerves and splitting headache almost drive you crazy, get quick, soothing relief with STANBACK, the "Balanced Prescription." STANBACK acts quicker and leaves no unpleasant after-effect. Millions say, "It's wonderful!" Try it. Trial size ten cents. Economy size, twenty-five cents. FREE: Mail this ad to STANBACK, Salisbury, N. C., for a free full size package of STANBACK.—Adv.

Scarritt College for Christian Workers

In addition to its usual emphasis, Scarritt College is inaugurating a two-year standard course for the training of professional Social Workers. The course is adapted for those who will serve with Church and with public agencies. All members of the graduating class of this year who had taken thorough training for Social Work have been placed in desirable positions. The College maintains a Placement Committee which serves graduates by discovering employment opportunities.

Fall quarter opens September 28, 1934.

Winter quarter opens January 2, 1935.

Spring quarter opens March 23, 1935.

Students may register at the beginning of any quarter.

For further information, address

J. L. CUNINGGIM, President of Scarritt College.

Nashville, Tennessee

DR. THOMAS CARTER

Resolutions Offered by the Faculty of the Vanderbilt School of Religion

Whereas, since our last meeting our greatly honored and much beloved colleague, Dr. Thomas Carter, Professor of New Testament Language and Literature, has been taken from our midst by death, we desire to put upon record in our minutes some fitting expression of the unspeakable sorrow we feel over the irreparable loss we have sustained in his death. While his serious and protracted illness some months ago had impaired greatly his health and strength, we had cherished the hope that he would soon recover all that he had lost in the way of physical and mental vitality and be able to resume fully the large and important part he had so long taken in the work of our School of the University. But his untimely death has brought to us a sad disappointment in this cherished hope and expectation.

For thirty-two years Dr. Carter had filled with honor and scholarly ability the Chair of New Testament Language and Literature, and those who studied under him during these many years have often and in many ways given expression to their profound appreciation of the value of his instruction and of the inspiration which he imparted to them in the study and understanding of the New Testament Scriptures. His published volumes bear witness to his fine scholarship and have come to fill an important place in the interpretative and historical departments of the literature of the New Testament to which he made his valued and widely read contributions. Through these printed volumes, though dead, he will continue to speak and teach.

As a faculty we are both individually and collectively devoutly thankful for the gracious Providence that has permitted us to know him and be associated with him in the work of training those who are to preach the gospel, and we rejoice to feel assured that his work will go on in and through those whom he has taught during his long years of service in this University.

In his death we feel that we have not only lost a fellow worker but a brother beloved, and feeling thus, we share with his own immediate family the deep sorrow that intimacy and love alone can feel when death invades the family circle.

We extend to our deceased friend's bereaved family our sincere and heartfelt sympathy, and assure them of our abiding love and of our prayers that Divine grace may sustain them in this great sorrow that has befallen them. They, and we his colleagues, may well find comfort in that faith in the blessed and eternal life which our departed brother, through a life of threescore years and more, always cherished and proclaimed with unfailing and increasing confidence to the end.

W. F. TILLET.

O. E. BROWN.

Committee for the Faculty of the School of Religion.

—Vanderbilt Alumnus.

MILLSAPS COLLEGE STUDENTS WIN SCHOLARSHIPS

H. V. Allen, Jackson, Miss., who will be a junior at Millsaps College next fall, received the Tribbett scholarship for 1934-35, and twenty-three outstanding students won assistantships in various departments of the College, according to an announcement made by Dr. D. M. Key, president.

The Tribbett scholarship of \$200 is awarded each year to a student of the College who ranks high in academic work, student activities of all kinds, and who in the estimation of the committee represents the highest type of Millsaps student. Allen is a member of Theta Kappa Nu social fraternity, Sigma Upsilon literary fraternity, and is prominent in other student affairs.

Student assistants receive the whole or a large part of their tuition for work done in the departments to which they are assigned. Several remain yet to be named, according to Dr. Key.

The list as announced follows:

History—Evelyn Clark, Jackson; Paul Hardin, Jackson.

Chemistry—Lewis Walton, Amite, La.; Road Dunn, Greenville; Wyatt Clowe, Jackson.

Biology—Gordon Reeves, McComb; Luther Crull, Jackson.

Mathematics—Dan Cross, Jackson; Robert Layton, Jackson.

English—Laura Helen Byrd, Barlow; Paul Ramsey, Porterville; Robert Cunningham, Jackson.

Religion—Caxton Doggett, Kossuth; Raymond McClinton, Quitman.

Education—Dorothy Strchan, Jackson; Gilcin Meadors, Clarksdale.

Physics—Warfield Hester, Terry.

Physical Education for Boys—Gabriel Felder, Magnolia.

Library—Bernice Crosby, Jackson; Mary Frances Guinn, McCondy; Otho Monroe, Canton.

Dormitories—Joe Baxter, Lumberton.

Publicity—James Spotswood, Poplarville.

SENATOR BORAH, ON REPEAL

Following the address by Senator Morris Sheppard, in the United States Senate, on "The Beneficial Achievements of Prohibition," delivered on the thirteenth anniversary of nation-wide prohibition, Senator William E. Borah (R. Idaho) on May 2, 1934, also addressed the United States Senate on "The Alarming Results Following the Repeal of Prohibition."

"One of the great arguments against the Eighteenth Amendment was that the bootlegger and speakeasy would be abolished and the saloon never permitted to return in any circumstances. Much worse than the saloon has returned and is here apparently to stay. So far as enforcement of the code and supervision of the liquor traffic is concerned, there seems to be no effort to stop the kind of drinking which is going on in a marked degree in all the large cities."

Here the Senator read from a Chicago newspaper statements that children were being served drinks without question, children were serving and mixing the drinks, and the children were the entertainers for those who were drinking. The sight was revolting.

"This is not an exceptional scene," the Senator averred. "It is common night after night, week after week. The old saloon was not so degraded. Here they are brotheling and degrading children for gain, for profits. Some of this I do not care to put in the Record. It is too revolting. It would shame a brothel. In one place it says: 'A blond child of about sixteen is dancing for the crowd at the bar. Her skirts are to her hips. She is very drunk. The crowd cheer her. She kicks higher and higher. Suddenly her foot slips and she falls on her back in a pool of beer on the floor. The crowd roars with laughter.' This is going on openly," declared Senator Borah, "notoriously, night after night under the permission—I will say under the very eye of those who have to do with the enforcement of the liquor code."

"As I hark back to the debates on repeal, I hear again—no bootleggers, no illicit liquor, no more enforcement expenses, no overtaxed people in the interest of prohibition, no saloons, no speakeasies, but temperance and diminution of crime. I get no pleasure out of the situation, but I think it fair to recall these prophecies that we may not be misled farther by such pleas as reduced taxes as a remedy for bootlegging. There was a time in the history of the world when prophets were slain if they prophesied falsely. There would certainly be a great massacre in this country at this time if we should deal in that way with those who prophesied as to what would be the result coming from the repeal of the Eighteenth Amendment."—International Record.

DO YOU KNOW?

1. That 9,998,771 soldiers were killed or died in the World War? And that another 20,297,551 were wounded?

2. That in 1918 the daily cost of war was \$224,000,000?

3. That the nations are this year spending more than \$10,000,000 a day for war preparations?

4. That the United States expends approximately \$83,333 per hour or \$2,000,000 each day on its army and navy?

5. That the world's expenditures for armaments for one year would pay the expenses of the League of Nations, including the World Court and the International Labor Office, for six hundred years?

6. That only \$545,000,000 out of a total United States budget of \$3,500,000,000 was expended on civil functions of government during the fiscal year beginning July 1, 1933? And that virtually all of this \$545,000,000 will consist of taxes collected on sales of cigars, cigarettes, and miscellaneous fees, while all income taxes and revenues from imports and other sources go to pay for past and future wars?

7. That the cost of the battleship "Colorado" was \$27,000,000? And that this sum is only \$3,000,000 less than the total endowment which Johns

Hopkins University has accumulated since it was founded in 1876?—Federal Council Bulletin.

FERA STUDENTS AT MILLSAPS COLLEGE

Applications from every part of Mississippi are coming in to Millsaps College for participation in the Federal Emergency Relief apportionment to be received by the College during the next school year, according to Dr. D. M. Key, president.

Students in school last year are receiving notice of this help offered by the government, and new students are being notified of their opportunity to make use of the government help. However, says Dr. Key, the funds are limited, being confined to twelve per cent of the number enrolled at the opening of school last year. Half of this number to be helped must be students not in school in January, 1934. Millsaps will receive \$615 per month.

Under the provisions of the act allowing the funds, as advised by Harry L. Hopkins, Federal Relief Administrator, through George B. Power, State Administrator, students may be assigned to extension, adult education, recreation, and other activities that increase the usefulness of the college to the community.

The need, character and ability of the students making application will determine to whom the funds are allotted, says Dr. Key.

TITHING LITERATURE AT LESS THAN THE COST OF PRODUCTION

53 Pamphlets and Tabloids, over 500 pages, by 33 authors, 60 cents

For sixty cents, the Layman Company, 730 Rush Street, Chicago, Ill., offer to send to any address, postpaid, 53 large page, closely printed pamphlets and tabloids, aggregating over 500 pages by more than 30 authors of various denominations. The price is less than the cost of production. Without extra charge, we will include enough copies of pamphlet, "Winning Financial Freedom" to supply a copy for each of the church officials, also an instructive circular on a Ten Weeks' Program of Education in Tithing.

Please mention the New Orleans Christian Advocate; also give your denomination.

THE LAYMAN COMPANY,
730 Rush Street,
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NEW LOUISIANA YOUNG PEOPLE'S DIRECTOR

Mr. Ernest Mickal, 1311 St. Claude Street, New Orleans, La., has been selected Conference Director of Young People's Work for our Conference. Mr. Mickal served during last year as President of the Young People's Conference, and now assumes responsibility of the promotion of the Young People's Work throughout the Conference.

He succeeds Mr. Wallace White, Alexandria, La., who served the young people of our Conference as Conference Director so ably for two years.

We urge all of our young people, especially those who are officers in the Conference, district and local church, to give their hearty support to the young people's work, and especially to Mr. Mickal as the Conference Director.

A. K. McLELLAN, Executive Secretary.

DO YOU PLAN A SESQUICENTENNIAL CELEBRATION?

"Marching Men of Methodism," by Professor H. E. Spence, of Duke University, Durham, N. C., is a 32-page Pageant that all committees would do well to examine. This was given before the Pastors' School at Duke in June. This made a great hit. It is being widely used all over North Carolina.

The pageant is such that by omitting certain episodes, or by adding others of a local nature, it can be used for large or for small groups. Parts dealing with local history can be added that will lend interest by giving local coloring.

The pageant sells as follows: One copy, 30c; five copies, \$1; ten copies, \$1.50; twenty copies, \$2; one hundred copies, \$10.

Send orders to the North Carolina Christian Advocate, Greensboro, N. C.

Christian Advocate

NEW ORLEANS

Vol. 81—No. 31. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 4090.
Published every Thursday, at 512 Camp St., New Orleans, La., by the Publishing Committee of the Methodist Episcopal Church, South. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918

D. B. RAULINS, M.A., D.D., Editor

NEW ORLEANS, LA., THURSDAY, AUGUST 9, 1934.

C. MILTON CHALMERS, Manager

BLIND MARRIAGES

BY OLIVER M. BUTTERFIELD

"If the blind lead the blind, shall not both fall into the ditch?" This ancient saying comes readily to mind as one considers the startling facts disclosed by a recent study of the marriage practices of over four hundred Protestant pastors in southern California, one of America's most enlightened and progressive areas.

Careful social studies indicate that such problems as health, finances, attitude toward children, religious background, and sexual misinformation are among the most fruitful sources of marriage difficulties. Nevertheless, more than seventy per cent of these pastors made no attempt whatever to inquire concerning any of these vital matters before performing a wedding ceremony.

If the church feels under obligation to defend as holy all the marriages it celebrates, then it would seem that such general indifference to important qualifications for marriage is almost unpardonable blindness.

The study mentioned above was undertaken for the purpose of securing an accurate picture of what were the marriage practices of all the pastors in a single geographic area. The territory selected includes both metropolitan and rural churches. It embraces most of the larger Protestant denominations, with a fair proportion of pastors of large and small congregations, and of younger, middle-aged, and older men. Most of these pastors are college trained and highly successful in their respective fields. Not a few of them have represented their section on national councils and commissions. It represents, therefore, what is probably going on in the better sections of the nation with respect to the marriage practices of Protestant clergymen.

Few Questions Asked

These men were asked, among other things, to indicate whether they interviewed their couples before marriage or not; and, if so, what sort of questions they asked of the couple which would indicate their fitness for undertaking the responsibilities of marriage.

Three per cent asked no questions. Twenty per cent more asked only with respect to previous marriages. Seventy-two per cent did not get beyond such rather superficial inquiries as the religious affiliation of the couple, whether their families approve of the wedding, how long they have been acquainted, where they expected to live, and whether the husband is employed or not. Such items may be im-

portant, but nevertheless, if a pastor knew nothing more than what these inquiries would ordinarily reveal, he would still be largely blind to all the more common possibilities for conflicts likely to arise in marriage.

Twenty-eight per cent of these pastors go deeper into the problems of information and attitudes of the couples they marry. This study reveals what they ask and how the young people feel about such intimate inquiries into their affairs. It indicates something of the newer trend in intelligent marriage procedures among Protestant pastors.

What Should Be Asked

For the most part these are the men who have kept informed concerning the social and the psychological investigations of marriage failures, and realize that it takes something more than love and good intentions to make a success of marriage. They do not hesitate to take their couples into the privacy of their studies and make friendly inquiry on every subject which may be of possible consequence in attaining success in marriage. Almost uniformly they report that instead of resenting it, the young people like it, and send other prospective brides and grooms to them for marriage.

One of the first things these alert pastors inquire about is the religious life of the parents of the bride and groom. They endeavor to discover whether there is any probability for future religious conflict which might develop out of the unconscious attitude based upon childhood experiences. From this it is easy to progress to the personal attitudes of the couple and what they plan for their new home. The understanding minister can make such contacts here that in after years he may be of inestimable service to the young people and their children. Twenty-four per cent of the whole group of pastors went quite thoroughly into this matter of religious background. Seventeen per cent felt it was a strictly private matter, and fifty-nine per cent were uncertain as to whether it was of any particular importance or not.

A second inquiry of this more serious group was as to how long the couple had been engaged. They wanted to know what opportunity the parties had had to become well acquainted, and whether they really knew one another or not. Nineteen per cent of all the men made inquiries on this point; fifteen per cent objected to it; and sixty-six per cent ignored it.

Domestic finances were also the special

concern of this more inquisitive group of pastors. They were concerned not so much with the amount of income, but as to whether the couple had discussed and agreed upon a reasonable plan for making such income as they had meet their needs. The fact that the rich often have more quarrels over money than the poor makes this question of real importance, regardless of the wealth of the parties concerned. In addition to the forty-one per cent of the total group who inquired whether the husband was regularly employed, seventeen per cent asked whether the wife expected to work outside the home, eight per cent whether either of them carried life insurance, and four per cent only concerning whether an agreement had been reached concerning a family budget. If money matters are a frequent source of family difficulties, then the minister might well make sure that the couples he marries have faced these problems before marriage. If they need help, he can well afford considerable time in getting them started right.

Health is another vital concern in a happy home. Nevertheless, only twelve per cent of the whole group made any inquiries about it, while twenty-seven per cent objected to asking such a question on the grounds that it was too personal or none of the pastor's business.

Sexual Adjustment

The most competent social workers, physicians, and psychiatrists, today insist that sexual maladjustment is responsible for a larger percentage of marriage difficulties than any other single cause. All but ten per cent of these pastors either were ignorant of this fact or else deliberately shut their eyes to it, for they failed to make any sort of inquiry concerning the information or attitudes held by the couple on matters of sex. Forty-five per cent were definitely opposed to such questions being asked, and another forty-five per cent uncertain whether they should be asked or not. Only three per cent ventured to go so far as to inquire about the expectancy of the couple with regard to children.

A surprising number of these pastors frankly acknowledge they are quite uncertain as to whether one should attempt to make such detailed inquiries into the qualifications of couples who come to be married. They further admit that they have had no training in doing such work, and are afraid couples might object to

(Continued on Page Two)

BLIND MARRIAGES

(Continued from Page One)

such methods. On the average about sixty per cent of the total group of pastors are in this uncertain state of mind. So far they have failed to see in such interviews an opportunity for a most fruitful ministry at a most critical and important period of life. May it not be true that failure at this very point helped to explain in a large measure the failure of the church to hold young married couples in larger numbers?

Besides affording an unusual opportunity for the giving of friendly help to anxious couples, it helps to avoid those occasional weddings which by any fair judgment the church ought not to bless. Blind marriages are tragic enough for impetuous young couples, but they are also tragic with regard to a pastor's influence. How dare a pastor ask God to bless as holy that which he does not know to be holy? To unite in marriage couples who are economically inadequate, sexually ignorant, mentally incompetent, religiously intolerant, or not in agreement concerning the problem of children, is the worst sort of prostitution of the sacred office. Until the churches in general take steps to prevent pastors from such blind marriages, do they not forfeit all right to be taken seriously when they attempt to discuss the morality of marriage and divorce?

No Suggestions to Offer

Another phase of this inquiry has to do with what books these pastors had found to be useful in providing helpful information for newly married couples. Sixty per cent of them had no suggestions to offer, many reporting that it had never occurred to them that such a service would be appreciated. Of the forty per cent who did make suggestions, there was no general agreement. Only three books were used by as many as ten per cent of the men reporting, and only eighty-eight books besides the Bible were recommended. Of these, about half dealt with problems of sexual behavior, while the remainder covered such matters as general family relationships, the spiritual interpretation of marriage, and family devotions. Only thirty-six of the lot received as many as two votes, and only seventeen were recommended by as many as four men. All together it would appear that these ministers are either ignorant of or prejudiced against the considerable number of modern books available for such use today.

"Has any organization, group, or class in your church made a study of marriage and family problems? If so, explain to what extent." This inquiry brought forth replies showing that only about one church in ten had a definite place in any of its program for the specific discussion of marriage or family problems. Only one in twenty had special lectures on the social relations of young people, sex problems, or courses giving any special training in marriage and family life. Sixty-eight per cent of those who did report such classes or groups were in churches of seven hundred members or more.

"What attempt have you made to keep in touch with the couples you have married?" This question showed that only about fifteen per cent of the pastors took any special trouble to follow the couples they married. Unless they chanced to settle permanently in the parish and voluntarily attended the services of the church, their marriage ceremony was possibly the only contact they would ever have with the church. Several outstanding pastors hold an annual service for brides and grooms when they welcome back couples they have married in former years, christen their babies, and counsel them in times of trouble. They keep a list of all their couples, send them anniversary cards, and let them know that wherever they are they are not forgotten.

One pastor with more than seven hundred couples on his list, reports only two or three as definite failures in marriage. This is less than one-tenth of the national divorce record, and suggests how much might be accomplished if pastors generally should revolt against "blind marriages" and give young couples the best guidance the church can offer.

Many of the non-interviewing pastors, or those who ask only superficial questions, attempt to escape their responsibility by insisting that most of the couples who come to them for marriage are strangers and might resent being questioned so intimately by one who is unknown to them. Several men frankly stated, "I might do it for my local couples, but I would not dare to do it for strangers."

The very thing these timid souls fear, the more alert pastors capitalize. Interviewing strange

couples to them is not an impertinence, but one chance in a thousand for impressing on a serious-minded couple the grip of the church and the pastor on the realities of life. Again and again these skilled men receive a gay and romantic couple into the quiet of their studies, and an hour or so later send out a sensible bride and groom who see new meaning in life, new beauties in marriage, and who have a new respect for the church and the man of God who represents it.

Again and again they appear in the congregation a few weeks later. Again and again they stand once more before the altar and take the vows of membership, later bringing their children, their problems, and their friends to a church which understands life and inspires complete living.

No mere repetition of the ritual vows can make holy a marriage which is not intelligently and basically so. To insist, as the church has, that all marriages are holy, when a great majority of pastors make practically no inquiry, and are actually ignorant as to whether the couple does come "reverently, discreetly, and in the fear of God," is to make the marriage ceremony a mockery. This any pastor does who fails to carefully and intelligently interview every couple he marries.

There is now a better way. Any man who wishes to can find it. Not every pastor will do it equally well any more than all preach equally well or manage the administrative aspects of their parishes, but all can do better than has been true of the past. As such improvement is shown, it will not be surprising if the prevailing frequency of divorce will be checked and the standing of the church in matters of marriage and family life greatly enhanced—New York Christian Advocate.

MISSIONARY CONTRIBUTIONS DECREASE LESS THAN NATIONAL INCOME

By Leslie B. Moss

In commenting on the financial situation of the various mission boards and basing his comments on the reports of the more than one hundred various missionary organizations composing the Foreign Missions Conference of North America, Leslie B. Moss, Secretary of the Conference, states:

"One is conscious of some degree of distress caused by a rapid decrease in income experienced by some of the boards during the last four years. The so-called depression, however, has but served to augment a decline in income which was already under way several years before 1929. It is true that a few of the boards have found it necessary to make marked reductions in the number of missionaries supported. In one board this runs as high as fifty per cent over a period of seven or eight years. Other boards, however, have not discharged any missionaries from their staff. In most cases they have not appointed year by year the new missionaries which are sent out in normal years. Terms of missionary service have been lengthened, in many cases one year, in some cases two years, and perhaps in occasional cases as much as three years. Furloughs have been extended beyond the usual time in order to make further savings in travel expenses.

"In terms of total income from living donors the receipts of the North American Protestant foreign missionary societies dropped about thirty per cent in the period from 1928 to 1932. Expenditures on the other hand dropped during the same period scarcely more than twenty per cent. Studies made in 1931 and late in 1932 would indicate that both the total income for foreign missions and the number of missionaries on the field are probably now not much below the 1919 level. "It could easily be argued that the post-war expansion during the decade from 1920 to 1930 was in a sense abnormal. Indeed, in the Survey of Trends of Protestant Giving, prepared by Mr. Charles H. Fahs in 1929, under the auspices of the Institute of Social and Religious Research, he points out that the ratio of per capita for total benevolences to the per capita for congregational expenses has since 1920 tended steadily to shift back toward 1913-1914. He further suggests that the evidence favors the presumption that "the war psychology and the post-war benevolent drives tended to disturb a fairly stabilized ratio, and that with the passing of the disturbing influences other forces tending to re-establish the former equilibrium have been asserting themselves."

"He further states that the figures available for the eleven denominations studied 'do not give evidence that during the post-war period the foreign missionary cause has lost ground in relation to the group of national causes provided for through total benevolences.' Figures collected in January, 1934, indicated a decrease in income from 1929 to 1933 of thirty-one per cent. Contrast this with the government reports which showed a decrease in national income for the same period of fifty per cent. The trends in giving for foreign missions can hardly be said to be doing more than continue this return toward the level of 1913-14, as Mr. Fahs pointed out in 1929.

"At the end of 1932 a majority of the mission boards indicated that the amount of the missionary work had not been seriously reduced as a result of falling income. Since that time some further cuts in salaries have been made by a number of boards, but it is doubtful whether the total cuts which apply to all the boards would average more than twenty-five per cent of the normal salary. Moreover, it seems unlikely that the total missionary body has been reduced more than twenty-five per cent.

"It is undoubtedly true that the reduction in income of recent years has necessitated a more severe scrutiny of expenditures and of the character of the mission work being conducted in various areas. This can not fail to have beneficial effect. Moreover, the increasing purpose of the boards to collaborate and secure closer co-operation in every case where this will minister to the effectiveness of the work being carried on is a major benefit growing out of this period. While it has meant undoubtedly a hardship both among national Christians and missionaries numerous reports have been received of the remarkable way in which churches in many countries have risen to sacrificial support of the work originally inaugurated with funds and missionaries from abroad.

"Although a returning tide of funds for Christian work abroad will make possible an increase in the points of Christian contact with nationals of other countries, we cannot escape the conviction which is shared by most missionary administrators today that the emphasis of the Christian mission in the years that are ahead will concern more the quality of the work than the quantity. It is a growing conviction that the developing trends of social and economic life in the West indicate the necessity for a wider-spread support if the same amount of income is to be secured in the future. More moderate-sized gifts will be needed to replace the large contributions of the past."

REV. GEORGE DUDLEY ANDERS

1855—1934

By Rev. J. L. Decell, D.D.

A preacher of the everlasting faith, a master-builder in the Kingdom of Heaven passed to his eternal reward when Rev. George Dudley Anders "fell on sleep" in the early morning of March 14, 1934.

G. D. Anders was born in Amite County, near Gloster, Miss., on February 20, 1855, and was in the eightieth year of his earthly pilgrimage when the Voice said, "It is enough, come up higher" and he laid aside his mortal tabernacle, entered the chariot of glory and passed up to the better world.

In Meridian at the seventy-second session of the Mississippi Conference he was admitted on trial in December, 1885. He traveled the Amite Circuit and was in East Feliciana Parish, La., when the Florida Parishes of the Mississippi Conference were annexed to the Louisiana Conference. His pastoral ministry of over forty-eight years alternated between the two conferences. He served the following charges: East Baton Rouge, Centreville, Hattiesburg, Oak Grove, Greensburg, Columbia, Jena, Sicily Island, South McComb, Purvis, Haynesville, Longstreet, Indian Bayou; and after superannuation, Carriere and McNeil.

Conversion of sinners, reclamation of backsliders, and building believers up in the most holy faith were the grand objectives of his life and ministry. These made purposeful his pastoral visits, guided his studies and controlled his sermonic deliverances. Whoever heard "Uncle George" (as he was affectionately called by many friends in his later years), preach on "Ye Must Be Born Again," "The Witness of the Spirit" and "Who Is Fit to be a Member of the Church Down Here, and Who Is Going to Heaven When He Dies?" (the Fifteenth Psalm), heard messages of

persuasive power and spiritual conviction. The writer knew and loved Brother Anders from the first year of his pastoral ministry. That sermon on the Fifteenth Psalm was one of the most powerful sermons in its unanswerable logic, dramatic pathos, conclusive effects he has ever heard. Uncle George lived and preached as one "fit to be a member of the church down here" and we know he "went to heaven when he died."

Brother Anders was fortunate in his marriage. On December 13, 1877, he was married to Mary C. Wilkerson. She joined the conference with him and served as his help-mate during nearly a half century in "The lights and shadows of the Itinerancy" and was with him when, in the home of their daughter Daisy, wife of Dr. B. L. Sutherland, presiding elder of the Jackson District, he was crowned with life eternal. Ten children came to bless their home: three died in infancy and Adam, George R., J. B., W. N., Dan F., and Mrs. L. D. Edwards, Mrs. B. L. Sutherland, and his half-sister, Mrs. Petty, remain with his devoted wife to carry on the work he loved so well—that of living to save souls.

The final rites were held by the pastor, Dr. J. A. Smith, in the Capitol Street Church, Jackson, with Revs. L. E. Alford, L. F. Alford, and J. L. Decell assisting. His body was laid to rest in beautiful Lakewood Memorial Park Cemetery.

The giantlike body, resonant voice, impassioned and empowered soul of George D. Anders moved through Louisiana and Mississippi Methodism with evangelistic appeal and purifying fervor. His mantle will rest upon his son, Rev. Dan F. Anders, of the Louisiana, and his son-in-law, Rev. B. L. Sutherland, of the Mississippi Conference, as they carry on in the fields of his successful ministry. While he joins his brother Daniel Elijah Kelly in the heavenly home, his loved ones and friends will tabernacle with Christ on the mount of blessing and pitch their tents in the valleys of meditation until for them the gates shall open towards the Father's House where parting shall be no more.

SOME OBSERVATIONS

By Rev. W. R. Lott, Contributing Editor

As we study the life of Jesus we are impressed with the fact that He understood people. Understanding them as He did made Him more sympathetic. It also gave Him the open door to help them. Where we make so many mistakes is that we do not understand the hearts of men and women. All of us should be more careful to try to put ourselves over in the place where our neighbor stands and then see if we can be of more help to him. So many people are hurt by blunders. I heard a man say only recently, "If I had known what that man was laboring under I would not have criticized him as I did." Then he added, "I pray God will forgive me for my unkind spirit."

* * *

In spite of the effort made by the churches to teach the people it is a rare thing that we find anyone in the average walks of life who devoted much time to reading the Bible. Why is that true? The Bible is just as interesting if you get into its real messages as any book. We do have so many Bibles bought each year which shows the people have a sentimental relation to it. I think a revival of Bible reading will do us more good than most anything just at this time. Take for instance the Proverbs. There is more genuine wisdom there than one could think through in a lifetime. Many seem to think that when they get old and can't go so much that they will then sit down to read the Bible. The Bible is a book for us at any time of our lives. Not a year but it has a message for that year. (We do not hesitate to read a road map which gives us directions, so why should we hesitate to read the Guide Book of our life?)

* * *

What has become of the tithers? Those who have stood the test are still happy in their consciousness that they have been at least in co-operation with God in His Kingdom's work. People who do not have some regular systematic method of giving to the cause of God are making themselves a bed of unhappiness. They never will feel a joy of giving unless they plan for it and give cheerfully. It can be done if every Christian could have a separate account or box for the Lord's money and then give it as stewards of the Lord. Spiritual blessings are not coming to people who do not take God into their life. It is literally true, as many testify, that nine-tenths will go as far and often further than ten-tenths without the spirit of co-operative giving. If young men and women starting their homes and young

business men starting their business would just begin with the tithe they would be so much happier and more useful.

BISHOP DOBBS IN SEASHORE DISTRICT

When the presiding elders of the Mississippi and North Mississippi Conferences met with the trustees of the Methodist Orphanage located at Jackson, Miss., and planned an itinerary for Bishop H. M. Dobbs, to be conducted in the interest of the Orphanage which is at this time in jeopardy because of a debt of long standing, approximately \$170,000.00, the itinerary was so arranged that Bishop Dobbs could spend July 27-29 in the Seashore District.

Early Friday morning, July 27, Rev. H. A. Gatlin motored to McComb, to meet Bishop Dobbs, and conveyed him to Columbia where the writer, and a large number of others assembled in the First Methodist Church of Columbia, where they heard that consecrated layman, the Hon. H. V. Watkins of Jackson, Miss., outline, in a most interesting manner, the needs of the Orphanage, and the plan being inaugurated to relieve the need,



MISS CLARA CHALMERS,

For thirteen years a missionary to Cuba and at present serving as President of Colegio Irene Toland, Matanzas, Cuba, returned to America on August 1 for a year's furlough. Miss Chalmers plans to spend the balance of the summer with her parents, Mr. and Mrs. Chas. O. Chalmers, at their home on the Methodist Assembly Grounds, Biloxi, Miss., after which she will attend Scarritt College in Nashville.

after which the Bishop delivered a soul-stirring address which was enjoyed immensely by the many who heard it. After the benediction was pronounced, one fine layman said to Bishop Dobbs: "You may count Columbia one hundred per cent paid." The good people of Columbia served lunch to the visitors, after which the writer and Bishop Dobbs motored to Wiggins where Brother Fred McDonnell, superintendent of the Orphanage, spoke in the interest of that institution. Then the Bishop delivered another great address to a large, appreciative audience.

Saturday, July 28, at 10 a. m. at Moss Point, Miss., the writer briefly outlined the plan of the campaign in the interest of the Orphanage, after which the Bishop delivered another masterly address which was well-received by the large audience which had assembled to hear him. After which the ladies of Moss Point served luncheon.

Every charge on the Seashore District was represented in some one of the above-mentioned points, and every pastor except two, who were away engaged in revival meetings, were present at some one of the meetings. A large number of the Orphanage committee members, and many others of the laity attended these meetings, and pledged themselves to a definite committal to the plan suggested to raise funds to pay the debt on the Orphanage.

Sunday morning, July 29, Bishop Dobbs preached a sermon that fed the souls, and stirred the emotions of a large audience in First Methodist Church, Gulfport, Miss. Sunday afternoon he went to Hattiesburg, where he was to spend the

night, and then go on to Laurel to speak to the people of Hattiesburg District, Monday morning.

During his sojourn in the Seashore District our good Bishop greatly endeared himself to both clergy and laity, and we are looking forward with tense hopes, and fond anticipations to his coming again, and wish to assure him that a warm welcome awaits him, and that we owe him a debt of gratitude we can never pay for the invaluable service he has rendered Mississippi Methodism, not only by inspiring, in a general way, those who heard him while on his itinerary, during which he spoke some twenty-four times, but by creating an intense interest in the Orphan Home.

T. J. O'NEIL, P. E.

CRISIS LEAFLET No. 9

By Dr. H. F. Ward, Author

SECURITY FOR ALL

What would you give for a sense of security? To be sure of a job for yourself and your children? To know that if you get sick or die your family will be taken care of? And that in your old age you can't be turned out into the street or sent to the poorhouse?

What would it be worth to you to get rid of these worries?

The right kind of a Social-Economic Plan would take them away from you.

Jobs For All

The only country that has a complete Social-Economic Plan is the Soviet Union, and they have no unemployment. This is not because their industry is expanding. We had plenty of unemployment when we were expanding. They got rid of it because they planned to get rid of it. Their plan provides for everybody to take part.

The machine can replace human labor without taking jobs, hope and life away from human beings. Machines can be worked full time and persons increasingly less time. And more of them can work.

The more we plan to meet all the needs of all the people, the more jobs there will be. We will need more scientists, engineers, teachers, doctors, musicians, artists.

Under the profit system, share-the-work means share-the-misery. Under a planned society share-the-work means share-the-leisure and the cultural opportunities.

Those who are now disturbed because they get more than their share at the expense of others can trade their troubled conscience—and their insecurity—for the satisfaction of doing creative work.

Those who think they prefer the profit system better begin to figure whether they can hold onto what they have.

Social Insurance For All

Social-Economic Planning takes care of all the emergencies—unemployment, old age, sickness, maternity, accident, death—by universal social insurance. It accurately measures the risks and distributes the burden of meeting them among all the people.

Thus it extends the principle of insurance to cover everybody and takes the profit out of it. It replaces your savings and investments and is safer.

Under the profit system insurance is insecure, because the companies are not any safer than the system. Under Social-Economic Planning the real wealth of the whole nation is behind social insurance. How can a universal system with the total productive power of a nation behind it go broke?

On what terms is security for all available?

(See Crisis Leaflet No. 10)

MISSISSIPPI STAYS DRY

The state of Mississippi never ratified repeal of national prohibition, and has just voted by a large majority to retain its bone-dry state laws. The wet press, and politicians are trying hard to explain the victory away, but without success. One of the strongest contentions of the liquor forces during prohibition days was that repeal would eliminate the bootlegger. It has not eliminated him—it has not lessened his activities. Mississippi has its full share of bootleggers, no doubt, but yet has no larger proportion of them than its wet neighbors. The state's decision may be taken as a mandate from the people to enforce its anti-liquor laws by making it impossible for intoxicating beverages to enter or be manufactured in Mississippi. It will be interesting to see how much help this state will receive from the President and the Federal Government in its fight against drink.—Canadian New Outlook.

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

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TERMS:

Subscription Rates: One year, \$1.00; six months, \$0.50. To superannuates and widows of preachers, \$1.00

Editorial

THE RENO TRAIL now lies, double track, across the threshold of the White House, home of our presidents.

A year ago a son of our great President was in Reno, Nevada, headquarters for quick divorce, for his decree. A year later a daughter stands before the same judge who speeds up the action through regard for the President of the United States of America.

Must the President have a twenty-one gun salute when the home of his child goes on the rocks and sinks beneath the wave?

Added to this, giving further occasion for a season of national mourning rather than speed in granting the decree, is the case of Senator and Mrs. Wm. G. McAdoo. Mrs. McAdoo is a daughter of Woodrow Wilson, our noble war-time President and truly great for all time. She seeks a divorce, says one report, because she dislikes the climate of Washington where much of the time of her husband must be spent.

We have heard of a number of trivial "causes for divorce," but have we waited for a daughter of Wilson to make it a matter of climate? Let us hope that it is not true.

Now all the family life of the "good old days" was not as fine as we are wont to make it. A man and his wife were not always held together by a loyal and joyful recognition of the "bonds of holy wedlock." And there is no use in our pretending that that was the case.

While there were multitudes of those who did live in that happy state there were numbers whose bonds were greatly supported by social, economic, and professional factors. Home-making not a great many years ago was the only profession open to women. This helps to explain the record of the divorce courts of that day.

The cure for divorce is not to be found in laws and courts, even though they be high and uniform in character. Certainly much may be said for these. But the divorce court is the morgue of marriage and the graveyard of the family. Unless these courts greatly exercise their functions of counsel to repair strained relations they mark the end of the trail.

Of all important institutions none outranks the home. And yet is any enterprise undertaken with as much blindness and lack of preparation? While spending much money and sacrifice that our children may have schooling and a place in society we allow them to blunder blindly into matrimony.

When will parents and schools and the church begin to give as much thought to this as they do to equipment for a profession, a place in society, or divine worship?

Will we by our criminal neglect allow an institution so essential to human well-being, built up slowly and painfully through such long centuries, go to wreck?

When the integrity of family life is gone we no longer have a vocabulary for our faith nor a symbol for our religion.

HAIL AND FAREWELL

A few weeks ago I looked up from my desk and there stood in the doorway a man whose face was as radiant as the miracle of morning and whose smile was disarming, charming and challenging all at the same time. To a tired man it was tonic. It was sunrise after a night of trouble.

I hastened to greet the wearer of this face and smile. I had never seen him before, but at once felt that I had missed much by not knowing him. I told him my name and began the usual line of nothings that we use when we meet a stranger.

He kept smiling, setting his stick in the corner and taking the chair I offered.

"I cannot hear," he said. And then went on to say something about a car wreck in which he had participated at considerable injury to himself, and something about the failure of the surgeon to reassemble all the parts properly leaving him deaf.

"Get your tablet," he said. "I want to talk to you. Write your questions and I will answer them." But before I could get my examination ready for him he had asked me a number of questions the answers to which I placed before him on the tablet.

He kept smiling until I got to smiling. It was all a new experience to me.

Then I began to put interrogations at the end of my scratchings on my tablet. I wanted to know if he could make 100 on me.

"Where have you been?" "To Carville to visit the Leper Colony. On my way back now."

Then I began to shorten my questions just putting the names of places and people on my tablet. His answers came right back so much faster than I could write. I wrote, "McConnell." He quickly told me about him. "Sockman?" Complete biography in a few sentences. "My friend Kenna, First Church, Des Moines, Iowa." A paragraph or two and I had a visit with a high schoolmate of whom I had seen little for a score of years.

Then I wrote in the middle of a clean page, "Quayle?"

Immediately his voice took a lower and rather caressing tone with new color. The broad smile drew in its lines, and I saw something in his eyes.

"I knew him well. He dried more tears than any man I ever knew. And I suppose he shed more too."

Then he told me the story of Bishop Quayle, saint, singer and giant of our sister Methodism. He showed me the hemisphere of his life that I had not known.

"How I miss him, now that he is gone."

Though I never met Bishop Quayle I now could appreciate more the story of the Methodist preacher who would go to the woods, gather wild flowers, tie them in bunches and pass by like the paper boy throwing them on the porches of old, shut-in and sick members of his congregations.

He stood up to go, blest me with a handclasp with which he seemed to give me his best. He took his stick, turned at the door, a wave of farewell, and the windows of his soul were up and the sun was again on his face.

In the early part of the conversation he had fished a card from his pocket on which I saw the name,

CLAUDIUS B. SPENCER

On July 14, he went to heaven. He was for thirty-two years editor of the Central Christian Advocate. Here is a word from the New York Christian Advocate:

D. B. R.

* * *

Dr. Claudius B. Spencer

As a religious editor Dr. Claudius B. Spencer "had everything," as they say of a big-league pitching star. He had Religion, acquired in a Christ-animated home, made a part of his life by a boyhood conversion, fortified by wide reading and independent thinking.

He had a native zest for literature, and an appreciation of literary expression, cultivated through the years and resulting in a style which was vigorous, picturesque, humorous, racy and always fascinating to the reader.

He had imagination—a fancy that gave him wings and lifted everything he wrote and said above the commonplace.

He had an insatiable curiosity. Other men, other cities, other beliefs, other ways of living beckoned to him and he went and learned until his mind was stocked, shelf upon shelf, with strange lore, which was ever at his command for use at a moment's notice.

He had industry. Buoyant as a child, and sometimes as playful, he could toil terribly. While his fellow editors sat at the reporters' table during board meetings, he would bury himself under mountains of books in some great library. While his fellow travelers in Europe would be following the beaten track and paying due tribute to the "sights" which were starred in Baedeker, he would have sought out some single site associated with a great man or important event and would have found out for himself all there was to know about it—and probably brought away a souvenir for his "woodpile," as he named his treasure of association books, and blocks and chips, collected on his travels far and wide.

All these talents Claudius Spencer had, and more. He had the rarer gift of human sympathy. He won friends and kept them, thousands of them. His brother ministers were bound to him and he to them by such personal ties as only exceptional editors are able to bind.

When, at the age of seventy-eight, he decided to ask for release from duty after thirty-two years in the editorial chair of the Central Christian Advocate, there were many who would have had him keep on, taking him at his word: "I have loved drudgery. I would like to die working." Best of all he has never worked alone. Again and again in enumerating the sources of his inspiration he has spoken of his real sense of companionship with the living Christ. "I have never felt," he said, "that I could carry the load by myself; every day I have looked for a certain whisper in the stillness of my soul, as I have approached my desk to begin that day's accountability. I have not been altogether bereft of that strengthening inner voice."

OUR WEEKLY PARTY

The Amory, Miss., church has been repainted. This handsome church was built in 1926.

Rev. T. E. Gregory assisted Rev. L. B. Wimberly in two meetings on his charge, at Greenbriar and Tranquil, Miss.

Rev. Jno. L. Sutton, superintendent of the Mississippi Children's Home Society, recently filled the pulpit at First Church, Brookhaven, Miss.

Rev. J. O. Dowdle will conduct a revival in the church at Morgan City, Miss., beginning the fourth Sunday in August. Rev. W. R. Lott will do the preaching.

Let all hands in Mississippi lend a hand in saving the Methodist Home at Jackson for the children to whom our Church has become father and mother.

Let all hands in Louisiana and Mississippi rally to the Sesquicentennial Advocate Enrollment. And let this be an occasion for a new study of our Church and its work.

Miss Nel Wimberly, daughter of Rev. L. B. Wimberly, was recently married to Mr. Davis of Amory, Miss. Miss Wimberly received her education at Grenada College.

Dr. W. N. Duncan, presiding elder of the Greenwood District, has been at the bedside of a brother in Memphis who has been quite seriously ill. Your prayers will be appreciated.

Bishop Hoyt M. Dobbs continues to make large gains into the confidence and appreciation of Mississippi Methodists. His heroic leadership in the interest of the Methodist Home is greatly appreciated.

Vacation Schedule of Rev. E. C. Gunn: Gloster, Miss.; Bogalusa, La.; Birmingham, Ala.; Greenville, S. C.; Virginia Battlefields; Washington, D. C.; New York City; Niagara Falls; Chicago Fair; Nashville; August 11-23 Fort Oglethorpe, Ga.; August 26 home.

Rev. W. Hugh Germany, pastor of the M. E. Church at Broken Bow, Okla., while on a visit to his mother, Mrs. N. B. Germany of Brookhaven, Miss., preached to the congregation of First Church, Brookhaven, many of his boyhood friends and neighbors hearing him with delight.

Scarritt College, Nashville, Tenn., has expanded its facilities for the training for Christian Social workers. If interested write them about terms and courses. Scarritt is conveniently located for practical work in this field. Taken along with the theoretical work this makes a valuable arrangement.

Write to Piedmont Press, Greensboro, N. C., for a copy of the pageant, "Marching Men of Methodism." It will make a great feature of your celebration of the Sesquicentennial. You may adapt it to include your local Methodist history. Why not prepare such a pageant as a feature of our Annual Conferences this year?

Rev. Jas. W. Sells, pastor at Forest, Miss., has sent in quite a list for the Sesquicentennial Enrollment. And this was matched by a similar list from Rev. H. L. Johns, pastor at Trinity Church, Ruston, La. These are young pastors seeking to carry out the full program of the Church and realize the worth of the conference paper.

Last week the Southwestern Advocate, official organ of the Texas and Oklahoma Conferences, issued a very creditable "Texas Methodist Centennial number." It is a big thirty-two page number replete with Texas Methodist History with accompanying cuts that give a most interesting and instructive display. Congratulations to these Texas editors.

Preachers, don't forget "Recognition Day" for your Sunday school workers. It is first Sunday in October. Put on your study-cap and see just how fine you can make the occasion. If governments can pin a medal upon men for killing other

men certainly the Church can show some recognition of the vast services of those who are doing so much to save men, women and little children.

Rev. John W. Ramsey has just returned home from Baldwin, Miss., where he held a ten days' revival for Rev. W. C. McCay at Lebanon church, on the Baldwin charge. Attendance upon services almost like camp meeting crowds, overflowed congregations. The meeting resulted in deepening of spiritual life of membership and twelve additions. Rev. W. C. McCay is in high favor with his people, who are asking for his return the fifth year.

Last week our office had a delightful visit from Dr. R. B. Eleazer, one of the secretaries of the Race Relations Commission of Atlanta, Ga. Dr. Eleazer is making calls upon the newspapers of the section looking toward better contacts for the promotion of his very important work. He was at one time connected editorially with the Missionary Voice and is still a missionary in heart and deed. He is a writer of pronounced convictions and pointed expression. From time to time we hope to have articles from his pen.

From the top side of Louisiana comes a good word from Tallulah where the church is pastored by Rev. C. K. Smith, who recently paid our office a much appreciated visit. Brother Smith held his own meeting with the assistance of Mr. McEwen as singer. The meeting was quite successful, bringing the number of church members received this year to forty. All obligations are paid in full to date. Brother Smith is now headed for the Sesquicentennial Advocate Enrollment, saying he and his people will do their part.

Bishop Hoyt M. Dobbs will preach the Centennial sermon at Aberdeen, Miss., September 2 at the morning hour. Only one other church in the North Mississippi Conference has celebrated its centennial, and that is Columbus First Church. This occasion marks one hundred years of Methodism in that little city on the Tombigbee river. Fifty-two pastors have served the church and twenty-seven presiding elders have served the district during that period. All former pastors, presiding elders and their families are being invited to join in this celebration.

"Gratifying results" is the report from the annual revival recently held at the Adams Camp Ground, Auburn, Miss. Rev. E. L. Ledbetter, our pastor at Richton, Miss., is reported to have done the preaching in a highly satisfactory manner. Twenty were added to the membership of the church, fifteen of the number upon profession of faith. Interesting features of the meeting: The majority of those joining the church were adults, among them a respected citizen of the community of large family, who had passed the three-score-and-ten mark; the great prayer meetings preceding each evening service.

There is one Methodist preacher in Memphis who is going to get a visit from this editor if he keeps on holding out the invitation. That is Rev. Carroll Varner, pastor at Union Avenue, from whose pen we had an article last week. Brother Varner is an ex-Mississippian and he still shows his interest in people from that good state. Says he, "Rev. Walter Mitchell, an honored member of the North Mississippi Conference, is up here at the Methodist Hospital where he was brought some weeks ago. His condition has been somewhat serious, but is now showing improvement. We Mississippi preachers are giving him what attention we can." Union Avenue's summer congregations are good.

The North Mississippi Conference Sesquicentennial Committee, Rev. E. S. Lewis, chairman, is busy this year securing historical sketches of all local churches in the conference. These histories are being bound in six volumes, by districts, and will be deposited in the archives of the conference at the meeting of the conference at Indianola, Miss. All pastors are urged to get their papers in as soon as possible to the district representative of the committee: Aberdeen District, Rev. W. R. Lott; Columbus District, Rev. H. D. Suydam; Corinth District, Rev. S. E. Ashmore; Greenville District, Rev. C. A. Parks; Greenwood District, Rev. E. S. Lewis; Sardis-Grenada District, Rev. H. P. Lewis.

HOME COMING AT ARIZONA CHURCH

Rev. W. F. Roberts, pastor, Dubach, La., makes announcement that on the second Sunday of August the historic Arizona Church on his charge will celebrate Home Coming Day.

This great old church has state-wide interest with special meaning for north Louisiana.

All former pastors, members and residents of the community are invited to spend the day.

Judges J. G. Palmer and W. C. Barnett of Shreveport, and Rev. H. W. Ledbetter, all former members of the church, will appear on the program.

A basket dinner will be served.

DR. J. M. ROWLAND

Wide awake editor of the Richmond Christian Advocate got all "riled up" about an editorial concerning Mississippi's prohibition vote which appeared in the Richmond Times-Dispatch. In order that you Mississippians and all interested parties may know whether or not Dr. Rowland had just cause for his emotional and verbal reaction we are below sharing this editorial with our readers, thanking this good editor for the privilege.

Saying that he had sent a copy of the editorial to the Jackson News Dr. Rowland remarks, "I hope as the official organ of the state of Mississippi your paper and all others down there will make the air alive with his feathers." We are now reaching for what few feathers Dr. Rowland left.

D. B. R.

* * *

MISSISSIPPI GOES DRY

In a smart-alecky crack, Heywood Broun once wrote in his column which ran in the old New

GENERAL CONFERENCE RESOLUTION

Our General Conference, at its recent meeting, adopted the following resolution: "Since we are facing many difficulties as a Church in this modern world and since there is more need than ever of informing our people of the Church's program when we have left the decision as to the benevolent contributions with our local congregations, therefore, Be It Resolved, by this General Conference:

"That we urge our people that they subscribe for the ably edited 'Nashville Christian Advocate' and the Conference Papers of our Church and we, as delegates, pledge ourselves to an earnest effort to increase the circulation of our papers.

York World that he had never heard of a man who hailed from the state of Mississippi.

That statement, however, did no credit to Mr. Broun's knowledge of recent American history. Mississippi not so many years ago could boast of the most scholarly representative in the Congress of the United States, not excepting Henry Cabot Lodge. He was the late John Sharp Williams, recognized in his serious moments as one of the country's most capable statesmen.

Despite Senator Williams, however, the state has been notorious for its backwardness. Its educational facilities always have been at a low ebb. The state has been the scene of numerous lynchings. Its status in the Union is not such as to commend itself to the citizen with state pride.

The voting Tuesday on the question of whether prohibition should be retained or be replaced by a system of state liquor control provides an index to thinking in Mississippi. The dries won hands down. The Governor announced immediately that he would put forth extra efforts to make successful Mississippi's own little "noble experiment."

Again Mississippi is out of step with the most enlightened states of the Union. Progressive areas long ago found that prohibition was a snare and a delusion—not only a snare and a delusion but an experiment in government utterly out of line with the fundamental principles upon which society is organized in this country.

Perhaps the majority of voters down there think that every one in the company is out of step but mother's little boy. Or are there a sufficient number of bootleggers in Mississippi to carry the day?—Richmond Times-Dispatch.

BISHOP JOHN M. MOORE

Was preacher at the Louisiana Technical College, Ruston, La., on a recent Sunday morning. The occasion was a Farmers' Free Chautauqua sponsored by the Chamber of Commerce of that

city. Bishop Moore's subject was "Christian Citizenship."

Secretary Henry A. Wallace with Department of Agriculture position in the Roosevelt cabinet appeared on the same program in a great address setting forth the purposes of the present national administration indicating that the aim is to place humanity above material things and make these man's servants.

LOUISIANA PREACHERS ATTEND HOSPITAL

Dr. W. L. Doss, Jr., presiding elder of the Ruston District, reports that Rev. E. C. Dufresne, pastor of Springhill, is in Tri-State Hospital at Shreveport for appendicitis operation while Rev. H. L. Johns, pastor of Trinity Church, Ruston, is in hospital for removal of his tonsils. We have no late report but trust the brethren will be out shortly.

NO SUMMER LET-DOWN HERE

If any of the members of the Men's Bible Class of the Carrollton Avenue Methodist Church, New Orleans, were fortunate enough to be granted a vacation, they were sent on their way with a smile and hand-shake from a group of well-wishers, but as an organization, this vacation business was tabooed. What, with so many men unreached living right in our midst, and we close down for the summer? Never!

And with renewed determination this group of nearly 300 Christian men, led by their president, V. R. Patterson, proceeded to organize under the army system in order that every absentee might be contacted and that no Sunday would go without one or more (and sometimes as high as ten) new members added to the roll.

A few new developments were the organization of a male chorus and an orchestra which made its debut last Sunday morning. A number of volunteers are presently planning and practicing for a minstrel show to be given early in September to help the class "do its part" towards financing the new Sunday school annex recently purchased by the congregation.

The class, which has proved most valuable to the other departments of the Sunday school and church, enjoys the splendid support of the pastor, Rev. W. H. Giles, who gives unstintingly of his time and counsel.

KOREA MISSIONARIES RETURN

Rev. E. B. Emmerich and Mrs. Emmerich arrived home on a year's furlough from their mission work in Korea, and spent Saturday and Sunday with Brother Emmerich's sister, Mrs. V. D. Morris in New Orleans. Mr. Emmerich is a brother of J. O. Emmerich, member of the Advocate Publishing Committee, a son-in-law of Rev. J. L. Sells, a brother-in-law of Revs. J. W. Sells, I. H. Sells, D. W. Poole, and V. D. Morris, members of the Mississippi and Louisiana Conferences.

* * *

Rev. Chas. A. Long, pastor of our People's Central Institute, arrived in New Orleans on the steamer Delnorte on July 31, en route to Nashville. Brother Long called at the Advocate office.

BISHOP DOBBS' VISIT

Every Church in District Represented as Plea Is Made for Orphans Home

A large congregation greeted Bishop Dobbs this morning at the Brookhaven, Miss., Methodist Church at the meeting in the interest of the Orphans Home.

Every church in the Brookhaven District was represented officially and by interested visitors. Only one preacher was absent, and that because of serious illness.

Dr. Crisler presided, and led the devotional service. Dr. J. L. Decell spoke at considerable length regarding the Orphans Home, its financial condition, how it has developed, and what has been done to meet the debt, and of the campaign from August 5-19 when the "Save the Home Fund" will be started and, it is devoutly hoped, completed. His was an earnest challenge to Mississippi Methodism.

The address given by Bishop Dobbs was a masterly discourse, enlightening and inspirational, holding the close interest of the large congregation throughout.—Lincoln County Times.

WOMAN'S MISSIONARY SOCIETY 1934 LOUISIANA LIFE MEMBERS

Shreveport District

Mrs. Guy Hicks, Mansfield.
Miss Willie Ricks, Mansfield.
Mrs. I. W. Bussa, Vivian.
Mrs. W. L. Gilmer, Stonewall.
Mrs. J. S. Welsh, Shreveport.
Mrs. W. M. Ledbetter, Shreveport.
Miss Grace Gatewood, Shreveport.

New Orleans District

Miss Mary Werlein, New Orleans.
Mrs. James Pharr, New Orleans.
Mrs. G. F. Poole, Bogalusa.
Mrs. Robt. Irvine, New Orleans.
Baby Lettie Jane Swan, New Orleans.

Alexandria District

Mrs. Thomas L. Owen, Alexandria.
Mrs. Z. T. Gallion, Natchitoches.
Mrs. L. C. Wilson, Boyce.

Monroe District

Miss Julia Reed, Monroe.
Mrs. Lilly Banks, Columbia.

Baby Sarah Elizabeth Williams, Oak Grove.
Baby James Russell Brown, Rayville.
Baton Rouge District
Mrs. C. B. Johnson, Hammond.
Lake Charles District
Mrs. J. B. Williams, Many.
Ruston District
Mrs. W. A. Gray, Haynesville.

DR. A. W. TURNER PREACHES

By W. H. Underwood

The fifth Sunday in July was again observed as Home Coming Day at Live Oak Church, La. By 10 a.m. the house was filled to capacity. After preliminary remarks by the pastor, Rev. J. P. Bonecarere, that grand old hymn "All Hail the Power of Jesus Name" was sung by the congregation. Prof. W. L. Peak at the piano leading. Rev. K. W. Dodson, P. E., led in prayer, after which E. S. Easterly in an eloquent and thoughtful address welcomed our guests and friends. This writer then gave a brief history of the church, mentioning some of the leading pioneer preachers and faithful laymen whose labors in their day and generation made possible the advantages that we enjoy today. At the 11 o'clock hour Rev. A. W. Turner delivered a heart, and soul-stirring sermon from the same text that Dr. I. W. Cooper used when he, Turner and E. L. Singleton, who also became a preacher, joined the church here more than fifty years ago. The text was about the barren fig tree, and the subject "The Tragedy of a Fruitless Life." He is a product of this community and I am convinced is more universally loved than any minister in the Louisiana Conference. His father gave the land for the church and cemetery here.

At the noon hour a bountiful dinner was spread. The Community Coffee Co. had supplied the coffee and our good colored friends, Marshall and Fleury, knew just how to drip it. Rev. F. J. McCoy returned thanks. An hour of good fellowship followed with greetings of old friends and reminiscences of happy days gone by until we felt like him who said:

"When time that steals our years away
Shall steal our pleasures, too,
The memory of the past will stay
And half our joys renew."

In the afternoon Miss Bonnearere sang a number of specials and the congregation a number of old favorites. The closing event was an eloquent sermon by Rev. H. A. Wood of Union, Miss., who is holding a series of services here at this time. He is not only an eloquent preacher but a man of deep spirituality and has already won all our hearts and we are praying for and expecting a great spiritual awakening through his ministry.

Watson, La., July 30, 1934.

LOUISIANA YOUNG PEOPLE'S NEWS

By Edith Skinner

At the time I write I am at Camp Ki-Ro-Li, surrounded by forty young people from Monroe and Ruston districts, who are bubbling over with the spirit of the camp. Brother McLellan has just dropped in to bring greetings from the Baton Rouge District Camp. Thirty-five intermediates are registered at the Bluff Creek Camp, which is in session at this time. Why shouldn't we blow and puff and feel all swell like? Our state is the only state with every district planning a camp—except one.

New Young People's Division Organized

The young people at Wesley have recently organized. Gordon Garret (once at assembly), is president; Miss Lucille Garrett is counselor; Miss Mary Alice Prince, vice president; Lu-

FOR SALE BY MISSISSIPPI CONFERENCE HISTORICAL SOCIETY

1. Pamphlet, 12 pages, "Historic Sites of Mississippi Methodism," by Hawkins and Cain. In guide-booklet style, postpaid, 10c each, or two for 15c.
2. Photo, 8x10 inches, of chart giving names of the 97 members of 1845 Louisville Convention, which planned organization of M. E. Church, South, with pictures of Soule, Andrew, Capers, Paine, Pierce, Bascom, Winans, Smith. Postpaid, \$1 each. There is only one original in existence.
3. Jones' "Mississippi Methodism," in 2 volumes. Valuable. Sold originally at \$2 per volume. Postpaid, \$1.25 per set. New but shelf-worn. Supply limited.
4. "History of Lorenzo Dow," by H. A. Baker, five-column newspaper page reprint, on enamel paper, with picture of Dow. Postpaid, 10c each, or two for 15c.

Address Rev. H. G. Hawkins, Vicksburg, Miss.

cille Harmon, secretary-treasurer; publicity superintendent, J. T. Coleman. They are having a regular attendance of thirty. They are members of the A. F. C. Union in the Ruston District. We commend their spirit, and the progress they are making. Say, Wesley, we're with you. We were babies once.

Vacations

Looking around we find the young people and their leaders going vacationing. Fred Smith just back from Colorado; Joe Harper in New York; Bill and Janice Fleming planning to go to the World's Fair; Grace Jones just back from the fair and everywhere; Pearl Hattie, Austiu Towner, Thesta Walker, Collins Lipscomb, Mary Lou Swan, Lydel Sims, Charles White, Anna Pharr Turner, and Rev. A. K. McLellan back from Mount Sequoyah; everyone going to camps—We, who have not been on long trips, can understand why Jack Rodgers wrote an article in the Shreveport City Union paper on "Paging a Mouth Shutter."

Looking Around

We find Shreveport City Union making big plans for improvements in programs and attendance.

The Crowley young people having a miniature assembly (one day), closing out with a big banquet.

The Wisner young people enjoying a special missionary program for the month of July. Their biggest attendance: weekly parties and worship programs, study. They are using the Highroad suggestions.

Well, if you don't like what we write, tell us about it, and send some better news. By the way, the annuals are almost ready for distribution. Be sure you get one!

Headache Relief!

Crazed nerves, headache, neuralgia, aching joints, muscles and periodic pains due to inorganic causes yield quicker to STANBACK, the wonderful "Balanced Prescription" that leaves no unpleasant after-effect. Try STANBACK FREE. Mail this ad to STANBACK, Salisbury, N. C., for a FREE full size package.—Adv.

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Reduce FAT

Mrs. Helen Greene writes: "A physician advised my mother to take Kruschen Salts for overweight so I immediately started taking it myself. I weighed 192 and after taking 3 bottles I now weigh 165 and never felt so well. It's a tonic as well as a reducer."

Reduce safely and sensibly by taking a half teaspoonful of Kruschen in hot water every morning—you'll be overjoyed with your improved health and slender, stylish figure. One bottle lasts 4 weeks. You can get Kruschen Salts at any drug store in the world.

Teach your daughter how to guard her health



Mother... You Must Do Your Part

Most girls need a tonic and regulator when they come to womanhood. If your daughter is languid, nervous and cranky... if she complains of new pains and aches... see that she takes Lydia E. Pinkham's Vegetable Compound regularly. When she is a happy, healthy wife and mother she will thank you.

"My daughter Leona is a stenographer and switchboard operator. She was nervous and weak and often had to stay home from work. Never cared to go anywhere, lost her appetite and always had headaches. Your Compound helped her wonderfully. She is more peppy and can work now every day."—Mrs. B. Trommer, 2520 W. Juneau Ave., Milwaukee, Wisconsin.

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Grove's Tasteless Chill Tonic supplies both these effects. It contains tasteless quinine, which kills the infection in the blood, and iron, which enriches and builds up the blood. Chills and fever soon stop and you are restored to health and comfort. For half a century, Grove's Tasteless Chill Tonic has been sure relief for Malaria. It is just as useful, too, as a general tonic for old and young. Pleasant to take and absolutely harmless. Safe to give children. Get a bottle at any store. Now two sizes—50c and \$1. The \$1 size contains 2½ times as much as the 50c size and gives you 25% more for your money.

NEW OFFICERS OF LOUISIANA YOUNG PEOPLE'S DIVISION

Here they are, the officers of the Young People's Division of the Louisiana Conference. Take note!

President, Lydel Sims, Natchitoches, La.; Vice-president, Collins Lipscomb, Hammond, La.; secretary, Miss Pearl Hattie, 1619 Laurel St., Shreveport, La.; treasurer, Miss Edline White, Box 260, Alexandria, La.; publicity superintendent, Miss Edith Skinner, Simsboro, La.; conference young people's director, Ernest Mickal, 1311 St. Claude St., New Orleans, La.; Intermediate conference director, Miss Anna Pharr Turner, 2639 Greenroad, Shreveport, La.; dean young people's assembly, Rev. J. Henry Bowdon, Arcadia, La.; dean intermediate assembly, Rev. Jolly Harper, New Orleans, La.

District Directors

Alexandria—Miss Ruby Wilson, Natchitoches, La. Associate—Miss Maude McFarland, 1711 Bryn Mawr, Alexandria, La.

Baton Rouge—Miss Mary Searles, 323 Brice St., Baton Rouge, La.

Lake Charles—Miss Marjorie Haggart, Vinton, La. Associate—Miss Velma Butcher, Oakdale, La.

Monroe—Miss Mildred Denis, Cameron, Go. Co., Monroe, La. Associate—Miss Juanita Funderburke, Wisner, La.

New Orleans—Miss Mary Swan, 2402 Pine St., New Orleans, La. Associate—Miss Carolyn Guin, 1516 Alban St., New Orleans, La.

Ruston—Miss Grace Jones, Downs-ville, La. Associate—Miss Opal Joiner, Athens, La.

Shreveport—Young People's director to be selected. Associate—Miss Hazel Lee Nowell, Mansfield, La.

EDITH SKINNER.

A TRIP THROUGH OUR CHURCH AT DONALDSONVILLE, LA.

By Eleen Lee Bridewell

Reader, I should like to show you several of the pictures hanging in the hall of my heart. Will you come and view them with me?

Let us look first at the small, gray church on the corner of one of Donaldsonville's busiest streets. Step inside with me, please. What do you see? A worn carpet, windows that glare—and such a hubbub of noise greets your ears! I chose this moment, while the Sunday school classes are in session, because I thought it would surprise you.

My friend, this is the Adult Bible Class. Fine teacher, good class, interesting discussion going on, but the man over here with the slight pucker on his brow can't hear the speaker for the noise, and the lady in yellow has not yet been able to ascertain what the point on debate is.

Across the aisle here are the Sunday school's wee ones. They are already becoming restless because their teacher is unable to provide adequate place and material for them to amuse themselves. This tiny "cubby hole" does not resemble the modern, well-equipped department your little daughter is accustomed to, does it?

Over there are the primary boys and girls. No, that isn't a temporary place—it is all they have! That's correct. No table; not even a place for one.

The noisy group up front is the junior class. Of course they need more room. We'd be delighted to give it to them along with the necessary equipment.

Those two boys constitute the intermediate group. Only two, but we feel confident these would be more if the boys had a classroom. There are others in the community who would probably come if they found anything to attract them.

Why do we have five classes in one room? Friend, we have the five classes and we have only one room. What can we do about it? It provides food for thought, if one is interested in the subject. Remember, too, that there is only one other Sunday school in the entire community and it is smaller than this one. Two tiny, ill-equipped Sunday schools to meet the needs of the town and surrounding territory.

Donaldsonville, La.

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

On June 26, 1934, Mrs. C. M. Noble, Sr., slipped quietly away to join the happy host of the redeemed and to see face to face the One whom she had so faithfully served throughout a long yet seemingly to us too short period.

In early childhood she responded to the voice of Him who is the Head of the Church and throughout all her days she was true to her Christ.

She was born April 22, 1857, and died June 26, 1934. She was one of the early students at Whitworth College. Later she was married to Mr. C. M. Noble, Sr., and he brought her from her home in Logtown, Miss., to her new home in Charlieville, where they lived a happy Christian life together for more than fifty years, proving to be a blessing to the world. Brother Noble preceded Mrs. Noble in death by ten years. The following are of the immediate family: Mrs. Frank Hatch, Sr., Mrs. H. R. Hays, Jackson, Miss.; Mrs. Bernard Ford,

a granddaughter, with whom she lived; Mr. C. M. Noble, and two brothers, Dr. Robert Faulk and Mr. Ernest Faulk, of Monroe, La.

It has been my privilege to know Mrs. Noble since December of last year and though in time that is a short period, yet she so possessed that heavenly treasure in her life that I have felt her everlasting benedictions. She was sweet of spirit, winsome, patient, strong of character, kind, with a genuine love for people. Especially was her kindness and love shown in her deep appreciation for children. Almost her last words spoken, though unconsciously, was spoken of children: "Go wash their little hands and take them out under the trees for a tea party."

For about fifty years Mrs. Noble prepared the communion for the church and kept the church records. This, however, was only a small portion of the many duties that she regularly performed for the church and the community. Her life was given to services for others. She belonged to the Sunday school, the Woman's Missionary Society, and liberally contributed to every cause of the church.

We all join in saying, "well done" and calling her "blessed and praising her in the way;" and we well know that she leaves a vacancy here that seems to us can't be filled, yet God saw fit to take her home.

The funeral was held on the lawn of the home under the shade of the oaks where often she had meditated upon the experiences of joy and of sorrow that fell upon her pathway. Brother Dan Barr, a life-long friend of the family, conducted the funeral services, assisted by Revs. Harris, Roy, Colvin and the pastor. A large crowd of friends and loved ones gathered for the occasion and a flood of gorgeous flowers was placed upon her resting place.

D. W. POOLE, Her Pastor.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Brookhaven District—Third Round
Meadville and Bude, at Quintin, Aug. 12, 11 a.m.; 1:30 p.m.

EMORY UNIVERSITY

HARVEY W. COX, Ph. D., LL. D., President
ATLANTA, GEORGIA

The University includes the following divisions:

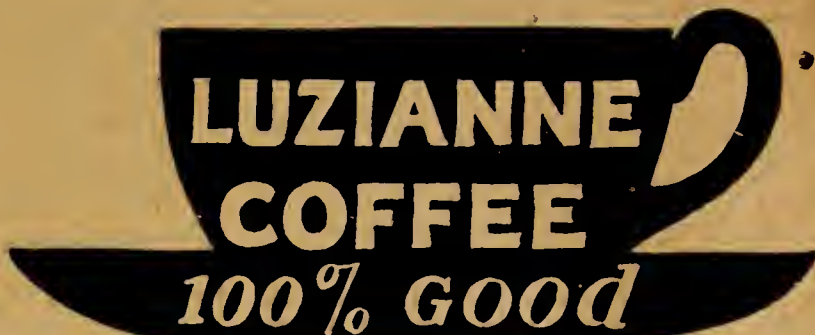
The College of Arts and Sciences	The Library School
The Graduate School	The Extension Division (Evening Classes)
The School of Medicine	The Summer School
The School of Law	The Emory University Hospital
The School of Theology	The Emory Junior College at Valdosta, Ga.
The School of Business Administration	The Emory Junior College and Academy at Oxford, Ga.

FALL QUARTER OPENS SEPTEMBER 25

The University year is divided into four quarters, beginning in September, January, March, and June. Students may enter at the beginning of any quarter

For information about any division of Emory, Address

THE REGISTRAR, Emory University, Ga.



Monticello and P. G., at Sartenville, Aug. 19, 11 a.m.; 1:15 p.m.
Foxworth, at Kokomo, Aug. 19, 3 p.m.; 7:30 p.m.

Tylertown, Aug. 26, 11 a.m.; 3 p.m.
Silver Creek, at Pinola, Sept. 2, 11 a.m.; 1:30 p.m.

CHARLES W. CRISLER, P. E.

HATTIESBURG District—Third Round

Waynesboro Circuit, at Winchester Aug. 12, 11 a.m.; 2 p.m.

Waynesboro, at Waynesboro, Aug. 12, 7:30 p.m.

Eucutta, at Boyles Chapel, Aug. 19, 11 a.m.; 2 p.m.

New Augusta, at McLean, Aug. 22, 11 a.m.; 2 p.m.

Mt. Olive, at Oakdale, Aug. 26, 11 a.m.; 2 p.m.

Maghee, at Maghee, Aug. 26, 4:30 p.m.; 7:30 p.m.

Heidelberg, at Aug. 29, 11 a.m.; 2 p.m.

Taylorsville, at Hebron, Aug. 30, 11 a.m.; 2 p.m.

J. T. LEGGETT, P. E.

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J. H. SHUMAKER, General Secretary

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"JUST A LAYMAN"

By Wm. J. Hammon

I read each week the front page editorial in the Advocate, sometimes with interest and sometimes with amusement. I can't help being amused at the third division of last week's editorial—"I am just a layman"—and I am wondering what else you would expect him to say.

He may be ever so interested in his church at home and really carry it on his heart. His local quarterly conference delegates him to represent it in the district conference and there his brothers elect him to attend the Annual Conference and then his chest swells with pride at the honor conferred and the opportunity to render a service to his church.

He has had a cherished ambition to take part in a plan to make his church a force for good in his state and to extend its influence throughout the world. He naturally expects to hear from his presiding elder or the bishop before the annual session telling him of the important committee assignment or of some special part of the program that he is to share, but to his great disappointment he hears from neither.

He takes it for granted that this is just an oversight and that proper recognition will be given when he arrives at the seat of the conference, but this does not come. Finally, when the conference is called to order and the roll is called the name of Jim Jones, the layman above referred to, is called, and after that even the roll call is dispensed with and he never hears his name officially mentioned again.

Most laymen have to give up two or three days pay to go and in most instances pay their own expenses as they don't want to be a burden to the hosts of the conference. He never knows a thing about what is taking place behind the curtain unless some preacher raises an objection and proceeds to give his view on the report. Sometimes this creates a burning desire in the layman's breast to say something and if he does it is quite necessary that he introduce himself as "just a layman."

He attends the conference for several years and the only thing that he personally gains is to determine in his own mind the preacher he does not want for a pastor, and the Church gains nothing by his sacrifice.

Just a layman's view.

Jonesboro, La.

WILD FLOWERS

By William C. Allen

Wild flowers are found around the world. In our eastern states we have the fragrant trailing arbutus amid the mosses of the woods. We admire the modest Quaker Ladies in the sweet meadows by shining streams. We go to Switzerland and enjoy the irrepressible wild blooms that make a sumptuous carpet on every side. We tarry in South Africa where, on the broad veldt or secreted beneath lacquered-like foliage of bush and tree, we find the varied colors of wild flowers extending their lovely petals and filament toward the sun. We gaze on the level sweep of the vast deserts of western Australia, and are told that over 6,000 varieties are counted in the springtime—4,000 of them not known in other lands. We voyage the deep-blue waters of the Pacific to California and, in the Sierras, there bursts forth the splendor of her early summer flowers. We cross to the Rocky Mountain area and there find rare rivals of mid-Europe, vivid masses of color, evidences of the hidden and open generosity of God.

I think of the richness of the lessons the uncultivated flowers can teach us. Why should we not find instruction in the wealth of the Creator's workmanship? The starry wonders of the universe are beyond imagination; the charm of the radiant wild flowers is spread beneath our feet. We look into the skies—God is there. We stoop—God is there.

The wild phlox shows us that natural wildness can be subdued. The gardener's genius can develop a perfect bloom, the joy of those who delight in an ideal of comeliness and form. Can not the Great Husbandman of hearts, with equal skill and love, change our wayward natures, make us into spiritual plants, bearers of heavenly things, in the garden of our Lord? He can.

We may learn internationalism from our wild flowers. The white Cherokee Rose, with its Oriental voluptuousness, came from China. The wild honeysuckle was brought from Europe by

our forbears. So has it been with other flowers. Our debt to foreign soils is very great. The prodigal decoration of our fields and gardens is part of the generous gift from abroad bestowed by our Father's hand.

The wild flowers teach us the rare and helpful art of thanksgiving. When winter is breaking in the Rocky Mountains, and the sunlight pours down through the thin, dry air we search for the anemone. Out on the open prairie, sheltered under the fragrant pine trees, we discover the exquisite flower, choice but colorful, the fore-runner of a multitude of tinted treasures, soon to be found in the open spaces or among the decaying leaves. How the Creator must enjoy them! On the lonely mountain-tops, unseen by man, they lift their pretty heads in adoration and praise. They serve God. We, too, may serve Him when, with thankful hearts, we remember His watchfulness over the outward creation and our own restless lives. The service of thanksgiving may be the best of all!

The wild flowers tell of courage. In the state of Colorado we have forty-eight peaks lifting their grim forms more than 14,000 feet above the level of the sea. Beyond timber-line the snows sometimes lie 20 feet deep. But, in the springtime, as the snow retreats, the gallant little flowerlets peep from tiny crevices split in the mighty rocks that dominate the bitter scene. On the solitary

THE CRY FROM THE FOUR WINDS

"How long is it," asked an old Mohammedan woman in Bengal, "since Jesus died for sinful people? Look at me. I am old; I have prayed, given alms, gone to the holy shrines, become as dust from fasting, and all this is useless. Where have you been all this time?"

The cry was echoed from the icy shores of the farthest Northwest Territory. "You have been many moons in this land," said an old Eskimo to the Bishop of Selkirk. "Did you know this good news then? Since you were a boy? And your father knew? Then why did you not come sooner?"

It was heard in the snowy heights of the Andes. "How is it," asked a Peruvian, "that during all the years of my life I have never before heard that Jesus Christ spoke those precious words?"

It was repeated in the white streets of Casablanca, North Africa. "Why," cried a Moor to a Bible seller, "have you not run everywhere with this Book? Why do so many of my people not know of the Jesus whom it proclaims? Why have you hoarded it to yourself? Shame on you!"

It is the cry from the four winds. How shall we answer it?—Exchange.

heights the miniature bushes and blossoms may be only one or two inches high, but there they are—dainty, happy, unafraid. The attacks of adversity have ceased. The glory of the sunlight covers them, they yield to its magic power. So may it be with us. We recollect that if the little seed of faith within us lives, it will, as the struggling plant on the mountain-top, survive the stormy blasts of anxiety and care. Down from the Galilean hills, across the centuries of human hopes and fears, we hear the music of the voice of the Anointed One: "Consider the lilies of the field"—not the garden—"they toil not, neither do they spin; shall not God much more clothe you, O ye of little faith?"

Denver, Colo.

CATHOLICS AND THE LIQUOR TRAFFIC

Pope Pius X, in addressing the Catholic Association Against Alcoholism, stated: "It is a disgrace to Catholics not to be in the foremost rank in the struggle against alcoholism. The struggle against alcoholism is the most urgent of all social work."

Archbishop Ireland declares: "Would God place in my hands a wand, I would strike the door of every public-house, of every distillery, of every brewery, until the accursed traffic should be wiped from the face of the earth."

Bishop J. P. Carroll states: "By taking the pledge the individual prohibits the use of intoxicating liquor to himself. By passing a Prohibition Law the community bars the use of intoxicating liquors to itself. The community has as much right to take the pledge as the individual."

The Rev. Father Partick J. Murphy states: "The Church of Jesus Christ is supposed to stand for something higher than the drink trade. And the day has now gone by when any churchman or any leader of any Church can come out in defense of the drink trade and achieve anything thereby but a most unenviable notoriety. The man who tells you that the Catholic Church is for the drink trade is doing a grave injustice to the religion of millions of people."—International Record, London.

VISITORS WITH THE COLORED METHODIST EPISCOPAL CHURCH

The General Conference Commission on Cooperation with the Colored Methodist Church, responding to the invitation of C. M. E. bishops, is sponsoring an exchange of visitors to the Annual Conferences of the two Churches next fall. The C. M. E. group will send visitors to our own Annual Conferences and our Church will similarly send representatives to the Annual Conferences of the Colored Church.

Dr. C. H. Tobias, of New York City, will visit Lake Junaluska and the Baltimore and Holston Conferences. Dr. W. Y. Bell, of Memphis, will visit Mohnt Sequoyah and the North Alabama Conferences. President J. F. Lane, of Jackson, Tenn., will visit the Louisville Conference. Professor D. R. Glass, of Tyler, Texas, will visit the North Texas and Texas Conferences. Dr. T. C. Little, of Tupelo, Miss., will visit the North Alabama Conference. Prof. W. A. Bell, of Atlanta, will visit the South Carolina, South Georgia and North Georgia Conferences.

The representatives of our own Church who will visit the Annual Conferences and gatherings of the Colored Methodist Church are as follows: Dr. W. G. Cram—Kansas-Missouri Conference, Wichita Kansas; Dallas-Fort Worth Conference, Sherman, Texas, and Jackson-Memphis Conference, Memphis, Tenn. Dr. Grover C. Emmons—Pastors' School at Tyler, Texas; Tennessee Conference, Paris, Tenn., and West Tennessee Conference, Covington, Tenn. Dr. Elmer T. Clark—Northwest Texas Conference, Wichita Falls; Central Texas Conference, Terrel, Texas, and Texas Conference, Houston, Texas. Mrs. J. W. Downs—East Texas Conference, Pittsburgh, Texas; Oklahoma Conference, Chickasha, Okla., and Muskogee Conference, Tulsa, Okla.

This exchange of speakers is one feature of the Commission's attempt to create a better understanding and closer fellowship between the two Churches involved.

ATTEND MOUNT SEQUOYAH'S GREAT DISCUSSION CONFERENCE

A discussion conference for church leaders will be held at the Western Methodist Assembly, Mt. Sequoyah, Fayetteville, Ark., August 14-21. The conference will open with a talk by Dr. C. C. Grimes, pastor of the Boston Avenue Methodist Church, Tulsa, Okla., Monday evening, August 13. Dr. Paul W. Quillian, pastor of St. Luke's Church, Oklahoma City, will be dean of the conference. More than 100 pastors and church leaders are expected to attend.

Two morning discussions and two afternoon discussions will be held daily. Leaders and subjects for the morning discussion classes are: Dr. Alva W. Taylor, Nashville, Tenn., "The Church and the Economic Situation" and Dr. W. C. Martin, Dallas, Texas, "What Can We Preach Today?" Afternoon leaders and their subjects are: Dr. J. M. Williams, Conway, Ark., "The Peril and Power of the American Home" and Dr. A. W. Wasson, Nashville, Tenn., "The Crisis in the Far East."

The conference will begin the night of August 13. By all means preachers should attend.

SESQUICENTENNIAL ADVOCATE ENROLLMENT

The presiding elders of the three patronizing Conferences, following a recent meeting with Bishop Dobbs, unanimously and unitedly pledged themselves to join with Bishop Dobbs and the Publishing Committee in assisting the pastors and laymen of the two states in securing twenty-five hundred new and renewal subscribers during August and September.

Lists of present subscribers and their expiration dates, together with subscription blanks, have gone out to all our pastors, and we urge upon every pastor to give this important matter his earliest possible attention so that, in the words of Bishop Dobbs, "we shall be able to report the task accomplished by September 30."

Christian Advocate

NEW ORLEANS

Vol. 81—No. 32. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 4091. Published every Thursday, at 512 Camp-St., New Orleans, La., by the Publishing Committee of the Methodist Episcopal Church, South. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918

D. B. RAULINS, M.A., D.D., Editor

NEW ORLEANS, LA., THURSDAY, AUGUST 16, 1934.

C. MILTON CHALMERS, Manager

LABOR SUNDAY MESSAGE, 1934

(Requested to be read in the churches on Labor Sunday, September 2, 1934)

American business and industry stand at the judgment seat. An administration pledged to the welfare of the forgotten man has announced its purpose to bring about such economic adjustments as will result in work and a living wage for all, under conditions in the establishment of which the worker has a voice through representatives of his own choosing; to promote constructive co-operation instead of disastrous competition in business; to secure a more just distribution of the wealth of the country in order that our vast resources may answer the human needs hitherto unmet even in years of prosperity; to afford relief to the sorely beset farm population of the country; to accomplish the release of children from premature toil and their return to school and to an adequate preparation for the responsibilities of life; to effect economic planning in the place of the adventurous but socially disastrous individualism of the past.

The Test of Leadership

The measures proposed are of human origin and therefore fallible. But the purposes sought are divine in their character, if, as we steadfastly believe, the heart of Jesus Christ is a revelation of the divine. He cared whether men were cold, or hungry, or sick. He felt the woes of those in bondage of any sort, and longed for their freedom. Many goals sought by the present leaders of American affairs are indisputably in harmony with the purpose and spirit of Jesus. Whether these goals will be attained will depend upon the wisdom of separate measures adopted, upon the character of the economic system itself, and certainly upon the spirit of those in control of our economic life. If they can replace lust for personal power and profit by devotion to production and distribution for the common good; if they can look beyond the interests of their own class to the good of all the people; if they can rise to the realization that isolation is folly and that there cannot be a prosperous America in an impoverished world; if they can achieve a consciousness of the stewardship of their talents and their property, history will vindicate them as it writes the story of their emancipating leadership in a day of great crisis.

Labor is also on trial. While the difficulties of organization at a time of vast unemployment are very great and the opposition serious, labor has an opportunity to gather the working men of America into a national federation of mutual loyalty

and service, and to promote those compacts which will stabilize industry and secure to labor the benefits of generously

PRAYER FOR A CHRISTIAN SOCIAL ORDER

Almighty God, ceaseless Creator of the ever-changing worlds, Energy divine, Spirit of life, clothed in mystery, yet manifest in the cosmic urge moving in all nature toward more perfect forms; we thank Thee for Thy continued presence in the mind and heart of man, making him ever discontent with things as they are, urging him forever onward and upward on his way.

We thank Thee, O God, for exalted visions of the eternal destiny of man, and for all the dreams of a divine society on earth, foretold by seers throughout the centuries, and proclaimed by Jesus in the glad tidings of the Kingdom of God.

Help us in the spirit of our Lord's Prayer to build the kind of world which will tend to make men good. Lead us not into temptation. Deliver us from the evils of war and of an economic system which places profit above personality. Lead us into that co-operative commonwealth of God in which all the families of the earth shall be blessed.

As we press toward Thy Kingdom, grant us the boldness of the early Christians of whom it was said that they turned the world upside down. Keep us from hurt, surprise at enmity and opposition in church and state. For a disciple is not above his Lord, and so persecuted they the prophets.

Increase our faith in Thee, O God, and in a moral universe that we may have grace to seek these ends by moral means. In Thy fatherly goodness, wilt Thou help the disinherited workers of the world in their struggle for freedom and equality, but save them from the soul-destroying bitterness and hatreds of class war.

Grant to us the blessing of orderly processes in social change. Restrain from the method of violence, both those who would appropriate for society, and those who would protect for themselves the vested interests of accumulated wealth. Vouchsafe to our owning class that mind which was in Christ Jesus who counted not privilege and power things to be grasped, but emptied himself for the service of man. Through the spiritual compulsions of sacrificed love, by the power of the cross, may Thy Kingdom come, Thy will be done on earth.

Gladden now our eyes, we beseech Thee, O God, with a nearer vision of that perfect day when none shall hurt nor destroy in all Thy holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea.

In the name of Jesus Christ, our Lord, Amen.

(From "Prayers for Self and Society" by James Myers.—Association Press.)

rewarded efficient toil, while protecting the just interests of industry and the public. The verdict upon labor leadership

is now being written. Will it record the operation of an inflexible purpose to include all toilers of every race and industry, whether skilled or unskilled, in the membership and service of their organizations? And will it reveal that the underprivileged and dispossessed, if adequately supported in their right to organize by government, industry and the public, can claim and win their human rights and privileges without the hatred and bitterness of class war?

The general public is at the bar of judgment. The measures now being tried and any others which give any promise of a cure of our social sickness, demand an integrity, a spirit of fair play, a capacity for long views, a willingness to surrender personal privilege and to share, such as have seldom been sought at the hands of any population in peace time. The inauguration of a New Era largely awaits the appearance of enough new people with new social outlooks and attitudes. Codes alone cannot give us a better society. There must be consecrations, too.

The church also is on trial. How can it urge co-operation in economic life, and at the same time be unwilling to move forward in effective co-operation among denominations? Can it call forth devotion to the public welfare and create social leadership of extraordinary courage, unless its ministers show equal devotion and courage in social interpretation and action? Can the church foster social idealism and inspire resolute action to break the power of entrenched selfishness, if large sections of it deny or are indifferent to the social implications of the gospel?

The Demands of Religion

Were a prophet of Israel to arise among us he would again take up the cry of yesterday: "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment; relieve the oppressed; judge the fatherless; plead for the widow." And should Jesus stand once more in our midst, we would hear His voice saying, "I was an hungered and ye fed me, naked and ye clothed me, thirsty and ye gave me drink. Inasmuch as ye did it unto the least of these, ye did it unto me." The best way to feed the hungry, clothe the naked, give drink to thirsty bodies and souls, is to make it possible for them to provide for themselves. Such provision waits not upon technical skill only, but upon the birth in our hearts of the spirit of Him who saw every man as God's child.

(Continued on Page Five)

THE GOSPEL OF ABSOLUTE LOVE

Changing the World Through Changed Men and Women

By the Editor of the Church of England Newspaper

St. Paul's thrilling poem in praise of Love is generally acknowledged to be one of the most beautiful and moving chapters in the New Testament. Its undimmed glow warms our hearts and we long to translate into action in our own lives that "Love which never falleth." But when we come face to face with the facts of life how easy it is to be turned aside until the vision fades and censorious criticism usurps the throne of Love. A few weeks ago, when we had occasion to refer to St. Paul's dictum, "Faith, Hope, Love . . . but the greatest of these is Love," an anonymous correspondent took us to task and asserted vigorously that Christianity is not a soft, gentle affair, especially where Truth is concerned. Of course it is not, but Love as enjoined by our Lord or St. Paul is not a gentle, effeminate trait. It is a quality so strong and stern and uncompromising in its absolute demands that only the wholly surrendered and Spirit-controlled disciple can hope to attain the standard. Henry Drummond rightly calls Love—"The greatest thing in the world." He went so far as to declare:

"The final test of religion is not religiousness but Love . . . not what I have done, not what I have believed, not what I have achieved, but how I have discharged the common charities of life. . . . The withholding of Love is the negation of the Spirit of Christ, the proof that we never knew Him, that for us He lived in vain."

* * * * *

At one period in the history of the Church Faith is the central word upon which emphasis is laid; at another it is Truth—Truth at all costs. Innumerable battles have been fought round these facets of the Christian religion, and even today the respective forces are prepared to wage war against anyone who dares to remind the Church that "Love is the fulfilling of the Law."

* * * * *

Have you ever thought what would happen if every Christian throughout the world repeated daily on his knees I Cor. xiii. These verses are so familiar that we are apt to forget their personal challenge and miss their beauty and power of appeal. Let us set down here, as a reminder, the first three verses:

Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass and a tinkling cymbal.

And though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith so that I could remove mountains and have not love, I am nothing.

And though I bestow all my goods to feed the poor, and though I give my body to be burned (for the truth), and have not love, it profiteth me nothing.

If each of us who professes the name of Christ lived to this standard, our individual lives would be completely transformed, and through us the Church would become irresistible and the world would be revolutionized.

"That," you may say, "is mere rhetoric. It is not so easily accomplished." It is not easy, but it was Christ who commanded His followers to "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you . . . that you may be the children of your Father. . . . If ye love them that love you, what reward have ye? Do not even the publicans so?"

"Be ye, therefore, perfect, even as your Father which is in heaven is perfect."

Here is the Christ standard which so many of us either ignore or dilute to futility-point, then we wonder why the influence of the Church is not greater.

* * * * *

"Absolute Love" is one of the four searching principles of the Oxford Group who are demonstrating to the world that what Christ commands, the Holy Spirit gives the power of willing and effective obedience. The anonymous author of "What is the Oxford Group?" insists that: "Absolute Love is the motive power for Absolute Honesty, Purity, and Unselfishness. We can have none of these qualities in their absolute without Absolute Love. . . . We can be paragons of righteousness, but if we have not Love we are spiritually lifeless."

To some that is a "hard saying," the challenge

is too high; it seems unattainable, but there are thousands in the Groups who have proved—and are proving day by day—that God is able to make His Grace abound.

* * * * *

Think how our lives would be changed if Love really gripped us and ruled our thoughts and actions. What joy there would be in our homes! The cruel, unkind word would be unspoken; the hasty judgment and thoughtless action would no longer destroy our peace or dissipate our joy!

How society would be changed! Malicious gossip would be silenced; nothing would be done to another which we should not like to be done to ourselves, co-operation would take the place of disputes and strikes. In the Church—parties and factions would be no more; we should not merely live and let live, but we should remember that we are children of the one Father, of whatever race or colour or tongue or station in life we may be. And yet, alas, the pages of history are stained with dark patches of internecine warfare—the very negation of Love—and thereby the work of the Spirit has been frustrated.

* * * * *

What about the world? Let us quote again from the book referred to above:

"Absolute Love is wanted in the world today

BISHOP DOBBS SPEAKS TO MISSISSIPPI METHODISTS

To the Methodists of Mississippi:

The Methodist Church in the State of Mississippi has for forty years maintained a home for homeless children. During this time 3,041 boys and girls have been educated for citizenship and prepared for service in Church and State.

In order to perpetuate this institution, and to prevent foreclosure proceedings, it becomes necessary for me to call upon all our people throughout the state to unite in prayer and effort to raise the sum of \$150,000.00.

August 5 to 19 has been set apart as the time during which the obligation must be met. Every member of every congregation will be asked for a contribution.

I can not believe the good people of Mississippi are willing to see the doors of the orphanage closed and this valuable property pass from our hands.

During the past two weeks, Mr. H. V. Watkins, Mr. Fred McDonnell, Mr. J. H. Sherard, Dr. J. L. Decell, and I have visited twenty-five towns and cities of the state.

We are encouraged to think that our people will hear and heed this appeal.

I invite and expect the good people of all our churches to co-operate fully in making this campaign a success, and in re-affirming our attitude toward, and our interest in this great work of the Church.

HOYT M. DOBBS.

more than anything else. If civilization is not to decay utterly it is our vital need. This is not pessimism. Consciousness that Absolute Christ Love only can save us is the most optimistic piece of honesty we can face. The majority of people will not face squarely even the most pressing problems. . . . To make its scales balance again the world needs to face its problems honestly and to recognize what the power of Christ's Love can do. How many people give more than a passing thought to the foolish administration of the world's, or even their country's, affairs, the ineffectiveness of godless governments and institutions and laws for which every individual is directly responsible as a citizen?"

As the Oxford Group is proving, this can be done only as multitudes of converted men and women go out in the power of the Holy Spirit to change others. The need today is for armies of Christ to march not only across Europe, but throughout the world, bringing new life and power to nations distracted and torn asunder.

* * * * *

This surely is what the Risen Christ meant when He promised: "Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

* * * * *

Yes: Love is the greatest thing in the world, for God is Love and everyone that loveth is born of God and we shall so love that others may be born anew in Christ.—The Church of England Newspaper.

THE GENERAL STRIKE IN SAN FRANCISCO

By Rev. William Hamilton Nelson, D.D.

Imagine yourself a healthy, happy individual, walking down the street, minding your own business, and singing softly to yourself a pleasing roundelay, and somebody sneaks up on you from behind and cracks you on the occipital with a blackjack. The next thing you know you are in the hospital, and your left side is completely paralyzed, and you are not feeling any too brash on the right side, either. Now if you can imagine that, then you have an idea of the way the people of San Francisco felt on Monday morning, July 16, when they woke up and found themselves in the midst of a general strike.

On that special day, about nine in the morning, I ventured down to Market Street, the main artery of this city of 700,000 people, and with a contiguous territory of considerably more than a million. Market Street is one of the great thoroughfares of the nation, being for San Francisco what Michigan Boulevard is to Chicago, and Canal Street is to New Orleans. Practically all of the city's bustling life centers there as a nerve ganglion. It is a beautiful street, 120 feet wide, with four lines of street cars thundering in the center, and a steady stream of autos right and left. In the business section during the day the sidewalks look like a flowing river of men and women so thick and continuous is the stream. Visitors to San Francisco all notice the verve and life of the city, and the hustle that the cool climate puts into it caused Rudyard Kipling to denominate it as a city of wild men—and beautiful women. But on that blue Monday there were no street cars, no taxis, only a few autos, and comparatively few people. The people who didn't have to go down town stayed at home. That steady roar which marks the street of a great city, with its crescendo tone and presto movement, had died down to a faint diminuendo and a doleful largo. Even in the look and tone of the people who traversed the streets it was like the funeral march in the last scene of a Greek tragedy. People were talking in low tones of what they heard would happen. The word had gone out that the strike was to be general, and the tieup was to be complete. With the teamsters on strike there would be no food deliveries. The purpose seemed to be to starve the city into submission. There was to be no removal of garbage, no gasoline—not even to physicians and ambulances, and, incidentally, for police patrols; and also no fuel oil for heating or hot water. It can get mighty chilly out here in San Francisco in July, and old people, infants, invalids, and folks in hospitals need a little heat, but these were not considered. Further than that, supplies for the hospitals were to be cut off, and at first it was voted that the bakeries would close, and there would be no delivery of milk—not even for the babies. Every laundry was shut down immediately. There were well defined rumors that gas and electricity were to be cut off. The restaurants were ordered closed, and as far as the food stores were concerned, the people were to be restricted in their buying, and when the supply ran out that was to be the end of it—they could starve! However, the strike committee heard that the general strike in England a few years back failed because the strikers and their families suffered from a lack of food along with ordinary individuals. An alien was one of the strike leaders, and he evidently supplied this information. In order to remedy this situation the strike committee decreed that trucks could haul food supplies to the homes of the strikers, and a few oil stations were opened where those who had a permit of the striking men could buy gas and oil. The soft drink stands were closed, and even the "Bartenders' Union"—and that means just what it used to mean—was called out. They were not allowed to further dispense beer and wine by the glass, but you could get anything from beer to whiskey, brandy, gin, etc., by the package. San Francisco is honeycombed with stores where liquor is sold. Practically every drug store, many cigar stores, and then places where nothing but liquor is sold were open, so there was no lack of something to drink, even if there was a plentiful lack of something to eat. Incidentally, this flow of liquor had something to do with settling the strike.

The people at first were bewildered, and they accepted the situation in sullen silence. San Francisco is a strong union labor town, and the people were not disposed to be too critical. It is a city of magnificent distances, and many people had to walk to work. Those who had not prepared lunches had to fast at noontime, and then, after

a hard day's work, had to walk home, hungry and tired. This didn't set very well on their system.

The folks who selected San Francisco of all the coast cities for a complete tieup evidently studied their geography. In comparison it was easier to tie up than any other city because it ends in a little, narrow peninsula, and can be entered by only two roads from the south, and these can be easily picketed. There is no access from the north and west, and from the east transportation has to be by ferry, and those ferries which could transport food supplies were tied up. The pickets on the south road were strenuous young men who had determined that no food, gasoline or fuel oil should get into the city. Los Angeles sent up several truck loads of beer, and these were not only allowed to pass, but were sent on their way with a cheer. However, one truck, claiming to have a supply of beer was examined, and when they found it had a supply of soap it was turned aside and held. These strenuous young men added another element to the general strike which disturbed the general public. On Sunday, July 15, when the town was rife with rumors, these zealous ones were determined to use the public as a club to further their own ends, and they went around on foot and by auto intimidating people. I saw a company of men get out of an auto and grab a strike-breaker, and attempt to beat him up, but they were so drunk he managed to get away from them. They went around putting placards on property, and telling the folks in gas stations and other places that happened to be open but what would happen to them if they didn't close up the next day. Trucks were overturned, people were forced into the ditch, and this air of irresponsibility caused by drink added another touch of horror to the mind of the people.

A strange bird is the average American. When an Englishman gets a peeve he'll write a letter to the newspapers, or jump up on a soapbox and talk himself into a lather, or until he breaks a blood vessel; but the average American doesn't say very much at first. He'll talk out of the corner of his mouth, and only with people who are likely to agree with him. But after a while that subdued talk has its effect, and perhaps its restraint gives it force. It must be something in the air, like those drugs in Africa, for the telegraphic subdued message gets to headquarters. The strike committee very suddenly, after the first day, decided to hedge. They were very careful that milk should be supplied, and bread also. As for the rest of the embargo, they were going to sit tight until the lower regions froze over, and the employer knuckled under. They thought they were moderate as compared to the general strike in Seattle in 1919. Up there they even took away all sources of fuel, shut down the gas and electricity, cut out the telephones, shut down the newspapers, and strewn tacks by the thousand all over the highways, so that anybody who tried to run an auto would be tied up with punctures. This was especially meant for the police and the national guard.

An amusing thing happened. They had even prohibited meat being sent to the zoo. The keeper of the zoo, hearing that wagons hauling meat had been overturned by the strikers, even at 4th and Market Streets, the busiest corner in the city sent word to strike headquarters that he was going to hitch up an elephant to one of the cages, put lions and tigers in the cage, and drive into town for a supply of meat for the animals, and he warned them that if they turned the cage over, or took liberties with the elephant, they would do it on their own responsibility. He got his meat, and at the same time helped people to see the absurdity of a general tieup. In another day they decided to "permit" the garbage to be moved, for failure to do that would create a pestilence, and then they themselves might be in danger. Then a little later they "permitted" 19 restaurants to open—for 700,000 people! These restaurants had a placard in the window which stated they were operating by "Permit of the Strike Committee." In the early days of San Francisco there was a half-witted character who used to roam the streets and called himself "Emperor Norton." He was in the habit of issuing grandiose "proclamations" which covered the United States and Mexico—for he was the Emperor of both of them. These proclamations of the strike committee made the people think of Emperor Norton, and they laughed, and yet, at the same time, felt sore. They saw that on every hand their constitutional and inherent rights were being usurped by a superconstituent strike committee. It is likely these laughs and the mutterings reached strike headquarters, for they relented a little more, and graciously gave permission for a few more restaurants to operate, and they allowed a few trucks to placard their windshields with a permit, and carry food. In the warehouse district, where the

troops had been on guard for several days because of trouble in the longshoreman's strike, the genesis of the general tieup, the U. S. Government refused to recognize this permit, which so blatantly usurped the authority of the city, state and national government; and so the permits of these self-constituted ones were torn off the trucks. And still the strike committee felt they had the people in their grip, for merchants and others were intimidated by those who throw rocks through plate glass, and creosote bombs into homes, and who beat people up. But even this fear was gradually being dissipated. The people were beginning to ask if they were American citizens; if they had any rights as citizens; and it was the feeling of the unwilling third man which broke the back of the tieup. Hitherto we have always regarded a labor dispute as a two-cornered affair that concerned only the employer and the employee. We now realize that it is a three-cornered affair, a sort of Midshipman Easy duel, and the general public simply refuses to be used as a club by one side grabbing it by the legs for the purpose of making its head something to beat the other side into submission.

The strike hadn't gone very far before there was documentary evidence that the whole thing was planned by the Communists. An article printed in a New York Communist paper concerning the San Francisco strike said that this was only a starter, and that there were 150 San Franciscos in the nation being prepared for a general strike. Literature seized in Communist headquarters showed also that a general strike was the preliminary to a revolution. That is just how close we came to having a revolution; and if it hadn't been for the citizens and the backbone of the mayor and the governor and the U. S. Government officials we would have had a revolution, and a bloody one, and San Francisco at this writing would be in the hands of the Reds, and be a part of the Soviet system, taking orders from Russia. A telegram from New York to the alien strike leader indicated that the tieup was a part of the Russian program. Union labor itself came to the conclusion from certain things happening in its own meetings that they were being exploited by the Communists, so on Tuesday, the 17th, labor men raided seven Communist centers in San Francisco, much documentary evidence was obtained regarding Communist activity in the strike, and 300 Reds were arrested. Most of these are probably aliens, and will likely be deported. Fremont Older, the editor of the San Francisco Call, not only a strong labor man but somewhat radical in his economic views, fought the general tieup, and proved to labor that they were being exploited by the Communists. So strong was the conviction that their rights were being swept away that the general strike collapsed on its fourth day, Thursday, July 19, and it died the death of all unwise movements because the people themselves decreed it.

An interesting thing in connection with the raids on Communist headquarters on Fillmore Street is that the Communists had set down in the basement a target made up like the dolls on a hinge that you throw baseballs at in the side-shows. These represented the principal men of California, among them ardent labor leaders. For instance, they had one for Upton Sinclair, whom they had labelled "Tinware." There was one for George Creel, another for the New Deal, one for the Mayor, and one for Archbishop E. J. Hanna, long distinguished for his friendship with union labor, and this doll was labelled, "Papa Hanna." They threw rocks at these to see how often they could knock them over. They sort of got the spleen out of their system, and got practice at throwing a rock straight at one and the same time. Perhaps, though, this particular target practice was unfortunate for them during the strike, for a few days before the general strike they stood on a high hill and attacked the police with rocks. The result was that two were killed, and many were wounded, and they were not policemen. There was a long parade of sympathizers for these two men at a public funeral, but so much came to light afterward that the general public felt the police had a right to protect themselves. And one thing is certain as a result of this general strike: the people are not going to allow their inherent and constitutional rights to be arbitrarily taken away from them.

We came mighty nigh having a revolution, and just as a thunderstorm clears the atmosphere, so this "Red storm"—and it was a brain-storm at that—let people know just where they stood. The public has to be reckoned with, and if any change does come it isn't going to be by violence, coercion or intimidation as long as the authorities have a backbone, and the people stand for their rights.

San Francisco, Calif.

RELIGION AND WELFARE RECOVERY

The title above is the name of a movement sponsored by the Golden Rule Foundation, Lincoln Building, 60 East Forty-second Street, New York City.

The slogan above the title on the letterhead is "Turning to God." Beneath the title we have this: "A Co-operative Educational Movement in the Interests of All Religious, Philanthropic, Cultural and Character-Building Agencies."

It appears to this writer that the movement has almost limitless possibilities for good and that it should have the endorsement and co-operation of all people who have sympathy with the following, stated in their first release: "A Call and a Program for Strengthening and Underlying the Moral and Spiritual Forces of the Nation."

"The call rejoices in evidences of economic recovery but proclaims a growing conviction that the great scientific, economic and social development of the times may prove of doubtful permanent value unless there can be commensurate development of moral and spiritual resources." (Bold face ours.)

The National Committee consists of more than two hundred nationally known leaders in religious, educational and character-building organizations. Among these are 36 bishops, 31 priests, rabbis and pastors, 20 college presidents, educators and editors, 79 officers of church benevolent boards and 45 prominent laymen: Catholics, Protestants and Jews.

Some of the great names that lend prestige and power to the movement are S. Parkes Cadman, Senator Arthur Capper, Samuel McCrea Cavert, M. E. Dodd, Fred B. Fisher, Stanley High, Hamilton Holt, Frank Mason North, Bishop McConnell and many others whose names have become household words among those working for the Church and the Kingdom.

Among the names that are calculated to challenge the endorsement of Southern Methodists are the following: Bishops Candler, Cannon, Dobbs, John M. Moore and A. Frank Smith; Drs. W. G. Cram, William F. Quillian and Charles C. Sealeman.

Be on the watch for information and reports from this movement. It should be heard from increasingly. It seems destined to do at least two things of immeasurable importance: bring these great spiritual agencies together in a fellowship of service that will rebound to the expansion of the usefulness of each, and go far toward the accomplishment of an indispensable service to humanity, the spiritual undergirding without which we are doomed.

May God's blessings be upon the movement.

D. B. R.

NO WORD OF ENCOURAGEMENT FROM THE PRESIDENT

The National Education Association, speaking for several hundred thousand public school teachers instructing 25,000,000 children who represent the nation's homes and firesides, have completed their pilgrimage to Washington. While here they labored incessantly to stem the decadent tide which threatens to overwhelm our public school system and the cause of democracy. Dangers were reviewed, efforts to meet them canvassed, and plans evolved for future battle.

Faith was renewed for an unremitting struggle to protect our school system, the future generations and our free institutions. The nation's Congress must aid, shall aid with emergency funds, the schools must be kept open, the pupils taught, was the cry and slogan of these embattled teachers.

They went so far as to pass resolutions asserting their right to express their views on the "New Deal" and other philosophies affecting the social order.

There was no word of discouragement and but one note of disappointment growing out of their deliberations.

This great gathering, representing the nation's greatest cultural force and practically its controlling destiny, met, deliberated and adjourned without the slightest word of encouragement or recognition from the President of the Republic. These teachers in their hour of suffering and discouragement came and went without even a gesture from the White House; not even from the First Lady of the land, who is accustomed to appearing before different groups of citizens. They were both invited.

Is it possible, many asked, that the New Deal has to do only with the physical welfare of man while the mind degenerates, and public education, the real bulwark of the nation, is ignored?—Scottish Rite News Bureau.

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

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C. MILTON CHALMERS, Manager

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TERMS:

Subscription Rates: One year, \$1.00; six months, \$0.50. To superannuates and widows of preachers, \$1.00

Editorial

A PISTOL BULLET has become the period and final punctuation in the rather long and spectacular record of John Dillinger's career of crime. A signal from a waiting officer was the command to close in around Public Enemy Number One. The bark of the gun on the night air and flash of fire in the dark and his disguised body crumpled down on the walk. Then the crowd of irresponsible curious gather around to offer their inane remarks.

Some say, "They did not give him a chance," as though he had not forfeited all the chances he had ever had; as though orderly government and crime were two equally honorable antagonists who, with their seconds, must fight out their duel before a group of spectators who presume to pass upon the merits and demerits of the methods employed by each; as though this closing act in the drama of crime was to be played out for the entertainment of the crowd who cared little which way the decision went.

Others try to keep a halo upon the bandit's brow by hinting of the traitorous part some "woman in red" had in tripping the gangster even though it reflect upon his mentality.

Not only has the crowd made its wise-cracks and crazy comments, but the public press and movie have done their liberal part in throwing about the criminal a flood of publicity, so coveted by such and regarded as sufficient compensation for the hazards encountered in such a career. The newspapers have played up prominently every incident and escapade, and the newsboy's cry at the street corner, "All About Dillinger!" has brought considerable coin to the coffers of the same. The movie has played up the more dramatic features bringing its hectic campaign to a close with the news reel that displays the dead body flanked by some of the bandit's equipment.

On to the next sensation!

* * *

IT WILL BE easy now for us all, having gathered our souvenirs and made our impertinent remarks, to return to our routine ways without the slightest feeling of responsibility regarding the matter. We were spectators. It was a great game. It it all over. When is our next entertainment?

This helps to explain our painfully slow and uncertain progress in the direction of any worthy community life. We have not developed a sense of social responsibility. Our "rugged individualism" has never come to know this new dimension for the life of the individual without which we must remain a truncated man.

QUITE A FUROR, according to reports, was raised in the community, when it was reported that Dillinger was to be buried in the community cemetery in which a number of highly respectable notables are buried, among them a president or two, a vice-president and other dignitaries along with some lesser but bright lights like the "Hoosier Poet," James Whitcomb Riley.

But it was discovered that the father of the criminal owned a lot in the burying ground and that there was no law prohibiting the burial of his boy there. Notwithstanding the extreme embarrassment no one would dare further burden this man who had shared his name with his boy. The dust of his mother was there. who could object?

The population of the cemetery raised no objections. They are all locked in the silent democracy of death where high and low, good and bad, criminal and saint, all occupy the same lowly seat. The dead have already appeared before the Judge of a higher tribunal and a public of a realm where each one's deeds must be accepted without colored fairness.

No, the disgrace is not to be found in the cemetery among the dead, but in the community among the living.

The career of Dillinger was not so long, counted by years. But from the time he was called John, Jr., till he became Public Enemy Number One, is a good long stretch in the realm of the major realities.

The community can no longer regard its responsibility discharged when the criminal's body is carted to the cemetery, neither can it wash its hands in innocence imagining that any criminal is wholly the product of his own individual inclinations and that it is a matter exclusively of his responsibility.

Every man whose lawless record is finally closed by the bullet of an officer or the electric chair reflects not only his own failure but also the failure of the community in which he lived. The home, school, church, local community, courts and penal institutions, are among the community agencies that must bear some of the shame and tragedy that are Dillinger's.

Until these agencies come to regard more seriously and intelligently their responsibility in the making of criminals as well as patriots we shall still be responsible for the Dillingers and their kind.

John Dillinger, Sr., is not the only citizen who should be shedding tears over that lonely grave in the Indiana cemetery in the little community that witnessed the simple events of the early life of the boy, John Dillinger, Jr.

OUR WEEKLY PARTY

Rev. and Mrs. E. G. Mohler, of Merigold, Miss., visited in Grenada recently.

Look on the last page for announcement about Sesquicentennial Medal and Enrollment Campaign.

Dr. and Mrs. J. H. Felts, of Grenada, Miss., are enjoying a much deserved rest on the beautiful Gulf Coast.

Rev. P. M. Caraway, Gulfport, Miss., is assisting Rev. H. C. Castle in a revival meeting this week at Magee, Miss.

The vote on the constitutional question concerning the presiding eldership in the Northwest Conference was forty for and no votes against the measure.

September 3 is Labor Day. Are you planning to observe it on first Sunday? Look on page one for the Labor Day Message of the Federal Council of Churches.

Bishop John W. Hamilton of the Methodist Episcopal Church passed away July 24. He was in his ninetieth year. We extend sympathy to our sister Methodism in her loss.

Mrs. D. M. Scarborough of Shreveport tells how she shares her Advocate with a neighbor. Not a bad idea. If there is something in it you like or do not like, tell others about it. Let us read the Advocate.

A letter from Dr. Geo. S. Sexton, presiding elder of the Shreveport District, indicates that some things are going on in that district. We shall not be surprised at the good report at Annual Conference in November.

This week, August 5 to 19, has been set as the time during which the obligation of the Mississippi Orphanage must be met. Every Methodist in Mississippi and all others who will are urged to contribute liberally to this worthy cause.

Rev. H. L. Johns, recently confined to a hospital for a minor operation, is again up and about and will occupy his pulpit at Trinity Church, Ruston, La., on next Sunday. During his illness Rev. H. W. Cudd and Dr. R. W. Vaughan preached for him and assisted him in other ways.

The Methodist Church at Eros La., has just completed a Vacation Bible School under the able direction of Miss Shela Nutall, rural worker of Ruston District. The school was quite a success. There was an enrollment of thirty-four. Rev. Albert A. Collins is the progressive pastor.

Convalescing from an operation, Rev. H. L. Johns has had time to "catch up" on his reading and in a letter to the editor, among other things, says, "By all means read 'Contemporary Literature and Religion.' It is a very good book. Dr. Doss says everyone should buy 'Our Movie Made Children.'"

Rev. G. W. Dameron, pastor at Crowley, La., is scheduled to conduct a revival at Iota, a nearby town. The morning services will be given to the topic, "Parents as Teachers of Christian Living." There will be regular preaching services in the evening. Mrs. Francis Amy is the pianist for the meeting.

Four pages of the Jackson Daily News of July 26 were devoted to the story of Whitworth College. A number of very attractive cuts accompanied the history of the college. If you have not seen this material you had better drop a card to Dr. Geo. F. Winfield, president of Whitworth, and ask for a copy.

Have you seen the 1934 Discipline? Let every pastor secure a supply and see that they are distributed among his people especially his officers. It has some new things in it. It would be wise to organize a class made up of stewards and other officers for the purpose of getting acquainted with the new legislation. Let us get a "running start" on this new quadrennium.

Rev. A. M. Martin, pastor at Lockport, La., in the French Mission area, reports a gracious revival at the Bayou Blue Church. Bayou Blue is the mother church of the French Mission and from it several preachers have come. Rev. G. A. LaGrange, pastor at Lott, La., did the preaching. Eight members were received on profession of faith, among them one adult baptism.

Since man is not a dog and learning is not a matter of tricks the saying, "You cannot teach an old dog new tricks," does not apply to adult men and women. Cheer up. Scottish Rite News Bureau says, "Upwards of one million adults attended school of some kind in 1933-34, a movement which presents a most hopeful outlook for the national welfare and the individual."

"Maude Royden, the well known English woman, has this rather novel word to say about Christ's relation to Mary and Martha: 'Some women have confessed to me that they thought that Christ was a little hard on Martha. Do they realize that He was the first great religious teacher in the history of the world who ever thought that any woman can be better employed than in getting someone else's dinner ready?'"

A man in the Louisiana Conference who has done a great deal toward the recognition of the Sunday school and its work is himself to have a share in the "Recognition Day" services at First Methodist Church, Lake Charles, La., where he has been superintendent of the church school for forty-two years. A. M. Mayo is the man. The substitute of "Recognition Day" will be "Mayo Day." Let us not forget "Recognition Day."

The Advocate joins the friends of Dr. and Mrs. Geo. F. Winfield of Whitworth College in extending congratulations upon the good news. They have entered upon the happy estate of grandparents. A cablegram from far-away China an-

nounces that a girl has been born to Dr. and Mrs. Gerald Winfield at the Cheeloo University, Tsinan, Shantung Province. Little Miss Margaret Ellis is destined to have a share in the extension of the Kingdom in China and elsewhere.

Rev. P. M. Caraway and Mrs. Caraway kept "open house" Wednesday evening from 7:30 until 9:30, inviting all members of their church, the First Methodist Church of Gulfport, to call and inspect the parsonage which has recently been remodeled and redecorated. It was truly a happy gathering, old friends meeting together in the genial atmosphere of their pastor's home and feeling a justifiable pride in the improvements which have been made in the parsonage. The Rev. Mr. Caraway came to this church in November, but in that short time he and his family have endeared themselves to their fellow-workers here. Several hundred people called during the evening—Gulfport Herald.

LABOR SUNDAY MESSAGE, 1934

(Continued from Page One)

A truly Christian concern for people calls for the careful scrutiny of reform measures. We want no slight healing of the hurt of our people, no crying, "Peace, peace, when there is no peace." There are grave questions which must be answered. Can the removal of land from production be the Christian answer to cries of hunger around the world? Can an arbitrary inflation of money such as has been proposed in some quarters be the straight road to justice between debtors and creditors? Can a system built about profits yield an adequate development of personality? Can liquor sold for private profit and taxed for public revenue enrich a people? Can huge military and naval expenditures be looked on by any sane man as a contribution to world peace?

As churches we cannot give the final word upon economic schemes, but in the name of Christ we must pass judgment upon the results of every social economy. We must inquire as to the actual number of unemployed, the degree to which the organization of labor and of consumers has advanced in comparison with the organization of employers, and the net gain in the redistribution of income and purchasing power as reflected by more rapid advance in wages and consumer income than in the cost of living. And we must insist that economic experiment shall proceed until it evolves a social order in which men and women everywhere shall have a real opportunity for the good life.

Once again we announce our purpose as churches and religious organizations to help recreate men and women in the spirit of Christ so that there shall be in America an increasing body of citizens whose master passion shall be the building of the Kingdom of God.

CRISIS LEAFLET No. 10

By Dr. H. F. Ward, Author

WHAT DOES IT COST?

Social economic planning can give everybody plenty and security. But these things can't come to you free, like sunshine and air. They have to be produced by labor. They are the products of the common toil.

If they are to be increased everybody must contribute their creative activity to the utmost. By exchanging our labor we create a pool out of which we all draw our maintenance. If this pool is to grow all who are not too old or sick must put in more than they take out.

Socially Useful Labor

This means that a planned society must be built upon the principle of everybody working at some job necessary to the well-being of society.

The other side of the principle is that those who won't work can't eat.

The success of social economic planning depends upon everybody accepting the obligation of mutual aid.

Then jobs will be different. They will not be something done just for pay. They will become services—to each other and to future generations. They will be an investment of energy for the improvement of society.

Maximum Income

There is another condition that must be met before we can have plenty and security for all.

If everybody is to have enough, no one can be allowed to have too much.

The basic reason most of the people have too little under the profit system is because the few take more than they can use. Part of the price of a planned society is that those who are strong enough to get more than others will not be allowed to do it and will agree not to try.

The principle of minimum income is now generally accepted. It is recognized that society cannot afford to have people living below the level of physical efficiency.

The principle of a maximum income is equally necessary. Society can't afford to have people living beyond a reasonable health and comfort standard.

When this is the rule and universal service the practice there will be no unearned income. Everybody will be on a salary-service basis.

The maximum and the minimum will keep moving towards each other.

So there will be an end to exploitation and to the separate classes it creates, with their luxury and poverty, their antagonism and conflict.

This road leads to the classless society.

But what will happen to property?

(See Crisis Leaflet No. 11)

DR. TOBIAS AT LAKE JUNALUSKA

Dr. Channing H. Tobias, well-known leader of the Colored Methodist Church, will visit Lake Junaluska on August 21, 22, and 23, as the official representative of the Commission on Cooperation with the Colored Methodist Church. Dr. Tobias will deliver four addresses on "What the Negro Thinks."

Dr. Tobias is well known to Southern Methodist people. He is the senior secretary of the International Y. M. C. A. in charge of work among colored people, an alumnus of Paine College, and one of the world's most distinguished colored leaders. As a Southern man, he knows and loves our Church. To have such a man frankly and sympathetically expose the heart of the Southern Negro to his friends is a rare opportunity.

The Missionary Institute period at Lake Junaluska extends from August 14 to August 28. In addition to Dr. Tobias, there will appear on the program Dr. Robert E. Speer, Dr. Kirby Page, Dr. S. H. Wainwright, Bishop Paul B. Kern, Bishop E. D. Mouzon, Dr. S. C. Inman and other notable speakers. It is expected that a large group of our people will take advantage of this treat.

RESOLUTIONS ADOPTED BY YOUNG PEOPLE'S CONFERENCE

The Mt. Sequoyah Young People's Leadership Conference, representing the Young People's Division of fourteen Annual Conferences and seven states of Southern Methodism, in session at Mt. Sequoyah, Fayetteville, Arkansas, July 27, 1934, does hereby adopt the following resolutions:

1. Being firmly convinced that the repeal of the Eighteenth Amendment of our National Constitution has inaugurated a wave of lawlessness, crime, vice, sensuality, and immorality, which tends to the destruction of homes and ultimately to the destruction of human society through its discouragement of wholesome living and upright thinking, and encouragement of bootlegging, graft, greed, poverty, all of which lead to war and strife, do go on record as being opposed to the use of alcohol in any form of beverages.

2. We deplore the fact that the press, the radio, the movies, and the politicians have largely "sold out" to the liquor traffic.

3. We commend Bishop Cannon on the courageous stand he has taken on this question and urge that our Church unite its forces to fight to the finish that this evil might be eradicated from our society.

Respectfully submitted,

Signed: WOODROW ADCOCK, Chairman.

EMILY FLOYD, Secretary.

ATTENTION, LOUISIANA CONFERENCE

The Executive Committee of the Louisiana Conference Board of Church Extension will meet on Tuesday, August 28, 1934, at the First Methodist Church in Alexandria. Applications directed to either the general or the conference boards are to be submitted to this committee.

N. E. JOYNER, President.

PROSPECTS BRIGHT

Whitworth Sees Largest Enrollment in Years As Registrations Increase

Prospects at Whitworth for a good session are brighter than they have been for years and it now appears that nothing but a major crop disaster can prevent a capacity enrollment for the 1934-35 session.

Already, with fully six weeks before opening, there are more paid registrations at Whitworth than there were dormitory students last year. Space in Enochs and Cooper halls is practically exhausted and Margaret Hall is well on the way to being filled.

In anticipation of the increased enrollment contracts were let Monday for complete renovation of Margaret Hall. Carpenters and interior decorators are also busy in the other buildings of the campus sprucing things up for the arrival of the girls.

The activity at Whitworth is just another cheery sign of the times.—Lincoln County Times.

WHITWORTH FACULTY IS STRENGTHENED

The faculty of Whitworth College has recently been tremendously strengthened by the coming of Rev. J. O. Leath and Mrs. Leath to the institution. Both of them are highly educated and have had twenty years experience in two of the outstanding colleges for women in Texas. Mr. Leath has been vice-president of Texas Woman's College, at Fort Worth, and vice-president and dean of Kidd-Key College, at Sherman, Texas. It is an interesting coincidence that Mrs. Kidd went from Whitworth College to Sherman to found Kidd-Key College, and now after many years the vice-president of that institution comes to Whitworth College.

Mr. Leath is a graduate of Southwestern University, Georgetown, Texas, where he took both the B. A. and M. A. degrees and set a new high record for scholarship in that great old school. He is likewise an M. A. and B. D. graduate of the University of Chicago. As a college administrator and a classroom instructor Mr. Leath has few equals. He is of the scholarly type and yet he is a man of broad sympathies and high appreciation of the social amenities of life. He is regarded in Texas as one of the outstanding leaders in education. Mrs. Leath has specialized in Literature and Education. In her master's work, done at Texas Christian University, she specialized in the field of psychology and education and wrote her master's thesis on "Extra-Curricula Activities in the Junior College."

HEAD OF ART DEPARTMENT

Miss Dorothy Wigley, of New Orleans, La., has been elected to the head of the Art Department to succeed Miss Margaret Griffin, who has married since the close of the 1933-34 session.

Miss Wigley is a member of an English family. She is a graduate of Sophie Newcomb College with the Bachelor of Design degree. While a student at Newcomb she won the Mary L. S. Neill Medal for water color painting, honorable mention in Modeling at the Arts and Crafts Club of New Orleans, was a member of the Natchitoches Art Colony, Beta Phi Alpha and Zeta Phi Alpha. She has been recommended as one of the most promising art students that ever graduated from Newcomb College.

After graduating from Newcomb College Miss Wigley spent a year in the Andre Shote Institution in Paris, France. She has now completed most of the work for a Master's degree in the field of art. She has had successful teaching experience and comes to Whitworth College with the highest recommendations as a teacher as well as an artist.

Courses will be open for work in Life, Designing, Free Hand, Oil Painting, Water Colors, Pottery, Batik, Interior Decoration, History of Art, Art Appreciation, and Ceramics.

TO WHOM IT MAY CONCERN

The wife of a superannuated preacher of the Mississippi Conference wishes to express her sincere appreciation to an unknown (to her) superannuate for his generous thoughtfulness of her daily comfort. She wishes for him a reward, equal in value and duration, to the amount of real practical benefit and pleasure that his brotherly kindness brings each day to her.

WHAT THE MISSIONARY WOMEN ARE DOING

By Mrs. H. McMullan

On July 24 the Missionary Society, also other organizations of church and community suffered great loss in the passing of Mrs. Cy Roberts, our beloved member and friend.

She was untiring and efficient in church, civic and social activities, has been loyal, faithful member of Methodist Church seventeen years. We can truthfully say of her "She hath done what she could."

She had been ill one year; never saw one suffer more patiently; always hopeful, giving cheer to those around her, going to meet her Saviour without a struggle.

"We can't understand, only bow in humble submission to our Heavenly Father who doeth all things well. We pray that the peace of God that passeth all understanding may abide with the husband, son and many friends."

"If never a sorrow came to us, And never a care we knew, If every hope were realized and every dream came true;

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Are you all in, tired and run down?

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Will rid you of

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LIQUID, TABLETS, SALVE, NOSE DROPS
Checks Malaria in 3 days, Colds first day, Headaches or Neuralgia in 30 minutes.

Fine Laxative and Tonic
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Ask Mother—She Knows

Mother took this medicine before and after the babies came. It gave her more strength and energy when she was nervous and rundown . . . kept her on the job all through the change. No wonder she recommends it:

LYDIA E. PINKHAM'S VEGETABLE COMPOUND

If every joy were found on earth and no one ever sighed, And never a friend proved false to us and never a loved one died, If never a burden bore us down, soul-sick and weary too; We'd yearn for tests to prove our worth; And tasks for us to do."

By one who loved her dearly,

MRS. D. W. SMITH.

* * *

The third zone meeting of the Sardis-Grenada District convened at Davis Chapel with the zone leader, Mrs. Russell Harmon, presiding. Mrs. Bonner, of Sardis served as secretary. Mrs. Gerald Hay, of Davis Chapel, conducted the devotional, having as her subject, "The Parable of the Talents." After the business the meeting was turned over to Miss Myrtle Pollard, who told in an interesting way of her thirteen years of work in Mexico. It was inspiring to hear her tell how the college boys tried out and lived out the Christian religion and found it to be true.

Most all the societies were represented and the Davis Chapel ladies served delicious cake and cream.

* * *

Miss Margaret Carothers assisted by Mrs. Leona Carothers entertained both circles of the Missionary Society of Batesville, North Mississippi Conference.

The meeting was complimentary to Miss Myrtle Pollard, our missionary to Mexico, who is in the States on a furlough. The meeting came to order by Mrs. Vance playing softly, "Blest the Tie." A short business session was conducted by the president. Plans were made to organize a young woman's circle. Miss Pollard then gave a very interesting talk about missions and her work in Mexico. Some changes have been made in our work there which she thinks will be for the best. Mrs. Jarrett, the president, presented "Myrtle" with a "gift" from the auxiliary as a token of love and appreciation for her, and she in her usual way expressed thanks in a few well-chosen words.

The meeting was a real inspiration and the hostesses served a delicious salad plate. The meeting closed with the Lord's prayer.

* * *

No matter if the weather is hot the W. M. S. of the Louisiana Conference is keeping up a race for life members and Shreveport is leading with New Orleans second.

* * *

Mrs. C. C. Carver, treasurer of Louisiana Conference makes a good report: 2nd quarter, 1933—sent Mrs. Fulton \$3,905.73; 2nd quarter, 1934—sent Mrs. Fulton \$5,025.96. A difference of \$1,120.23 more than last year. If we can keep this up I am sure we will reach our goal for the year.

A MISSIONARY HOME ON FURLOUGH

By Mrs. Will Marshall

Miss Myrtle Pollard, of Parral, Chihuahua, Mexico, has been in the States on a furlough since February. Miss Pollard has spent thirteen years in Mexico as a missionary, and each time when she leaves home, she tells us she loves Mexico and her work there more and more. She is a very rare and talented lady and coming from a high class Christian home we feel sure her work has been a great success and that her labors will bear fruit of the choicest kind on into eternity.

Myrtle (as we know her best), was born a few miles out from Batesville in the Terza neighborhood and attended Sunday school at dear old Terza Church, one of the land-marks of our country. In the very early teens she moved with her parents to Batesville,

FOR SALE BY MISSISSIPPI CONFERENCE HISTORICAL SOCIETY

1. Pamphlet, 12 pages, "Historic Sites of Mississippi Methodism," by Hawkins and Cain. In guide-booklet style, postpaid, 10c each, or two for 15c.

2. Photo, 8x10 inches, of chart giving names of the 97 members of 1845 Louisville Convention, which planned organization of M. E. Church, South, with pictures of Soule, Andrew, Capers, Paine, Pierce, Bascom, Winans, Smith. Postpaid, \$1 each. There is only one original in existence.

3. Jones' "Mississippi Methodism," in 2 volumes. Valuable. Sold originally at \$2 per volume. Postpaid, \$1.25 per set. New but shelf-worn. Supply limited.

4. "History of Lorenzo Dow," by H. A. Baker, five-column newspaper page reprint, on enamel paper, with picture of Dow. Postpaid, 10c each, or two for 15c.

Address Rev. H. G. Hawkins, Vicksburg, Miss.

Miss., from which place she went as a missionary. So Terza and Batesville are rivals as to whose missionary she is, as we are all so proud of her. Her noble character and lovely Christian spirit makes many friends for her wherever she goes.

While here Miss Pollard spent part of her time at Scarritt College, visited and addressed large crowds in different towns and cities and spent some time with her brother and other relatives in Batesville. While in Batesville she made some wonderful talks at the churches and missionary societies of the different denominations and was the main speaker at the third zone meeting of the Sardis-Grenada District. It was indeed a rare privilege and a mountain-top experience to hear this message. In a few days she will return to Mexico to take up a new type of work in a new city, but she is very confident that the work will be as fruitful as before, and I am sure the prayers of the home people, as well as many others, go with her to this new field.

Batesville, Miss.

ASSEMBLY AT WHITWORTH COLLEGE

Methodist Young People Have Week of Instruction and Fun

The Brookhaven District Christian Adventure Assembly, in session at Whitworth College last week, drew delegates not only from McComb, Hazlehurst, Crystal Springs, Wesson, Georgetown and Magee, in this district, but a number from the Vicksburg District, including Port Gibson.

Officers were elected on Tuesday as follows: Bob Applewhite, Wesson, president; Eleanor Castle, Magee, vice-president; Mildred Allred, Hazlehurst, secretary. An organization similar to intermediate department organization in the church was set up with the various standing committees.

The assembly was sponsored by the department of Christian Education of the Mississippi Methodist Conference. Instructors and workers were Rev. J. L. Carter, dean of the assembly, Crystal Springs, who taught a class on "What Alcohol Will Do for Us;" Miss Ann Stevens Lewis, Brookhaven, recreational director; Mrs. J. O. Leath, Brookhaven, counsellor for girls; A. W. Wilson, Brookhaven, counsellor for boys; Miss Mary Humes, Norfield; Miss Dorothy Horton, McComb.—Lincoln County Times.

QUAYLE TO THE RESCUE!

By Luen Piper Aiken

"What's the trouble, youngsters?" a cheery voice called out, just as a group of us had seated ourselves on a storm-swept beach at Epworth, Mich., and were surveying what promised soon to be the complete wreck of our beloved row boat.

A red-headed, homely man was coming down from the beach walk, his face flushed from the wind, beaming cheerfully upon us. We did not know him. It was in one of the early years of the Methodist resort.

But we looked up hopefully. Any help in time of stress is welcome. Over night a wind came up and caught our boat, which had not been pulled up far enough on the beach. The angry waves had beat upon it, washed sand over it, until its entire demolition was threatened.

The not-yet-a-bishop looked from our disconsolate faces to the submerged boat. Then he sat down, took off his shoes and stockings, rose and looked around for assistance.

A grocer's boy drove by. Without more ado, our unknown benefactor strode to the wagon, and, with a word to the boy, began unhitching the horse.

A boy was sent for a rope. Then the rescuer rolled up his trousers and set to work. In a short time the boat had been saved, and once more we were a group of care-free children.

The bare-headed man put on his shoes, helped the boy hitch up his horse again, and, with a wave of the hand, went on his way.

We did not know for a long time who he was; we were young enough not to care greatly.

But with the passage of time, it has become a most treasured memory. All the great sermons, the glorious lectures of Bishop Quayle have not, in my memory, surpassed that act of simple, unpretentious kindness.—Northwestern Christian Advocate.

Do You Have Headaches?

Take **CAPUDINE**

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It is a well balanced Prescription of several ingredients so proportioned that it brings quickest relief.

Capudine is liquid—already dissolved—easy on the stomach and is assimilated at once thereby, producing quickest relief.

Good for cold aches, back aches and muscle aches and pains also.

10c, 30c, and 60c at drug stores.

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"I am using Kruschen Salts not only for reducing but for its beneficial effects. It keeps the whole body in condition. I have been taking Kruschen for one year, my weight was 186 lbs. I now weigh 120 lbs. I recommend it to all my friends." Miss Elener Medlo.

YOU, too, can achieve the youthfully slender lines you want—you, too, can SAFELY take off unhealthy, beauty-robbing fat—simply take a half teaspoonful of Kruschen Salts in a glass of warm water every morning. Then watch fat go—notice how you feel more energetic—stronger—healthier—complexion clearer—eyes brighter.

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CORRESPONDENCE FROM OXFORD, ENGLAND

Dear Brother Raulins: Under separate cover I am sending you a copy of the Oxford Group International House-party paper and also a copy of the C. E. N. with articles about the Group. I know that you will be interested in the amazing progress of this movement which seems today to have the only answer for the world—the whole Church in guided action.

With best wishes, I am,
Yours sincerely,
MILAN REEVES,
P. C., Lena, Miss.

LEESVILLE, LA., REVIVAL MEETING

God has again blessed the people of Leesville in the series of revival meetings under the leadership of Rev. Chas. M. Hughes, of Bruceton Tenn., and Floyd E. Kirk, guided by the Holy Spirit.

The preaching of Brother Hughes was splendidly presented and wholesomely practical, without possible offense to anyone, while very convincing and heart-searching to all. No one could sit under such a ministry and not yearn to live better and pray for God's help to do so. Our only regret is that more people didn't come and profit by this wonderful preaching. Brother Hughes has met many old-time friends and made many new ones, for to hear him and know him is to love and respect him. He is verily a prophet who is not without honor even among his own people.

The singing was very inspiring and soul-stirring. Brother Kirk is a great song leader and has a powerful and artistic voice, but more even than

that he is a great personality, radiating the victorious life of Jesus Christ wherever he goes and whatever he does. To know him is to love him. He leaves many friends during his short stay.

We are glad they both came our way and we feel that all the church life of Leesville has been revived and strengthened. We thank God and take fresh courage for the battles ahead and bid our brethren godspeed to their next work.

As pastor, I wish to take this opportunity of again expressing my sincere appreciation to all who in any way helped to make the meeting a success, especially to those of other denominations. We feel that this hearty co-operation by all the different churches will help to unite the forces of righteousness for a better and cleaner town.

On Sunday, July 29, at the morning service, seven were baptized and fourteen were received by profession of faith and two by letter.

FRANK C. COLLINS, Pastor.

TWITTERINGS OF TIMOTHY TWIG

By Rev. R. H. Bennett

Don't Ask Me to Believe Too Much

Herbert Spencer called evolution "a change from an indefinite incoherent homogeneity to a definite coherent heterogeneity through continuous differentiations and integrations," a formula of which some one remarked that the universe may well have heaved a sigh of relief when through the celebration of an eminent thinker it had been delivered of this account of itself.

It is a beautiful and increasingly popular theory, this growth and development in nature. But let us not push it too far. American pep runs easily to extremes. Do not force us to say that the soft spot on the top of the baby's head is the degenerate remains of a disused eye, or that the vermiform appendix is the atrophied remains of prehistoric man's caudal appendage which has retired inside from the hostile gaze of an unsympathetic civilization.

Must we believe, since hats bring baldness and prepared foods make teeth unnecessary and civilized life does not call for so keen a sense of smell, that the future man will be a bald-headed, toothless, noseless creature, or that the automobile will dispense with human legs, or that a race of pianists will be born with a finger for each key, or that students will appear with enormous heads and eyes that see only a reading distance, or that a tribe of postmen will develop in a shape mainly of two long legs and arms enough merely to reach the door bell and the mail bag, or that hump-backed porters will arise with enormous length of arms and breadth of back? Who but a diffident old bachelor like Henry Drummond could see in the dreaded grasp of a baby's fingers the lingering relic of the simian grip by which our alleged hairy forbears swung themselves from limb to limb of the forest?

Life grows more complex, doesn't it? Please do not ask us to believe any more than we have to. Our baggage car is already full. Let us limit our load to the simple faith and devout life which have ever marked the reverent seeker after truth.

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

The funeral of WILHELM HOOPER, 39, who died at his home in Rose-



dale, La., Tuesday, July 31, 1934, following an illness of three years, was held Wednesday at 3 p. m., with services at the Methodist Church. Rev. K. W. Dodson, presiding elder, Baton Rouge District, officiating.

He was a member of the Methodist Church and Fardoch Masonic Lodge in Rosedale.

Surviving are his widow, a son, Wilhelm, two daughters, his mother, Mrs. Z. K. Hooper; two brothers, and six sisters, Miss Ella K. Hooper, missionary to the French peoples; Miss Wilhelmina Hooper, missionary to the Indians, and Miss Ora Hooper, missionary to the Mexicans, Pharr, Tex. G. A. LAGRANGE, P. C. Lottie, La.

MRS. R. L. ARMSTRONG

The Missionary Society of Pleasant Hill, La., wishes to express, through your columns, the deep loss which we feel at the going of our president, Mrs. R. L. Armstrong.

She moved her sphere of activity on July 18, 1934. Mrs. Armstrong was faithful in all the work of the church, having recently held the office of president of the missionary society for nearly two years.

To us her outstanding virtue was her lovely ministry to those in trouble, both mind and body. She was untiring in her attention to the sick. Her place in the church and community can never be filled.

To the husband and family we want to express our deepest sympathy, and assure them that we feel she has only moved to an upper room. We commend you to the Great Physician, who alone can heal your broken hearts.

MRS. H. E. PFOST.

MRS. J. B. BROWN.

MRS. J. W. CUNNINGHAM.

Committee.

MISS MARY MARCH

I feel that someone should tell of the beautiful spirit that we suppressed in the life of Miss Mamie March, who was killed accidentally in New Orleans, recently.

She was brought up an orphan, in an institution where she was taught the beauties of the Christian life and justice to mankind. The misfortune

to become almost blind which made her dependent was nerve-racking to her proud and independent soul.

She had taught Sunday school in a Mississippi city. She knew to recite Scriptures and hymns. She had been taught beautiful poems, which she delighted to recite when the occasion pleased her. Once when I had a long stay in a local sanitarium she brought me a booklet of Francis Ridley Havengal's poems. She loved these and other such literature.

My own and later my daughter's home were the few places where she would accept a meal—and attentions.

She was a member of the Woman's Missionary Society of First Church while she lived here and paid her three dollars dues regularly from her tithe, which she kept in a tin can.

MRS. SUDIE J. LINGLE.

Shreveport, La.

IN MEMORY OF MRS. ROY LINZAY

A bright star, a darkened land.
A flash of lightning.
A heaven of mid-night darkness.
A ray of sunshine, a clouded sky.
A beautiful, dazzling, cloudless day—the Grim Reaper chose a fitting one to cut down in the bloom of youth a life young, beautiful, spotless.

When a flower has bloomed and shed its fragrance it droops and as a consequence we expect it to die; but when a bud is ruthlessly cut down in its fresh opening we can only see the injustice, and cannot stay the words of regret.

A true and staunch friend, an affectionate, dutiful wife and mother; a loving sister and daughter; the crowning glory of her life was her Christian love for her fellowman. This thoughtfulness for others, whom she so beautifully placed before self, will always stand as a monument to her memory.

O'er her memory is cast a halo with blessings of Him, "whose will shall be done" and in the darkest hour of deep grief and sorrow is borne the sweet consolation that "those God loves die young."

A friend

MRS. E. R. EUBANKS.

Fairbanks, La.

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THE REGISTRAR, Emory University, Ga.

SESQUICENTENNIAL ADVOCATE ENROLLMENT



The above cuts show the two sides of the Sesquicentennial Medal. On one side we see the faces of John Wesley, Francis Asbury and Thomas Coke; on the other we see Garrettson on horseback hastening away from Barrett's Chapel to call the preachers to the Christmas Conference, 1784, at which American Methodism was organized, one hundred and fifty years ago.

We want this to be a genuine celebration to all Methodists. So we are offering to everyone securing ten or more renewal or new subscriptions during the Sesquicentennial Advocate Enrollment, August 1-September 30, one of these medals.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Shreveport Dist.—Fourth Round

Pelican, at Harmon, Aug. 26, 11 a.m.; Q. C., 3 p.m.
Mooringsport, at Mooringsport, Sept. 2, 11 a.m.; Q. C., 2:30 p.m.
Park Avenue, Sept. 2, 7:30 p.m.; Q. C., on call.
Grand Cane, at Keithville, Sept. 9, 11 a.m.; Q. C., 2:30 p.m.
Cedar Grove, Sept. 9, 7:30 p.m.; Q. C., on call.
Plain Dealing, at Plain Dealing, Sept. 16, 11 a.m.; Q. C., 2:30 p.m.
Bossier City, Sept. 16, 7:30 p.m.; Q. C., on call.
Noble and Benson, at Converse, Sept. 23, 11 a.m.; Q. C., 2:30 p.m.
Ida and Hosston, at Hosston, Sept. 30, 11 a.m.; Q. C., 2:30 p.m.
Claiborne, Sept. 30, 7:30 p.m.; Q. C., on call.

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Belcher and Gilliam, at Belcher, Oct. 7, 11 a.m.; Q. C., 2:30 p.m.
Coushatta, at Coushatta, Oct. 14, 11 a.m.; Q. C., 3 p.m.
Mangum, Oct. 14, 7:30 p.m.; Q. C., on call.
Mansfield, at Mansfield, Oct. 28, 11 a.m.; Q. C., 2:30 p.m.
Logansport, Oct. 28, preaching and Q. C., 7:30 p.m.
Oil City, Nov. 4, 11 a.m.; Q. C., 2:30 p.m.
Vivian, Nov. 4, preaching and Q. C., 7:30 p.m.
Hall Summit, at Hall Summit, Nov. 11, 11 a.m.; Q. C., 3 p.m.
Greenwood, at Greenwood, Nov. 18, 11 a.m.; Q. C., 3 p.m.
Noel, Nov. 18, 7:30 p.m.; Q. C., on call.

Zone Meetings

1. Harmon, Hall Summit, Coushatta, at Coushatta, Tuesday Oct. 2.
2. Plain Dealing, at Plain Dealing, Thursday, Oct. 4.
3. Mangum, Park Avenue, Claiborne, at Mangum, Wednesday, Oct. 10.
4. Mansfield, Noble and Benson, at Mansfield, Thursday, Oct. 11.
5. First Church, Noel, Bossier City, Cedar Grove, at First Church, Wednesday, Oct. 17.
6. Mooringsport, Greenwood, Vivian, Oil City, at Mooringsport, Thursday, Oct. 18.
7. Logansport, at Logansport, Tuesday, Oct. 23.
8. Belcher and Gilliam, Ida and Hosston, at Gilliam, Thursday, Oct. 25.

NORTH MISSISSIPPI CONFERENCE

Columbus District—Fourth Round

Central Church, Columbus, Tuesday, August 7.
West Point, Sun. Aug. 12.
Starkville, Sun., Aug. 19.
First Church, Columbus, Sun., Aug. 26, a.m.

Artesia & Shaffer's Chapel, at Artesia, Sun., Aug. 26, p.m.
Kosciusko Station, Sun., Sept. 2, a.m.
Durant, Sun., Sept. 2, p.m.
Crawford & Mayhew, at Crawford, Sun., Sept. 9, a.m.
Macon Station, Sun., Sept. 9, p.m.
Sallis, at Bethel, Sun., Sept. 16, a.m.
Pickens & Goodman, at Pickens, Sun., Sept. 16, p.m.
Macon Circuit, at Salem, Sun., Sept. 23, a.m.
Shuqualak, Sun., Sept. 23, p.m.
Caledonia, at Murrah's Chapel, Fri., Sept. 28.
Chester, at Pisgah, Sun., Sept. 30, a.m.
Ackerman, Sun., Sept. 30, p.m.
High Point, at Center Ridge, Wed., Oct. 3.
Ethel, at Chapel Hill, Thurs., Oct. 4.
Longview & Cedar Bluff, at Pugh's Mill, Fri., Oct. 5.
Mashulaville, at Hebron, Sun., Oct. 7.
Brooksville, Sun., Oct. 7, 8 p.m.
Weir & McCool, at Liberty Hill, Tues., Oct. 9.
Kosciusko Circuit, at Pierce's Chapel, Sat., Oct. 13.
Sturgis, at Big Creek, Sun., Oct. 14.
Louisville, Sun., Oct. 14, p.m.
Noxapater, at Rocky Hill, Sun., Oct. 21.

Pastors will have the nominations for the official boards ready. Confer with the prospective superintendents and advise them to have the nominations for their assistants ready according to the new law.

V. C. CURTIS, P. E.

MISSISSIPPI CONFERENCE

Hattiesburg Dist.—Fourth Round

(In Part)

Ellisville at Ellisville, Sept. 2, 11 a.m.; Oct. 25, 7:30 p.m.
Hattiesburg, at Broad Street, Sept. 2, 7:30 p.m.; Nov. 7, 7:30 p.m.
Montrose, at Montrose, Sept. 9, 11 a.m. and 2 p.m.

Laurel, at West Laurel Sept. 9, 4 p.m. and 7:30 p.m.
Bay Springs, at Bay Springs, Sept. 16, 11 a.m. and 2 p.m.
Laurel, at Kingston, Sept. 16, 7:30 p.m.
Seminary, at Good Hope, Sept. 23, 11 a.m. and 2 p.m.
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Christian Advocate

NEW ORLEANS

Vol. 51—No. 33. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 4092. Published every Thursday, at 512 Camp St., New Orleans, La., by the Publishing Committee of the Methodist Episcopal Church, South. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1947; authorized Oct. 30, 1918

D. B. RAULINS, M.A., D.D., Editor

NEW ORLEANS, LA., THURSDAY, AUGUST 23, 1934.

C. MILTON CHALMERS, Manager

EDITORIAL OBSERVATIONS

THE JEW is brought to light afresh by the disturbances in Germany and the persecutions by the Hitlerites. A new chapter in the history of the Hebrew people is being written. And in the universal volcanic social disturbances of our time involving deep, serious and widespread readjustments the question is again thrown to the surface. Its importance has been brought into a stronger light.

What will no doubt appear in religious history as epochal is the co-operative work of Jew, Catholic and Protestant in America initiated in the same period with the persecutions in Germany. This, too, has served to focus light upon our relationship to the Jew.

As Christians we are called upon today to repent of our attitude toward and treatment of the Jew. And a casual study of the matter will disclose the timeliness of the exhortation. Surely, though bearing the name of Christ, our conduct toward the Jew, in much, has been anti-Christian; for, as Christians, we seem to enjoy a special concession for this type of conduct. We have been Christians with reservations at this point. And there may be some other particulars in which we have sought to escape the rigorous requirements of our faith.

But let us get down to the causes of this attitude.

Some of us would say, "The Jew just has objectionable ways, anyhow." Of course it is taking considerable liberty to lump the whole race thus. Gentiles also might be found to bear certain objectionable features also. Some of them do have "ways."

The trouble is really this: Christians generally hold the Jews responsible for the crucifixion of Christ. The whole race has been identified with the plot and held responsible for the death of Jesus. Some of us have called them "Christ-killers."

Furthermore we have not only taken a hand, at times, in the persecutions; but we have regarded his many troubles as sent upon him by God who also holds him responsible. It is a just punishment, we have felt, and supplemented it occasionally.

Of course this attitude tends to forget that racially Jesus, Paul and all the early Christians were Jews. We make exceptions of them. We often forget that our Bible is practically all Jewish literature. And we forget our debt to the Jew for the great monotheistic religion.

Certainly it is not right, holding Jews responsible for the death of Jesus, to universalize the condemnation and hold all of that time equally guilty. Furthermore, even if all of that day were guilty, it is not right to hold those of this distant generation equally guilty with them notwith-

standing the statement, "His blood be upon us and our children." It is not ours to supersede God who indicated that he would visit the iniquity of the fathers upon the children only to the third and fourth generation of them that hated him.

We have read our Gospels, and they do not show the Jew up in a very flattering light. We have drawn our conclusions, or had them passed on to us ready-made by the past. We have been harsh toward the Jew.

* * *

FOR MY PART I am ready to acknowledge my anti-Jewish prejudice and begin the repentance of my sin against this great people to whom the whole world is indebted with an unpayable debt; but as I don my sack-cloth and start for the altar I am going to ask the Jews to join me in the via dolorosa, trusting that the journey may take nothing from the sincerity of my sorrow. A few observations I would make along the way.

Dr. Moehlman, in his pamphlet, "The Christian—Jewish Tragedy, a Study in Religious Prejudice," seems almost to admit that some of those things of which we accuse the Jew may be so, but that in all probability our ancestors forced him into this mold and compelled him to develop these attitudes.

I balk just a bit here. I know the provocation was great, but I hate to feel that our sin is quite so dark as that. And, of course, I can repent only so far as I am convinced.

But let that pass.

Dr. Moehlman further intimates that we get our attitude from Matthew, Luke and John; gospels that were written rather late, even after hostility toward the Jew had developed. He feels that we have overlooked Mark the oldest of the gospels which was written before the enmity of the Jews had come into being. He further suggests that the trial before the sanhedrin mentioned by Mark is really not historical. He shows how the early Christians went in and out the Temple without molestation and that they fraternized with the other Jews of the orthodox type.

Well, I hastened to read Mark again. I joined the "more noble" of Paul's ministry and searched the Scriptures to see if these things were so. Well, I discovered that Mark brings Jesus and the scribes and Pharisees together almost as many times as he has chapters and in each case it showed them hostile to Jesus. Of course this was not all of the Jews, but it represented the leadership. Clearly they engineered both his capture and his crucifixion.

I pause to pay my respects to Nicodemus and Joseph of Arimathea regardless of their timidity and courageless loyalty that appeared late for coming forward to take care of the body, willing to do more for a dead Christ than for a living one. My attitude toward Him, at times, is little better than this.

But I cannot take much stock in the charge that Pilate and the Romans were the real crucifiers. That seems like legalistic and Pharisaic hairsplitting to me, wholly overlooking the fundamental verities involved. According to Mark's record Pilate and the Romans, those who had had little chance to know about Jesus and his teachings, would never have done what they did had not the Jewish leadership insisted upon it. Pilate showed more serious concern for saving him than did "those who delivered him unto him." Stoning and crucifixion each kill a man.

* * *

FURTHERMORE I have seen no prominent announcement of any inclination on the part of Jews, ancient or modern, to acknowledge the dastardly work of their leaders in this dread drama of the ages or to repudiate it as being wholly out of harmony with what Jews generally would have done. Do they condemn their countrymen for this?

Finally, I am not so much interested now anyway in what the Jews of the first century did. Jesus stands as much in his own right today as he did then. He still confronts his race with all the regal claims of a life and service that outdistances anything that earthly documents record. What has the Jew, individually and collectively, done about him recently, say in the twentieth century?

Well, I read that at the Century of Progress Fair last year this wonderful people staged a great and highly impressive pageant entitled, "The Story of a Race." Thousands, I understand, participated in the vast spectacle that portrayed so dramatically the history of Israel. The spectators marvelled. Abraham, Moses and a long line of their mighty worthies passed by, the indisputable biographical argument.

But nowhere in that long line appeared Jesus, their Prophet and Teacher from Nazareth. WHY? Did this "Lion of the Tribe of Judah" contribute nothing to the "Story of a Race?"

* * *

BUT I FIND it much more convenient and far less humiliating to confess the sins of my neighbors, both Jews and Gentiles,

(Continued on Page Four)

THE DEATH OF HIS ROOSTER

By Bishop W. A. Candler

In the letters and other documents dug up at Oxyrrhynchus many valuable discoveries were made. Some of the discoveries containing parts of the Holy Scriptures are of the greatest importance, and they have properly and greatly affected the authority and meaning of the sacred writings, confirming and illumining them. But they reveal much else of less importance but of much interest. Copies of imperial edicts, tax collection reports, and legal documents of all kinds have been exhumed there, as well as many personal letters and private communications which reflect the personal and social life of the day.

Among other things is a lamentation by one young reprobate on the death of his fighting cock. He says: "For his sake have I been called great in my life and deemed happy. I am at a loss of where to go." And then he actually threatened suicide on account of the decease of his rooster. In that dark age religion was dimmed, if not dead, and doubt reigned over all life with ruinous effects.

Grasp on the future life was utterly lost, and doubt of any future existence was treated derisively. Caesar had said to the Senate, "Beyond this life there is no place for either trouble or joy," and Cato had approved the saying. On tombstones were inscriptions which uttered the same gloomy faithlessness. On one was inscribed the words, "To Eternal Sleep." On another was written, "I was not and became; I was, and am no more. This much is true; whoever says otherwise does not speak the truth, for I shall not be." On another tomb was inscribed the words: "We all, whom death has lain low, are decaying bones and ashes, nothing else." On another were these words: "I was nought and am nought. Thou who readest this, eat, drink, make merry, come."

In his first Tusculan Disputation Cicero wrote in a way to encourage suicide, and his article on the subject yielded a vast number of suicides.

In the excellent work of Gaston Borssier, of the French Academy, entitled "Cicero and His Friends," the great number of suicides is set out as follows:

"This resource was death. How many people accordingly availed themselves of it! Never has a more incredible contempt of life been seen, never has death caused less fear. Since Cato, suicide became a contagion, a frenzy. The vanquished, Joba, Petreius, Scipio, know no other way of escaping the conqueror. Laterensis killed himself through regret when he sees his friend, Lepidus, betray the republic; Scapula, who can no longer hold out in Cordova, has a funeral pyre constructed, and burns himself alive; when Decimus Brutus, a fugitive, hesitates to choose this heroic remedy his friend, Blasius, kills himself before him in order to set him an example. It was a veritable delirium at Philippi. Even those who might have escaped did not seek to survive their defeat. Quintilius Varus put on the insignia of his rank and had himself killed by a slave; Labeo dug his own grave and killed himself on its brink; Cato, the younger, for fear of being spared, threw away his helmet and shouted his name; Cassius was impatient and killed himself too soon; Brutus closes the list by a suicide, astonishing by its calmness and dignity. What a strange and frightful commentary on the Tusculans, and how clearly this general truth, thus put in practice by so many men of spirit, ceases to be a mere platitude."

These things shed light upon prevalent conditions in our own land. Men and women, both young and old, are committing suicide for the lightest causes.

Some young women end their days because they have been jilted by their lovers.

Men cast the gift of life aside because they have lost money.

Disappointments, of all sorts, trivial and serious, are given as the causes for suicide.

What is the source of all this self-destruction? It is nothing less than the decay of faith in our times. Men and women who are without God find themselves also without hope, and they take their lives because they feel that there is nothing left in the earth worthy of preservation, and nothing beyond death either to fear or desire.

In truth, there are many conditions in our day which are quite like those of the era in which Cicero and other writers depreciated life and glorified its end.

We must have a return of faith if we are to have the preservation of human life in our day.

Murder is as common as suicide, and perhaps more common. Both the taking of one's own

life and the taking of the life of another proceed from the false notion that life is a cheap and worthless thing. That cheapening of life must be dissipated by the Gospel which brings life and immortality to light.

The materialistic philosophy, which has prevailed so widely during the last fifty years, is the source of all this deadly doubt and destructive disorder. Many of its earliest deliverances have been discredited, as, for example, its effort to trace human ancestry to an apian origin; but while the foolish hypothesis has been exploded, there are far more dangerous and deadly doctrines still accepted and proclaimed. Through the magazines these evil influences filter down through the daily and weekly papers of the country, and thus they reach a vast body of the common people. Hence, the prevalence of doubt and despair, out of which issues suicides and homicides. Life with nothing more than a materialistic nature and no future is not worth living. The materialistic philosophy current in the days of Cicero yielded precisely the same fruits that it is yielding now. We need not expect such seeds to produce good fruits. They are tares which the devil has sown in the fields of the world, which hinder the growth of good seed and multiply the fruits of evil.

We are ready to laugh at the young Roman who wished to commit suicide because his rooster had died. His fame was derived from his rooster, and with the death of his cock his reputation was lost. What a fearful condition is that of a man whose fame is suspended upon the crowing of a rooster!

But while we laugh at this silly young Roman, we must not forget that equally silly suicides are taking place in our day. Men prize reputation and despise character; and hence they take their lives when their reputations are in the slightest degree beclouded.

It may be assumed that the lamented rooster of the Roman youth made his name by successful competition with other cocks; and competition for fame is widespread in our day.

Young men wish to be champions in ball games. Others wish to be champions in prize fighting. Women desire prizes for championships in bridge playing.

In all departments of life we see steeple-chasing for the mere shadows of reputation. What difference does it make if a young man can beat all his contemporaries in ball playing? Of what consequence is it if a man may be champion in the brutal game of prize fighting? What does it matter if a woman can beat all her associates in playing bridge?

Are there no high aims which call for endeavors to reach heavenly ends? Are the heights of piety and the elevations of learning of no worth?

These nobler things will never be sought as long as men appraise so highly earthly trifles and estimate at so low a figure heavenly rewards.

NO SUNDAY NEWSPAPERS, TRAINS?

By Noah W. Cooper

The 23,000,000 Sunday newspapers, and the Sunday trains, busses, boats, airplanes, movies, baseball, and stores are "seducing millions of our people down the Sabbath breaking road to ruin." So declared our Methodist General Conference at Jackson, Miss., May 4, 1934. Our Methodist Conference was right.

If we are Christians, we must not operate or patronize Sunday papers, trains, busses, boats, airplanes, movies, baseball, stores and the like.

According to God's command, and the lessons of history, and our Methodist General Conference of 1934—all these Sabbath breaking businesses are fast helping Satan to destroy our Church, our homes and liberties.

We should avoid Sunday papers and trains, and all Sabbath breaking businesses just as we would rattlesnakes or poison.

Stop Sunday Papers or Perish

If Sunday papers and train and movies continue to grow, then our churches and our liberties will perish. We can't pull down the Sabbath without pulling down destruction upon our church and country. Every Methodist should resolve and teach all children never to patronize any Sunday paper, train, bus, truck, boat, airplane, store or other business that runs for money on the Sabbath.

That's what Nehemiah did in rebuilding Jerusalem 4,000 years ago. America can't recover while

destroying God's Sabbath with her millions of Sunday papers, trains, shows and the like. Every code for labor and business must have God's Sabbath in it.

Century of Decay

Chicago's so-called "Century of Progress" has no Sabbath, and in that it marks a "Century of Decay." Better have had no fair than let the devil use it to teach Sabbath-breaking.

Every Methodist and every citizen who loves God and his home and country, should prayerfully read and honor the Sabbath truths in the Sabbath report adopted by our Southern Methodist General Conference at Jackson, Miss., May, 1934. That report is as follows:

* * *

Report on Sabbath Observance

Report No. 5 of Committee on Temperance and Social Service, Adopted by the 1934 General Conference

We recommend the following for adoption:

"The Sabbath was made for man, and not man for the Sabbath," Jesus tells us, proclaiming himself "Lord of the Sabbath." A Christian keeps the Sabbath holy, not only because of commandment, but because of its worth.

The 23,000,000 Sunday newspapers, circulated and sold in America on the Sabbath; the noise and bustle of the thousands of Sunday trains, busses, boats, airplanes, stores, games, sports, and amusements, that, seeking money gain, creating confusion on the Sabbath, should warn us that Satan is seducing millions of our people down the Sabbath-breaking road to ruin. We must awake to the danger of this great peril. In rebuilding Jerusalem, Nehemiah pledged the Israelites to strict Sabbath observance; and we believe that godly Sabbath observance must be a vital part of every program or code to extend the rule of righteousness, revive our Church, and save our country. Amid many cries, for fewer hours and a shorter work week, it seems like spiritual blindness to continue the commercialization of the Sabbath.

We are sure that nearly all businesses running "every day and Sunday, too," would far better conserve its investments and help its patrons and country if they would stop all work for gain on the Sabbath day, as was the custom and law in the building of America and in the beginning of newspapers, banks, railroads, and other businesses. This is God's rule, and history has confirmed it as most profitable. America grew great as a Sabbath-keeping nation. All our thirteen states had customs and laws against all secular work, hunting, and fishing on Sunday. Like laws now exist in nearly every state; and our Supreme Courts have praised these laws as of great value. Even now, by custom and law, a uniform weekly Sabbath day of rest is assured to every president, governor, judge, congressman, legislator, court, governmental clerk, public official, bank, school, college, sailor, soldier, postman, and rural route carrier; and we are sure it is God's will and our duty, by word and deed, to help every toiler of brain and brawn to enjoy a like uniform weekly Sabbath day's rest, including every engineer, conductor, fireman, brakeman, driver, porter, printer, editor, reporter, drayman, expressman, busman, airman, actor, broadcaster, clerk, merchant, and every workingman in every business for profit.

We favor no asceticism, nor do we favor any class of society. Within the limits of God's commandments there is abundant room for all happiness and perfection. It violates the Golden Rule to exploit a few for the convenience and amusement of the majority.

We concur in the Sabbath memorial of our Tennessee Conference. We direct that in all our church literature the vital need of Sabbath observance be increasingly stressed; that all our boards emphasize Sabbath-keeping in their programs; and that the Board of Temperance and Social Service make special effort to aid our people and every business interest and agency in following the Sabbath-keeping road to peace and prosperity.

We commend the Lord's Day Alliance and all other agencies working for Sabbath observance.

MARVIN T. HAW, Chairman.
ALBERT D. BETTS, Secretary.

Every pastor is urged to make a canvass of his charge in connection with the Sesquicentennial Advocate Enrollment not later than September 30, which is the end of the period set for this purpose by Bishop Dobbs and the Publishing Committee.

A THOUGHT ON THE ELDERSHIP

By Rev. Ivan O. Donaldson

The other day I met an old friend of mine who has been a traveling salesman for nine years for one of the largest companies in the world. After a friendly solicitation concerning his welfare, family, etc., I asked him about his company's business. "Doing fine," was his hearty answer. "Even though you hear a lot about business being bad, our company has continued a gradual increase in sales every year of its business history." I then asked, "How do you account for the success of your business while so many of the larger concerns are not even holding their own?" His answer came back so quickly it gave me the idea that he knew what he was talking about. "Efficiency in organization." Then adding, "Having men who know their jobs and are willing to work with the best of their ability for the company."

Now this interested me very much for as we talked it came to me that he was enthusiastic about his job and the company he worked for, I too felt the same way about the great organization of the Church of which I was one of the workmen. But I wasn't so sure of myself when I thought of how business was with my Concern. Then this thought came to me. Could I answer as he had done if asked the same questions that I had asked him?

Then thinking of the question which the Conferences are to vote upon concerning our presiding elders, I asked: "Bob, how many division managers have you had since you have been working for your company?" "Say that's a funny question, for those old boys stay in their jobs for a long time. My division manager has held his position for eleven years; he has traveled on the road for fourteen years." The next question I asked was, "I suppose you will fall into a division manager's job some day, eh?" "Your choice of words are all wrong when you are talking of my organization. You don't 'fall into' a job like that. Our department managers, who have from ten to fifteen divisions under them, make a study of every salesman and when a division manager is needed they select the man best equipped for that type of position. Even though I might be a very successful man on the road, I may not have the qualifications that would make me valuable in that capacity." Then I asked my friend this question: "How do you think it would work if every four years a salesman would take over the division manager's job and the division manager would go back on the road as a salesman?" "Say, I'd get fired if I made a suggestion like that to my company. There are very few salesmen who have the ability necessary for that particular position and, too, the more years one has in the experience of a division manager's job the more valuable he becomes to the company."

This little talk was enough for me to know how I am going to vote on the "Presiding Elder Question" at Conference. The Church is the largest business in the world and I want it to be the most successful. Our organization will be crippled, as any other business would be, if the presiding elders (division managers), are limited with "four years in and four years out."

Pearl River, La.

MEETING OF GENERAL BOARD OF LAY ACTIVITIES

By Maud M. Turpin

Notable for its attendance, 36 of the 48 members being present; for the seriousness with which it confronted its problems; and for the ambition of the enlarged program it projected, the Board of Lay Activities of the Methodist Episcopal Church, South, held its twelfth annual meeting at Lake Junaluska, N. C., August 7-9.

The connectional secretaries sat with the board and were given the privileges of the floor. Hearing the general representatives was an outstanding item of the first day's agenda.

Marking the beginning of a new quadrennium, election of officers and organization for the ensuing four years was in order early in the session. Dr. W. P. Few was re-elected president. Vice-presidents: J. N. Hillman, Emory, Va.; E. D. Jennings, Dallas, Texas.; M. L. Walton, Jr., Woodstock, Va. Recording secretary, Harwell Wilson, Winter Haven, Fla. Honorary presidents: W. E. Williams, Fort Worth, Texas, and M. E. Lawson, Liberty, Mo.

The Rev. Dr. J. E. Crawford was re-elected associate on the secretarial staff, to serve another

four years with G. L. Morelock, who was re-elected general secretary of the board by the recent General Conference.

Nashville, Tennessee, was selected as the locale of the next annual meeting, the time to be in the latter part of April, 1935, simultaneously with, or near to, the time of the meeting of the Board of Christian Education.

As was to be expected, much of the discussion centered about the new financial plan and the part assigned to the Board of Lay Activities by the General Conference in leading the Church in raising funds to finance its causes.

In addition to church finances, stewardship plans, church-wide evangelistic efforts, better motion pictures, peace, war, temperance, social welfare movements, and other questions of church-wide importance for which the laymen have a definite responsibility, engaged the attention of the board during the three-day meeting.

A committee of three, consisting of Harry Denman Birmingham, Ala.; W. S. Lester, Winchester, Ky.; and the general secretary, G. L. Morelock, were appointed to co-operate with the Bureau of Christian Social Relations of the Woman's Missionary Council and other agencies interested in social welfare.

Commending the work of G. L. Morelock and J. E. Crawford, general and associate secretaries, the board ordered that copies of their reports be printed and mailed to pastors in Southern Methodism.

Continued emphasis on Layman's Day was voted, and the second Sunday in June set as the tentative date for its church-wide observance.

Better support for pastors was one of the insistences of the board, which went on record as defining "adequate support" as not only including the necessities of life but sufficient means to provide the preacher's family with opportunities for education and culture in keeping with the position of leadership the preacher holds in the local community. Monthly payment of the full amount of salaries agreed upon by boards of stewards was urged.

The sixteen objectives set forth in the Social Creed of the churches were approved.

A campaign of instruction concerning the horrors of war was advocated; and increased efforts in temperance education by teaching the evils of alcoholic beverages were urged. The board voted to take a decided stand against all legalized forms of gambling; to urge Methodists to "refrain from attending" salacious motion pictures; to join the Legion of Decency, and to co-operate with all agencies seeking to improve the movies.

One of the major points in the enlarged lay program was the decision to hold at Lake Junaluska in 1935, and at Mt. Sequoyah in 1936, a great inspirational eight-day conference for the chairmen of Methodist boards of stewards, the new "contact men" in putting over the new financial deal in the church.

Bishop A. Frank Smith and Bishop Paul B. Kern delivered strong platform addresses on Tuesday and Wednesday evenings of the annual session.

CONSUMPTION OF LIQUOR UNDOUBTEDLY LESS THAN BEFORE PROHIBITION

By Deets Pickett

Under the present arrangements of the Federal Government, estimates of the total consumption of liquor by the American people must be tentative and unreliable. Dr. Doran, representing the distilled spirits industry, is reported to have estimated a consumption of thirty-six million gallons of legally distilled liquors for the calendar year. Mr. Joseph Choate, Jr., of the Federal Alcohol Control Administration, calls attention to the facilities of the illegal industry to manufacture liquors in excess of this amount.

The consumption of domestic and imported distilled spirits for the year 1916, the last normal pre-prohibition year, was 139,948,732 gallons.

The Bureau of Prohibition made an estimate for the fiscal year 1930 of the total possible production of liquors in the United States under prohibition. It was not an estimate of the consumption. This estimate was made by an analysis of materials used in plants seized by the Bureau and assuming that it was possible for the total amount of such materials produced in the United States, which could not be otherwise accounted for by recorded legitimate use, to be turned into alcohol. The results showed a possible produc-

tion of only thirty-five per cent of the 1914 rate of legal production.

Accepting Dr. Doran's estimate of the consumption of legal liquors and estimating the consumption of illegal liquors in the light of the investigation made in 1930 by Colonel Amos W. Woodcock, of the Prohibition Bureau, we are justified in presuming that the American people will consume this year no more than approximately seventy million gallons of "hard" liquors, legal and illegal. This is approximately half the consumption of a smaller population for the fiscal year ending June 30, 1916, and, in our opinion, is greater than the actual consumption.

The consumption of liquors has been very much less than that hoped for by the industry, while the consumption of beer has been remarkably small. The trade has been a disappointing source of revenue.

It is quite apparent that during the years of prohibition the habit of abstinence from intoxicants became quite general in America. This habit has not yet been thoroughly undermined, but the advertising and vigorous trade promotion of the liquor interests will undoubtedly result in a rising consumption of liquors. This is the question before the American people: "Is such increased consumption of liquors desirable?"

A Square Deal From the Newspapers

During the prohibition decade it was a common dry complaint that the newspapers were unfair. At the present time the press is demonstrating its perfect willingness to report news disclosing unfavorable conditions under repeal. In justice it must be presumed that much of the matter injurious to the prohibition interests appearing between 1920 and 1930 was accorded space because of its news value. The present demonstrated policy of the press has already gone far to answer the criticisms so recently leveled against American journalism.

BISHOP ARTHUR J. MOORE RETURNS FROM EUROPE

Bishop Arthur J. Moore arrived in New York City August 3, having crossed the Atlantic from England on the steamer *Acquitania*. During June and July Bishop Moore presided over our Conferences in Belgium, Czechoslovakia and Poland. In addition to the presidency of the Annual Conference sessions, he visited many of our churches, preaching to most attentive congregations. He reports that our preachers and people are carrying on splendidly despite almost impossible economic conditions.

Bishop Moore was in Germany during the recent disturbances when seventy-seven German leaders were executed for plotting against the Hitler government. On July 24 he addressed the Methodist Conference in session at Lancaster, England.

From August 25 to September 2 Bishop Moore will be one of the preachers at the Ocean Grove Assembly, in New Jersey. He plans to sail for China from Vancouver on the *Empress of Canada* September 22, and will spend the fall and winter in the Orient, going to Africa in the early spring. —Nashville Christian Advocate.

PRAYER

By David E. Guyton

God, give me vision to discern
The way today my steps should turn,
To shun defeat and to attain
The happy heights I hope to gain.

God, give me courage to aspire,
The gift to grasp my heart's desire,
An iron will that scorns to yield,
Whatever foeman takes the field.

God, give me patience to pursue
The trail attempted, bravely through,
For fortitude to face each task
Serenely, Lord, I fondly ask.

For lighter loads, I breathe no prayer,
But for the sturdy strength to bear
Whatever burdens life may bring,
The strength to bear them and to sing.

God give me faith to light the way
And hope to turn to gold the gray
And love, O Lord, to make me true
To self, to others and to You.

Blue Mountain, Miss.

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

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TERMS:

Subscription Rates: One year, \$1.00; six months, \$0.50. To superannuates and widows of preachers, \$1.00

Editorial

(Continued from Page One)

than to face my own. Just what sort of exhibit are we making of this same Jesus whom we claim as ours in this age of threatening perversities? And what part is he to have in the story of our race? Do we have the daring that he had? Can we, with such abandon, pray for Jews and Gentiles, even to the point of saying, "Father, forgive them, for they know not what they do?" Are we ready to follow him into the tangled conditions of our time and take our share in the sacrifice necessary for the making of a braver, better, friendlier world?

The cross stands upon the highest peak of all time. With it and from it will we carry Christ's healing touch to the cancerous hates, prejudices and heartaches of all men? Are we willing to give him something more than a traditional lip service before the powers of darkness engulf the world?

As I write, over my shoulder a Voice amplified by twenty centuries, is crying, "Nay, except ye repent, ye shall all likewise perish."

Come on, Sons of Israel. Let us go forward to repentance; you to your wailing place and I to my altar; you for your sins and I for mine; that a season of refreshing may come from the presence of the Lord while from beneath the throne in the tallest Temple of all time may issue the living waters for the healing of the hurt of all nations and all time.

OUR WEEKLY PARTY

Mrs. C. E. Rongern, Elmer, La., has been a constant reader of the Advocate for over thirty-five years.

Rev. J. H. Morrow, Gloster, Miss., is doing the preaching in the revival now in progress at Ebenezer, Miss.

Dr. H. F. Brooks, pastor First Church, Greenwood, Miss is this week assisting Rev. G. H. Thompson in a series of meetings at Main Street Church, Biloxi.

Dr. Clovis G. Chappell, pastor of First Church, Birmingham, Ala., is scheduled to speak at the 40th Annual Winona Lake Bible Conference on August 24 and 26.

For several days, beginning August 20, Rev. Percy Vaughan, pastor of the Roxie charge, and Rev. H. G. Hawkins will be engaged in a meeting at Rosetta, Miss.

Rev. Theodore Copeland, general evangelist, has recently closed a successful meeting at Bonham, Texas, and is in the midst of another series of services at Bowie, Texas.

Bishop Warren A. Candler is celebrating his seventy-seventh birthday today. He has been a Methodist preacher for fifty-nine years, and a bishop for thirty-six years.

During the week beginning August 12, Rev. J. F. Campbell assisted Rev. L. D. Haughton in a meeting at Benton, Miss., during which there were ten accessions to the church membership.

Dr. M. E. Dodd, pastor of the Shreveport First Church and president of the Southern Baptist Convention, delivered the keynote address of the Baptist World Alliance meeting in Berlin, August 4-10.

"There will be more subscriptions coming from my charge for the Advocate," are the encouraging words that accompanied several renewals from Rev. Frank A. Matthews, Clay, La. Thank you, Brother Matthews.

Mrs. H. Wilson, Plain Dealing, La., friend and supporter of the Advocate, is spending several weeks' vacation in the West. In a note to the Advocate, Mrs. Wilson writes in part, "I will be scotching for the Advocate when I return to the home town."

For the Sesquicentennial Celebration of our churches in Richmond, Va., Bishop Collins Denny has been requested to prepare a history of Methodism in Richmond and Manchester, now South Richmond. And no man of the Church is better able to deal with any historical subject.—Nashville Christian Advocate.

Commissions representing the Methodist Episcopal Church, South, the Methodist Episcopal Church, and the Methodist Protestant Church, will meet at the Union League Club, Chicago, Ill., August 28, 29, to consider the most desirable and practical way toward the Methodist Union which they all favor in principle.

In a letter in which he encloses check to cover subscriptions to the Advocate which he says is only a part of the quota his charge has accepted in response to Bishop Dobbs' appeal in behalf of the Advocate, Rev. J. P. Bonnacarrere, pastor at Denham Springs, La., writes: "We have a very fine report to make of the charge and its progress this year, but will tell you more of it later."

Bishop Hoyt M. Dobbs delivered the commencement address to fifteen seniors of Centenary College, who received their degrees last Wednesday at six o'clock in the open air theater on the campus. The commencement exercises closed the summer activities of the college, which will be resumed again on September 18, at which time registration for upper classmen will take place.

The recent Daily Vacation Bible School held at the Methodist Church, Franklinton, La., is reported to be the most successful ever conducted at this place. The enrollment of 160 pupils and a number of daily visitors was divided into many classes, which were taught by a chosen faculty of able leaders under the direction of Miss Stella Pierce, who presented their subjects in original and interesting form.

On August 29, Bishop Paul B. Kern will deliver the principal address of Epworth League Day at the Century of Progress, Chicago. This day has been arranged for by the Epworth League Federation of Chicago and includes a number of attractive features. Bishop Kern will speak at an open air meeting at the Court of the Hall of State, his subject being, "Youth on the Threshold of a New Century of Progress."—Southwestern (Texas) Christian Advocate.

"The revival at McCall's Creek, Miss., which came to a successful close on Friday, August 10, resulted with an appreciable increase in membership, and with a decisive uplift in spirituality to the entire community. A beautiful spirit of co-operation by other denominations contributed greatly to the success of the revival efforts," writes Brother S. E. Carruth, prominent layman of that charge. Rev. J. W. Leggett, McComb, Miss., did the preaching.

"The work on Madison and Pocahontas (Miss.), charge moves along harmoniously. In many respects this, our fifth year, is the best yet. We have had two good revivals, with Rev. C. A. Schultz, of Hattiesburg, helping us at Madison, and Dr. J. L. Decell of Jackson assisting us at Pocahontas. We are confidently expecting a good closing out of our year's work." This good news accompanied a letter containing subscriptions from Rev. Paul H. Grice, the wide-awake pastor.

Thursday, September 20, will be a Home-Coming and Memorial Day at Rocky Springs, Miss., in connection with the fourth quarterly conference. This is on the Hermanville charge, of the Vicksburg District, Rev. J. E. J. Ferguson, pastor. Rocky Springs is one of the historic churches. Nearby are the graves of Revs. Thomas Owens and D. A. J. Parker. Also near is the Dow Spring, where Lorenzo Dow carved his name on a beech tree in 1808; and on the other side was carved the name of U. S. Grant, 1863.

Registrations for the 1934-35 session at Millsaps College are steadily coming in, making the outlook for next year considerably brighter than last, says Dr. D. M. Key, president. Already the

freshman enrollment has passed the total number of that class last year, and during the remainder of the weeks before the opening of school on September 12 a large increase is predicted. Millsaps is the only college in the state on the fully approved list of the Association of American Universities, and is also fully accredited by the Southern Association of Colleges and Secondary Schools and the American Association of University Women.

The prospect for a large enrollment at the beginning of the fall term of Centenary College is unusually bright, according to Professor A. M. Shaw, executive secretary in charge of student enrollment. Professor Shaw has visited practically every community in northern Louisiana and east Texas in the area served by Centenary College and finds an increased interest in Centenary everywhere. More young people from this section are turning their eyes toward Centenary College, and frequent inquiries from other sections of the country come into the office each week. Last year's enrollment was one of the best in the history of the college, and the year of 1934-35 promises even an increase.

LOUISIANA YOUNG PEOPLE'S COUNCIL MEETING

A very important meeting of the new Council of the Methodist Young People's Division of Louisiana will begin at 4 p.m. in Alexandria on September 1 and 2, 1934. The Executive Committee, District and Associate Directors, who form the Council, are expected to be present and to be ready to make a report. Business will be cleared, new things explained. The Council will concern itself with daring Christian projects—plans for the youth who dares.

EDITH SKINNER, Publicity Agent.

AMONG THE LAMBUTHS AND GALLOWAYS

By Rev. Henry G. Hawkins

On the afternoon of August 2, returning from the Lambuth Memorial exercises at Pearl River Church, in Madison County, Miss., while making a hurried call at a friend's home, a mile away, an automobile halted for a few moments on the highway in front. One of the occupants was Mrs. Henrietta Ray of Gilmer, Texas, whose mother was Mrs. Nannie Lambuth Armistead, a sister to Rev. J. W. Lambuth. Mrs. Ray had come to Mississippi on account of the illness of her brother, R. A. Armistead, who died before she arrived.

The monument in front of the church was erected in the year 1900 as a memorial chiefly to J. W. Lambuth, who died in 1892, and whose grave is at Kobe, Japan. Mrs. J. W. Lambuth died some years later in China, and is buried there. Their famous son, Bishop Walter R. Lambuth, who was born in China, and died while on a missionary tour of Siberia and the Orient, is buried in China by the side of his mother. It is proposed to put on the east face of the monument, which face is at present unadorned, the names of Mrs. J. W. Lambuth and Walter R. Lambuth.

In the well-kept cemetery to the rear of the church are the graves of various members of the Lambuth family, including Rev. Jno. R. Lambuth, father of Rev. J. W. Lambuth, and Robt. W. Lambuth, a brother of Rev. J. W. Lambuth. All three of these died members of the Mississippi Conference.

The writer stated in the recent pamphlet, "Historical Sites of Mississippi Methodism," that J. W. Lambuth was born in the Lambuth home, two miles east of Pearl River Church; but he was born in Greene County, Alabama, and the family moved to Madison County, Miss., about 1842, when he was ten or twelve years old.

In the Bible of the Galloway family, which records births as early as 1776, it is written that Rev. Jno. R. Lambuth performed the ceremony at the marriage of Alfred Galloway, grandfather of Bishop Charles Betts Galloway, to Louise Davis Dinkins. Alfred Galloway's sons, however, six in number, were of the former marriage to Sophia Ann Betts, wife at the time of his migration from North Carolina to Madison County, Miss., about 1834. The first two of these six brothers must have died before the move to Mississippi; and Dr. Charles Betts Galloway, father of the Bishop, was the eldest of these who grew up. He is buried at Canton; but the other three who came to Mississippi are buried in the Galloway cemetery, located about a mile north of the D. A. R. marker of the Natchez Trace at old Madisonville.

SESQUICENTENNIAL ADVOCATE ENROLLMENT



The above cuts show the two sides of the Sesquicentennial Medal. On one side we see the faces of John Wesley, Francis Asbury and Thomas Coke; on the other we see Garrettson on horseback hastening away from Barrett's Chapel to call the preachers to the Christmas Conference, 1784, at which American Methodism was organized, one hundred and fifty years ago.

We want this to be a genuine celebration to all Methodists. So we are offering to everyone securing ten or more renewal or new subscriptions during the Sesquicentennial Advocate Enrollment, August 1-September 30, one of these medals.

and about six miles northeast from Pearl River Church. The youngest of these brothers was Columbus, who died of the yellow fever at Natchez in 1853. He was then at the age of twenty-two, and was in Natchez teaching a class in penmanship. His last letter was from the bedside of the Natchez Methodist pastor, O. L. Nash, who also died of the fever. The last of these brothers to die was George W. Galloway, uncle of Rev. J. G. Galloway, who lives at Crystal Springs, and also father of the present writer's wife.

Vicksburg, Miss.

NOW COMES "ADAMS CHURCH DAY"

By S. E. Carruth

Other notable achievements have been commemorated. Noteworthy historic events are usually honored with appropriate celebrations.

For 122 years this famous religious center has held the light of gospel truth, guiding multitudes into the way of life eternal, and has supplied means of grace to saints of five generations.

Pastor L. P. Anders thinks the time has come when recognition should be given this signal service, and has, therefore, designated Sunday, August 26, as a day for expression of appreciation of this chosen medium of spiritual good.

A cordial invitation to attend the forenoon service is extended to three classes in particular, namely: (a) Those who now hold membership in the local church; (b) Those who were formerly identified with the congregation and desire to do honor to this source of blessings; (c) Friends who are well-wishers of the work now being done and are minded to encourage the movement unto larger usefulness.

The glories of the past serve as a measure for possibilities in pending conquests, and as an expansive basis for higher achievements. Looking forward to the realization of this cherished objective, the promoters wish to utilize this occasion of definite gratitude as a day of new beginnings.

Adams Church is at Auburn, Lincoln County, Mississippi.

Summitt, Miss.

BIBLE CONFERENCE PLANNED FOR AUGUST AND SEPTEMBER

A series of Bible Conferences for the Louisiana Conference will begin August 29, with Dr. J. H. Hicks, of Southern Methodist University, as the lecturer. These conferences will continue through September 16.

The special features of the program are a Bible Study, Bible Lectures and presentation and discussion of the Adult Work in the Local Church. The program will include a Bible Study Period and Bible Lectures to be given by Dr. Hicks. In addition there will be opportunity for discussion of adult work in the local church.

The subjects to be discussed during the Bible study periods are: "The Message of Amos for His Day," "The Message of Amos for Our Day," and "The Message of Hosea for His and Our Day."

The Bible lectures are built around the theme, "The Dramatic Story of the Origin and Transmission of the Bible." The subjects for the individual lectures to be given are as follows:

"The Dramatic Story of the Origin of the New Testament," "The Dramatic Story of the Transmission of the Bible," "The Dramatic Story of the Translation of the Bible Into English," and "Why I Believe in the Bible."

The schedule for the Bible conferences, with dates and place to be held is as follows:

Many, La., August 29, 1934.
Ruston, La., September 2
Crowley, La., September 5.
Baton Rouge, La., September 9.
Alexandria, La., September 12.

These conferences are to be sponsored by the Adult Division of the General Board of Christian Education at Nashville and the Louisiana Conference Board of Christian Education, co-operating with the presiding elders and District Directors of Adult Work in the Lake Charles, Baton Rouge and Alexandria Districts. We are exceedingly anxious to have all of our pastors, general superintendents, and superintendents of adult work to attend these Bible conferences. The Bible conferences are open to all adult workers of the local church.

A. K. McLELLAN.

THE WASHINGTON, MISS., MONUMENT

At a meeting of the Trustees of Jefferson Military College of Washington, Miss., held at noon, August 11, at Natchez, Miss., the Board voted unanimously to deed to the State of Mississippi a lot of land, one hundred feet square, near the entrance to the campus, covering the spot on which stood in 1817 the little Methodist meeting-house in which the Constitutional Convention was held, which organized part of the Mississippi Territory into the State of Mississippi. As soon as the lot can be surveyed the deed will be made and delivered to the commission appointed by the Mississippi Legislature to erect on the site a monument for which an appropriation of two thousand dollars was made.

The lot was deeded for a Methodist church November 20, 1811, by Lorenzo Dow and his wife, Peggy Dow, famous characters of that day. It passed into possession of Jefferson College November 6, 1830. The building after that was used by the college for literary purposes for forty-three years, and was finally demolished by a storm in 1873.

H. G. HAWKINS.

Vicksburg, Miss., Aug. 16.

D. M. FOSTER, SR., PASSES

D. M. Foster, Sr., 90 years old, a resident of Lake Charles, La., for 61 years, and a member of the Board of Trustees of the Methodist Church for 45 years, died at his residence last Sunday morning at 6 o'clock. He was a major in the Union army during the War between the States and served as postmaster at Lake Charles under the Harrison administration.

Funeral services were held at 9 o'clock Monday morning, with Rev. B. F. Rogers, presiding elder of the Lake Charles District, assisted by Rev. G. B. Hines, local Presbyterian pastor, officiating. Masonic rites were conducted at Grace-land cemetery.

NEWS FROM MISSISSIPPI YOUNG PEOPLE

Just how much fun can you have at a camp? Ask the Jackson District—they will tell you all about it. They have just closed their camp at Camp Kickapoo, and it was THE camp of the season. I heard a little about it so I'll let you in on it, too.

40 Received Credit

Out of the 42 present 40 received credit, which made a total of 80 units of credit given. Counting the staff and faculty there were 50 in camp, and around a hundred visitors visited there throughout the week. Quite a few! Quite a few!

Outstanding Events

Two visiting intermediates from other conferences were present at the camp, and received credit. One from Baltimore, Maryland and one from Greensburg, Louisiana.

Eleven campers received Junior Life Saving certificates and badges.

Good News

All bills were paid, and enough money left to insure a camp for next year. How is that for management? And talking about managers, just look who was manager of the camp—none other than William Fulgham, district director for Jackson, not only manager, but teacher and assistant recreation leader as well. Hats off to you.

Staff and Faculty

A. L. Gilmore, Jackson—Dean, teacher, director of recreation and water activities.

Rev. Frank Casey, Clinton—Boy's counselor, teacher and assistant director of water activities.

Miss Singleton Mills, Carthage—Girl's counselor, teacher and handwork.

Mrs. C. R. Grimes, Jackson—Hostess and director of handwork.

Belton Galloway, Jackson—Bugler.

William Fulgham, Jackson—Manager, teacher and assistant recreational leader.

Churches Represented

Just look at the list! Grace, Millsaps Memorial, Galloway Memorial, Clinton, Bolton, Edwards, Ridgeland, Canton, Yazoo City, Carthage, Morton, and Magee.

Looking Forward

One successful camp calls for another, so here is to your more successful, more inspirational, more spiritual, camp for next year.

The Don't Forget List

1. No, now don't forget the council meeting August 25. This is one place where you can unload your problems and find them all untangled for you (if they aren't too webbed). All officers and district directors are expected to be right on hand at 9 o'clock, Saturday morning, August 25, at Galloway Memorial, Jackson.

2. Another—don't forget our president, John Chambers, Jr., is anxious to know how you are progressing, and one way for him to know is through publicity, so come on and send in some news that he will be proud to read.

3. The Treasurer is R. B. Layton, and his address is 304 Millsaps Building, Jackson, so send him your money.

LOUISE GREEN.

LETTER WRITTEN BY BE PICOU TO INTERMEDIATES AT HOUMA, LA.

Dear Intermediates: I can not tell you of the joy that I have had at the Mansfield Assembly. I can not express my gratitude and appreciation to you for sending me as a delegate to this assembly.

I have tried to do my best in representing you and obtaining some useful information from classes and recreation which I in turn may give you.

I cannot tell you of all my interesting and happy experiences; but one especially interesting was the election of officers.

Of course, you may wonder now why that should interest me, but when you hear that I have been elected secretary of the assembly, you shall wonder no more. It did not seem possible at first, but sometimes the almost impossible is true.

The business session was held between 12:45 to 1:15, Patty Bartmess from Shreveport was president.

The two classes from which I received credits were "Jesus and His Relations," by Rev. Guy Hicks, and "Materials for Worship," by Mary Searles.

The meal hours were lots of fun. Different people were called on to tell jokes, give a reading, sing a song or play a tune.

Every night at supper a paper was distributed. Funny things about the faculty and some students and also "A Letter to Mom" were on this paper.

I hope that each of you may have a chance to attend this assembly as it is of no unworthy cause. We learn to live a more pleasing life for our Lord. We learn to be of better service to Him and to our Church.

May the Lord watch over you and keep you and may we live as He would have us live.

Sincerely,

BE.

A GREAT CREED BY A GREAT BELIEVER

We stand for theism and against pantheism, for belief in a God who is transcendent as well as immanent, the creator of the world, not a being organic with it, growing with its growth and dying at its inevitable death. We stand for belief in a Divine Christ, a

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Kruschen is the safe, healthy, sensible way to lose unhealthy surplus fat—simply take a half teaspoonful every morning in a glass of warm water—you'll feel so good—so energetic. You'll gain in strength and ambition—you feel years younger and look it. By reducing excess fat you'll be apt to live years longer.

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FOR SALE BY MISSISSIPPI CONFERENCE HISTORICAL SOCIETY

1. Pamphlet, 12 pages, "Historic Sites of Mississippi Methodism," by Hawkins and Cain. In guide-booklet style, postpaid, 10c each, or two for 15c.
2. Photo, 8x10 inches, of chart giving names of the 97 members of 1845 Louisville Convention, which planned organization of M. E. Church, South, with pictures of Soule, Andrew, Capers, Paine, Pierce, Bascom, Winans, Smith. Postpaid, \$1 each. There is only one original in existence.
3. Jones' "Mississippi Methodism," in 2 volumes. Valuable. Sold originally at \$2 per volume. Postpaid, \$1.25 per set. New but shelf-worn. Supply limited.
4. "History of Lorenzo Dow," by H. A. Baker, five-column newspaper page reprint, on enamel paper, with picture of Dow. Postpaid, 10c each, or two for 15c.

Address Rev. H. G. Hawkins, Vicksburg, Miss.



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THE PERILS OF PATRIOTISM

It was patriotism that brought on the last war—the patriotism of the Germans and the patriotism of the French and the patriotism of the thirty other nations on both sides of the battle line, each driven by a passionate love of country, each believing it was fighting for liberty and civilization. Never in history have men been so willing to die that the nation of their allegiance might live. And what was the result of this sacrificial heroism? The bankruptcy of nations, a civilization that was well-nigh wrecked, victors indistinguishable from the vanquished, both sides involved in one common cataclysm of ruin.—Raymond B. Fosdick in "The Old Savage in the New Civilization."

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JUDGE PRENTISS B. CARTER

A life of prominence and constant activity in legal, fraternal and religious affairs of the community and the state at large, was suddenly ended when Judge Prentiss B. Carter succumbed to a heart attack Saturday afternoon, August 4, surrounded by members of his family as the light of his life suddenly flickered out.

Prentiss Bernard Carter was born December 18, 1856, at Magnolia, Miss., but while still an infant was brought to Washington Parish where he lived his entire, eventful life.

In his youth he attended the Jesuit College in New Orleans, and while there he was active in service in Carpet Bag Days, being a Major of the Boy Volunteers, organized and drilled by the late Wm. T. Hardy. He was presented with a Certificate of Honor for his service as a Four Minute Man during the World War, when in 1917-18 he traveled, at his own expense, all over the Florida Parishes making patriotic speeches in every community and throwing his home open for the free entertainment of all service men and patriotic workers. He expended his time, his energy and his money in his country's time of need, and was so truly patriotic at heart that he counted the sacrifice to be his rare and special privilege.

He read law in Amite with the great Judge Stephen D. Ellis and was admitted to the Louisiana bar in 1891. He farmed and taught school in the country schools of Washington Parish to support his family and pay his expenses while studying law. He moved his family to Franklinton, La., and established his law office here in 1892, where he practiced continuously until his death. He was appointed Judge of this district in 1916, upon the death of Judge Joseph B. Laucaster, and when the unexpired term was completed he was elected to the office and re-elected to continuous service until 1930, when the age limit caught him and he retired again to private practice in partnership with his son, the Hon. O. H. Carter.

He was twice married, first to Miss Josephine Corinne Carson in October, 1880, who died, leaving him two sons and three daughters to rear. In June, 1895, he was married to Miss Mary Fidelia Hinson, to whom two children, a son and a daughter, were born, each child growing to maturity to hold positions of honor and trust in social and business life—a credit to their distinguished father and devoted mother.

Judge Carter was devoted to his loved Masonic organization as he was to the legal profession and after serving his local lodge as Worthy Master and the O. E. S. Chapter as Patron, he ascended in both organizations, serving as Worthy Grand Patron of O. E. S. in 1912-13 and as M. W. Grand Master of F. and A. M. in 1924-25. He was also a member of the Knights Templar and of the Royal Arch Masons. He served with credit on the Board of Directors of the Masonic Service Association, and as Regional Director over the states of Louisiana, Tennessee, Georgia, Alabama, Arkansas, Mississippi, Florida and South Carolina.

He was interested in every phase of human activities and made a friend of all he met, the old and young in every walk of life; so those of every station, all of whom felt his influence and help of some kind when their lives touched his intimately, gathered at his bier to pay honor and tribute through words and floral offerings, to a life colorful and helpful through more than three score years and ten.

Funeral services were held at the local Methodist Church, of which he was a member, at 10 a. m., Monday, in the presence of family and friends assembled from all over the state, and after the Rev. C. E. McLean's conclu-

sion of the religious rites in which he was assisted by Revs. C. C. Miller, F. N. Sweeney and C. Smith, the Most Worshipful Grand Master took charge and concluded the services with the dignity and beauty of the Grand Lodge ceremonies.

Interment was in Ellis cemetery with members of the local bar serving as pall-bearers.

Beside his devoted helpmeet, Mrs. Delia Hinson Carter, he is survived by the following sons and daughters: Osceola H. Carter, Franklinton; Otto Prentiss Carter and Mrs. O. D. Richardson and Mrs. Benton Alford, Bogalusa; Mrs. T. J. Magee, Mansfield; and by ten grandchildren.—The Era Leader.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Baton Rouge Dist.—Fourth Round

Keener Memorial, Aug. 26, 11 a.m.
Kentwood, at Kentwood, Sept. 2, 11 a.m.
Natalbany, at Natalbany, Sept. 2, p.m.
Lottie, at Port Barra, Sept. 9, 11 a.m.
Angie, at Angie, Sept. 16, 11 a.m.
Franklinton, Sept. 16, p.m.
Deuham Springs, at Friendship, Sept. 22, 11 a.m.
Greensburg, at Center, Sept. 29, 11 a.m.
Hammond, Sept. 29, p.m.
Clinton, at Clinton, Oct. 7, 11 a.m.
Zachary, at Zachary, Oct. 7, p.m.
Pine Grove, at Killian Chapel, Oct. 14, a.m.
Amite, Oct. 14, p.m.
Springfield, at Springfield, Oct. 21, a.m.
Ponchatoula, Oct. 21, p.m.
St. Francisville, at Tunica, Oct. 28, 11 a.m.
Jackson, at Ethel, Oct. 28, p.m.
Gonzales, at Carpenter's Chapel, Nov. 4, 11 a.m.
Istouma, Nov. 4, p.m.
Plaquemine, Nov. 11, a.m.
First Church, Baton Rouge, Nov. 11, p.m.
Baker, at Black Water, Nov. 18, 11 a.m.

K. W. DODSON, P. E.

Shreveport Dist.—Fourth Round

Pelican, at Harmon, Aug. 26, 11 a.m.; Q. C., 3 p.m.
Mooringsport, at Mooringsport, Sept. 2, 11 a.m.; Q. C., 2:30 p.m.
Park Avenue, Sept. 2, 7:30 p.m.; Q. C., on call.
Grand Cane, at Keithville, Sept. 9, 11 a.m.; Q. C., 2:30 p.m.
Cedar Grove, Sept. 9, 7:30 p.m.; Q. C., on call.
Plain Dealing, at Plain Dealing, Sept. 16, 11 a.m.; Q. C., 2:30 p.m.
Bossier City, Sept. 16, 7:30 p.m.; Q. C., on call.
Noble and Benson, at Converse, Sept. 23, 11 a.m.; Q. C., 2:30 p.m.
Ida and Hosston, at Hosston, Sept. 30, 11 a.m.; Q. C., 2:30 p.m.
Claiborne, Sept. 30, 7:30 p.m.; Q. C., on call.
Belcher and Gilliam, at Belcher, Oct. 7, 11 a.m.; Q. C., 2:30 p.m.
Coushatta, at Coushatta, Oct. 14, 11 a.m.; Q. C., 3 p.m.
Mangum, Oct. 14, 7:30 p.m.; Q. C., on call.

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Mansfield, at Mansfield, Oct. 28, 11 a.m.; Q. C., 2:30 p.m.

Logansport, Oct. 28, preaching and Q. C., 7:30 p.m.

Oil City, Nov. 4, 11 a.m.; Q. C., 2:30 p.m.

Vivian, Nov. 4, preaching and Q. C., 7:30 p.m.

Hall Summit, at Hall Summit, Nov. 11, 11 a.m.; Q. C., 3 p.m.

Greenwood, at Greenwood, Nov. 18, 11 a.m.; Q. C., 3 p.m.

Noel, Nov. 18, 7:30 p.m.; Q. C., on call.

Zone Meetings

1. Harmon, Hall Summit, Coushatta, at Coushatta, Tuesday Oct. 2.
2. Plain Dealing, at Plain Dealing, Thursday, Oct. 4.
3. Mangum, Park Avenue, Claiborne, at Mangum, Wednesday, Oct. 10.
4. Mansfield, Noble and Benson, at Mansfield, Thursday, Oct. 11.
5. First Church, Noel, Bossier City, Cedar Grove, at First Church, Wednesday, Oct. 17.
6. Mooringsport, Greenwood, Vivian, Oil City, at Mooringsport, Thursday, Oct. 18.
7. Logansport, at Logansport, Tuesday, Oct. 23.
8. Belcher and Gilliam, Ida and Hosston, at Gilliam, Thursday, Oct. 25.

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Don't put up with the suffering of Malaria—the teeth-chattering chills and the burning fever. Get rid of Malaria by getting the infection out of your system. That's what Grove's Tasteless Chill Tonic does—destroys and drives out the infection. At the same time, it builds up your system against further attack.

Grove's Tasteless Chill Tonic contains tasteless quinine which kills the infection in the blood. It also contains iron which builds up the blood and helps it overcome the effects of Malaria as well as fortify against re-infection. These are the effects you want for COMPLETE relief. Grove's Tasteless Chill Tonic is pleasant to take and absolutely safe, even for children. No bitter taste of quinine. Get a bottle today and be forearmed against Malaria. For sale at all stores. Now two sizes—50c and \$1. The \$1 size contains 2½ times as much as the 50c size and gives you 25% more for your money.

TWITTERINGS OF TIMOTHY TWIG

By Rev. R. H. Bennett

The late Dr. W. L. Watkinson was a great English preacher. A pompous war profiteer of limited education was showing him over his newly acquired estate. "Now that row of young elms there"—said the host—"I do not expect to live long enough to enjoy them. I planted them for my posteriors." With his well known nasal snort when firing a sarcasm, the doctor said, "Why didn't you plant birches?" But the sarcasm was lost on mine host.

* * *

Reeling Faun or Soaring Angel

We are kin upward to spirit and downward to beast. Men's faces resemble animals. On the street as they pass you say: "There goes an ox, an ass, a snake, an eagle, a fox, a dove, a lamb, a lion, a kangaroo." When as boys we watched the circus parade, how we longed with a mighty sigh that the future hold a day bright enough to see us the owner of such a collection. The childish wish comes true. Each of us has a menagerie in ourself of one or many animals. Tit-bottom's spectacles in "Prue and I" show the souls of the city visible through their bodies, and lo, it is a city not of men but of fishes, birds and beasts. Two drunken women came upon a dead horse in a New York street. After a long look, one of them said with a sob: "God have mercy on us three."

Men share the qualities of the beast and the beast divides the virtues with the man. The ox surpasses us in strength, the horse in swiftness, the dog in keenness of smell, the cat in sharpness of vision. Beasts and birds show affection, courage; self-sacrifice, monogamy (shaming some men and women), generosity, gratitude, sagacity. And the man who can boast of these fine virtues only and nothing more is only a well-behaved beast.

Shall we then lift the beast to man's place, and give our Pekingese plush and bon-bons while the baby grows up neglected, if he ever comes at all? Or house our race horses in granite and plate glass while a brother man dies a square away for food and shelter?

Really then how much better is a man than a sheep? While they have some crude methods of conveying ideas, no beast has the power of intelligent speech. The proposed monkey language grammar has not yet been published.

There is no upward climb with the beast. The lion today is the very same creature as his forbear whom King David's hero, Benaiah, "slew in a pit on a snowy day."

While beasts act and birds sing by instinct—God thinking for them—and the whole creation praises its Maker, no beast knows anything of prayer or worship. Capacity for religion is man's inheritance alone. No fox startled from his den in the hillside of Calvary on that fateful morning but fled away unconscious of the awful tragedy being. No bird flying over those gruesome crosses but passed on ignorant of the meaning of the dread scene.

Stop Headaches Right Now!

Take CAPUDINE is the answer. CAPUDINE contains several ingredients so proportioned and balanced to act together producing team work which provides such quick, easy relief. CAPUDINE is liquid—already dissolved. It naturally takes hold quicker without upsetting the stomach. Can you afford not to take the best? Try it for periodic pains and cold aches also. 10c-30c-60c a bottle.

Reason, imagination, conscience, mind, soul, immortality, these are our heavenly birthright. These are the tubes to the diver sending down to him the life-giving air of the spirit land above.

We are close akin to spirit and to beast. Life's mission is to drop the beast and give the spirit wings. That is America's, that is the world's need these indigo days. It's the mess of pottage or the birthright for every one of us.

"Arise and fly.

The reeling faun, the sensual feast, Move upward, working out the beast, And let the ape and tiger die."

WHO WANTS TO SEE THE DILLINGERS, ANYWAY?

We see in the papers that Mr. John Dillinger, 70, the father of the late criminal by that name, and his daughter are on the stage! An item in the Montgomery Journal (Aug. 2) says that they are appearing six times daily at an Indianapolis theatre. It is a sorry commentary on the people of Indianapolis. Then appears the following statement: "Negotiations are being made for the appearance of the Dillinger family at the Century of Progress exposition in Chicago next week." This passes our understanding. Who wants to see them? Why does any one wish to see them? We cannot see anything edifying about a man who, in all probability, would never have been heard of a hen's scratch from home, except for the fact that he was the father of the man who became one of the most notorious criminals this world has ever known! We commend the senior Dillinger for not selling or leasing the body of his deceased son for the ten thousand dollars that is alleged to have been offered him for the purpose of exhibiting it. But why exhibit themselves? It but perpetuates the memory of a man who forgot that whatsoever a man soweth he shall also reap; that one's sins will surely find him out; that one cannot do wrong and get by with it. Americans need to forget its criminals and get down to decent living.—Alabama Christian Advocate.

CONCERNING LYNCHINGS

Stirred by the double lynchings last week in Quitman County, the Mississippi Council of Women for the Prevention of Lynchings is demanding of the sheriff and the prosecuting attorney that every effort be made to identify and bring to justice the leaders of the mob.

On the morning following the lynching, Mrs. L. W. Alford, chairman of the Council, wired this demand to Sheriff W. T. Haynes. This was followed immediately with letters to the sheriff, the district prosecuting attorney, and sheriffs of the surrounding counties, urging them to do their duty.

It is anticipated that the council, comprising many outstanding white women of the state, will also address to the public a statement denouncing lynching and asking the co-operation of all good citizens for its suppression. Mrs. Alford's letter to Sheriff Haynes was as follows:

"I regret exceedingly that this black spot has been added to our state record. I insist that you and other officers use your authority to identify the leaders of this mob and see that they are punished according to law. Such action on the part of officers and courts will eliminate mob violence had the limit of the law, but accord and eradicate lynchings.

"Certainly the prisoners should have ing to our Constitution they should have been given the right of a jury. The lynchers likewise should suffer the legal consequences of their crime.

"As a citizen of our great commonwealth, I implore you to do everything

in your power, to punish the leaders of this mob. This alone will solve the problem of lynching."—Missionary News.

A SNAKE AND A PREACHER

A rattlesnake and a mountain preacher have made the front page of all the newspapers of the country. Since the days of Adam and Eve snakes have figured conspicuously in the eyes of mankind. There seems to be perpetual enmity between the serpent and the seed of the woman. But when a man declares that Jesus told him to let the rattlesnake bite him in order that he may show the power of God over serpents, we cannot forget when the devil told Jesus if He be the Son of God to cast himself down from the pinnacle of the temple, and Jesus replied: "Thou shalt not tempt the Lord thy God." Jesus never did spectacular stunts in order to reveal divine power. That was his manner of procedure when on the earth and is yet unless he has gone to working under a new code.—N. C. Christian Advocate.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Columbus District—Fourth Round

Central Church, Columbus, Tuesday, August 7.

West Point, Sun. Aug. 12.

Starkville, Sun., Aug. 19.

First Church, Columbus, Sun., Aug. 26, a.m.

Artesia & Shaffer's Chapel, at Artesia, Sun., Aug. 26, p.m.

Kosciusko Station, Sun., Sept. 2, a.m.

Durant, Sun., Sept. 2, p.m.

Crawford & Mayhew, at Crawford, Sun., Sept. 9, a.m.

Macon Station, Sun., Sept. 9, p.m.

Sallis, at Bethel, Sun., Sept. 16, a.m.

Pickens & Goodman, at Pickens, Sun., Sept. 16, p.m.

Macon Circuit, at Salem, Sun., Sept. 23, a.m.

Shuqualak, Sun., Sept. 23, p.m.

Caledonia, at Murrah's Chapel, Fri., Sept. 28.

Chester, at Pisgah, Sun., Sept. 30, a.m.

Ackerman, Sun., Sept. 30, p.m.

High Point, at Center Ridge, Wed., Oct. 3.

Ethel, at Chapel Hill, Thurs., Oct. 4.

Longview & Cedar Bluff, at Pugh's Mill, Fri., Oct. 5.

Mashulaville, at Hebron, Sun., Oct. 7.

Brooksville, Sun., Oct. 7, 8 p.m.

Weir & McCool, at Liberty Hill, Tues., Oct. 9.

Kosciusko Circuit, at Pierce's Chapel, Sat., Oct. 13.

Sturgis, at Big Creek, Sun., Oct. 14.

Louisville, Sun., Oct. 14, p.m.

Noxapater, at Rocky Hill, Sun., Oct. 21.

Pastors will have the nominations for the official boards ready. Confer with the prospective superintendents and advise them to have the nominations for their assistants ready according to the new law.

V. C. CURTIS, P. E.

MISSISSIPPI CONFERENCE

Hattiesburg Dist.—Fourth Round

Ellisville at Ellisville, Sept. 2, 11 a.m.; Oct. 25, 7:30 p.m.

Hattiesburg, at Broad Street, Sept. 2, 7:30 p.m.; Nov. 7, 7:30 p.m.

Montrose, at Montrose, Sept. 9, 11 a.m. and 2 p.m.

Laurel, at West Laurel, Sept. 9, 4 p.m. and 7:30 p.m.

Bay Springs, at Bay Springs, Sept. 16, 11 a.m. and 2 p.m.

Laurel, at Kingston, Sept. 16, 7:30 p.m.

Seminary, at Good Hope, Sept. 23, 11 a.m. and 2 p.m.

Richton, at Richton, Sept. 30, 11 a.m. and 2 p.m.

Petal, at Petal Sept. 30, 7:30 p.m.; Nov. 6, 7:30 p.m.

Bucatanno, at Bucatanna, Oct. 6, 11 a.m. and 2 p.m.

Waynesboro Circuit, at —, Oct. 7, 11 a.m. and 2 p.m.

Waynesboro, at Waynesboro, Oct. 7, 7:30 p.m.

Hattiesburg, at Main Street, Oct. 14, 11 a.m.; Nov. 12, 7:30 p.m.

Collins, at Collins, Oct. 14, 4 p.m. and 7:30 p.m.

Mt. Olive, at Mt. Olive, Oct. 21, 11 a.m. and 2 p.m.

Taylorville, at Taylorville, Oct. 22, 7:30 p.m.; Oct. 22, 9:30 a.m.

Matherville, at Langsdale, Oct. 24, 11 a.m. and 2 p.m.

Shubuta, at Shubuta, Oct. 24, 7:30 p.m.

Eucutta, at —, Oct. 25, 11 a.m. and 2 p.m.

New Augusta, at New Augusta, Oct. 28, 11 a.m. and 2 p.m.

Hattiesburg, at Court Street, Oct. 28, 7:30 p.m.; Nov. 9, 7:30 p.m.

Magee, at Magee, Oct. 31, 7:30 p.m.

Heidelberg, at Heidelberg, Nov. 4, 11 a.m. and 2 p.m.

Laurel, at First Church, Nov. 4, 4 p.m. and 7:30 p.m.

Sumrall, at Sumrall, Nov. 7, 7:30 p.m.

Bonhomie, at Bonhomie, Nov. 11, 11 a.m. and 4 p.m.

J. T. LEGGETT, P. E.

Vicksburg Dist.—Fourth Round

Nebo, Aug. 11, a.m. and 2 p.m.

Fayette, Aug. 19, 8 p.m.

Satartia, at Mt. Olivet, Sept. 2, 11 a.m. and 2 p.m.

Centerville, Sept. 9, 11 a.m. and 2 p.m.

Woodville, Sept. 9, 4 p.m.

Anguilla, Sept. 16, 11 a.m. and 2 p.m.

Rolling Fork and Cary, at Cary, Sept. 16, 4:30 p.m. and 7:30 p.m.

Hermanville, at Rocky Springs, Sept. 20, 10 a.m. to 3 p.m. (Memorial and Home-Coming Day).

Silver City, Sept. 23, 11 a.m. and 2 p.m.

Louise and Holly Bluff, at Louise, Sept. 23, 4 p.m. and 7:30 p.m.

Roxie, Sept. 30, 11 a.m. and 2 p.m.

Lorman, Oct. 7, 10:30 a.m. and 11:30 a.m.

Port Gibson, Oct. 7, 4 p.m. and 7:30 p.m.

Sesquicentennial Celebration, at Baltimore, Md., Oct. 10-14.

Oak Ridge, Oct. 21, 11 a.m. and 2 p.m.

Mayersville, at Fidler, Oct. 24.

Natchez, Oct. 28, 11 a.m. and 2 p.m.

Washington, Oct. 28, 4 p.m. and 7:30 p.m.

Edwards, Nov. 4, 11 a.m. and 3 p.m.

Gloster, Nov. 6, 11 a.m.

Eden, Nov. 11, 10:30 a.m. and 11:30 a.m.

Yazoo City, Nov. 11, 2 p.m.

Vicksburg, Crawford St., Nov. 12, 7 p.m.; Sept. 2, 7:45 p.m.

Vicksburg, Gibson Memorial, Nov. 12, 8:30 p.m.; Oct. 21, 7:45 p.m.

Please complete organizations and nominations according to paragraphs 451, 452, 453 of 1934 Discipline.

H. G. HAWKINS, P. E.

METHODIST BENEVOLENT ASSOCIATION FOR LIFE INSURANCE

(Chartered 1903)

PURPOSE

To provide homes and support for widows, orphans, disabled and aged ministers and members of the M. E. Church, South, by a practical business insurance system on safe at cost rates.

PROGRAM FOR 1934

Our goal: to multiply membership by members securing additional policies on themselves and on all members of their families and friends, ages from 1 to 60.

POLICY PLANS

Whole Life, 20-Premium Life, 20- and 15-Year Endowment, Endowment at 60, 65, or 70. Disability Annuity and Juvenile on Term and Endowment at age 21 for education.

WRITE

J. H. SHUMAKER, General Secretary

HOME OFFICE:

Association Building, 808 Broadway, Nashville, Tennessee

Christian Advocate

NEW ORLEANS

Vol. 81—No. 34. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 4093. Published every Thursday, at 512 Camp St., New Orleans, La., by the Publishing Committee of the Methodist Episcopal Church, South. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918

D. B. RAULINS, M.A., D.D., Editor

NEW ORLEANS, LA., THURSDAY, AUGUST 30, 1934.

C. MILTON CHALMERS, Manager

EDITORIAL OBSERVATIONS

MUST IT COME? "Warning that the first clashes of the 'next great war' will take place in the air, the war department's special aviation committee today recommended the building of an army air corps second to none," says my morning newspaper on the front page.

I turn over to another page. "Forty-one squadrons of new fighting planes will be added to the British air force, Acting Prime Minister Baldwin told the House of Commons last Thursday."

Of course, the necessity for all this is explained clearly. The disarmament conference is a failure. Great Britain's cowardly courage is stirred up by the failure to secure an international agreement for limitation of armaments. So she resolves that it is necessary to make the country "equal in air strength to any power without striking distance." No definition of "striking distance" was given.

Tennyson said he

"Saw the heavens filled with commerce,
Argosies of magic sails,
Pilots of the purple twilight,
Dropping down with costly bales."

Not so bad, is it? But he

"Heard the heavens filled with shouting,
And there rained a ghastly dew
From the nations' airy navies,
Grappling in the central blue."

Must it come to that? Is our civilization to wind up with a rain of bombs from the skies that will crumble our cities to dust, and a fog of poison gas that will leave those ghastly cities of Pompei with no kindly Vesuvius to bury their dead?

* * *

AS I TURNED through a volume of authentic war pictures, made during the World War, showing many phases of the great folly, my attention was arrested and held by a double page bearing four pictures. You might call it a study in contrasts. The Past Tense was grippingly and sickeningly set over against the Present Tense. Look at them with me.

The title under the first was, "This Was a Home." Underscore the verb in each of the titles as you go along. It was no longer a home. There was a time when it was being built and unorganized material being delivered on the lot selected. A dream of a young man and his wife coming true. It had, under the skilled hands of carpenters and other workmen, organized itself into a house over the threshold of which the family had moved, bringing belongings and furnishings, old and new. It had become a home. Friends had met there. Children had played on its floors. Little stockings had been hung from the mantle at Christ-

mas time. There had been joys and sorrows within its walls. The problems of life had been met by the father and mother here. "This was a home."

Now, after the big shells had fallen upon it, it was but a broken and disorganized pile of rubbish.

The title of the second was, "This Was a Church." Over its steps, for many years, had come the people to worship. There had been bridal parties and there had been the slow march of the dead. The great organ tones on many occasions had spoken their message of quiet, comfort and inspiration.

Now it was only a pile of mangled mortar and brick with the scattered and never to be re-assembled glass from the Memorial Windows.

"This was a Church."

The third bore the title, "This Was a Forest." Once there had been the cool shade of the swaying trees, and the shadows had fallen in mottled splotches over the sides of the little hills covered by it. In the trees the bird generations had built their nests, reared their young, and sung their songs. Night time had come there and moonlight with shadows made by moonlight. The trees had responded to the moods and tenses of the seasons.

Now, since the shells of the big guns had crashed through their branches and bodies, it was no longer a forest, but a pitiful group of broken stumps and stalks of trees standing like grave markers on barren hills.

"This was a Forest."

The last: "This Was a Man."

Shall we stop to see it? We had better.

He had been a man. He had felt the surge of healthy blood through his veins. He had felt the heart-grip that came as he turned from Mother, the old home gate, and his dream future. He had crossed the seas. He had spent days in training to kill his brother men. The zero-hour had come and he had gone over the top with a shout. The great guns had reaped their harvest and the "fodder" lay in scattered confusion. Here he lay. No longer a man. Just a skeleton in khaki with a helmet buckled under the chin of a skull. A small heap of bones beside which a rifle rusted.

This was what was left when war with death in his breath had passed. It takes the good, the true and the beautiful. Who will be left after the "next great war" to photograph the scene and write beneath it, "This Was Humanity and the Dream of God?"

* * *

BUT THAT WAS NOT all of Tennyson's message. He heard the distant and

passing throbs of the war-drum as it took its place among the discords of man's zig-zag march from the mud to the stars. He saw battle flags furled in "the parliament of man, the federation of the world," no longer to be used even on holidays and anniversaries.

"There the common sense of most

Shall hold a fretful realm in awe,

And the kindly earth shall slumber,

Lapt in universal law."

Aye, "common sense." It is this of which the nations are impoverished. Thus far we have but rumors of it. Passion and prejudice and fear and suspicion sit in the parliaments of nations, dictating their courses.

Nobody won the World War except the munition makers, who, for their own profit, prolonged it two years. The United States made its great sacrifices and bought up much of its present embarrassment during an extension of time that armament makers of both sides decreed.

Does "common sense" reign when nations become the pawns and puppets of private munition makers who have acquired a soulless internationalism that has no moral or social sense?

Does common sense dictate the courses of nations, burdened with debt and unemployment, as they take the money of taxpayers and dump it into the lap of the war-god?

Does common sense mark the "common people" who are willing to remain in ignorance of the sinister forces that exploit their bodies and souls in the name of patriotism?

But, under God, man, in his folly, shall not dig his own grave and mark it with the cinder of a burned earth. It must not be. Habakkuk said, "Though it tarry, wait for it; because it will surely come; it will not tarry."

ARE WE STILL SAVAGES? Two criminals were hanged a few weeks ago at Gretna, La. It was an old-time hanging in which an executioner was paid a price to throw the trap that launched the two souls into eternity. On the outside of the enclosure the crowds milled about, many attempting to secure a piece of the rope used or some other souvenir.

When bandits Barrow and Bonnie Parker were killed near Arcadia, La., by officers of the law the bodies were taken into the city of Arcadia for the coroner's inquest. Thousands of people gathered from all parts of the section, breaking in to see the poor unfortunates, damaging to the extent of several hundreds of dollars the building where the bodies were. And these,

(Continued on Page Four)

METHODISM'S NEW FINANCIAL PLAN

By George L. Morelock, General Secretary, Southern Methodist Board of Lay Activities

The late General Conference of the Methodist Episcopal Church, South, distinguished itself by constructive and progressive legislation. Perhaps the most significant action, in its potential results, was the adoption of the New Financial Plan, embodying the voluntary principle. It is the purpose of this article briefly to call attention to the essential features of this Plan and to appeal to the officials of the Church for enthusiastic and wholehearted support of its provisions.

By this Plan the Kingdom Extension Offering and numerous other special appeals are eliminated. All the causes of the Church represented in General and Conference Work are presented in one appeal, one asking for the total amount for all connectional interests.

Four years ago the Church was asked to give a total of \$3,200,000 for all General purposes; \$2,000,000 was for General Benevolences, and \$1,200,000 was for Kingdom Extension. After an exhaustive examination into all the needs presented and a most careful study of the entire situation, the late General Conference adopted the report of the General Commission on Budget asking for \$2,000,000 for all the General Work of the Church. This sum represents the needs of the General Interests as follows: Missions, \$900,000; Christian Education, \$332,000; General Administrative Fund, \$230,000; Church Extension, \$144,000; Theological Schools, \$140,000; Superannuated Preachers, \$90,000; Negro Work, \$74,000; Lay Activities, \$45,000; American Bible Society, \$23,000; Junaluska and Sequoyah Assemblies, \$15,000; Federal Council of Churches, \$7,000. Total, \$2,000,000. There is no "padding" in this budget; each item represents an essential need.

The amount asked for General Work, \$2,000,000, is apportioned by the General Conference Commission on Budget to the several Annual Conferences on the basis of membership and the amount contributed during the preceding quadrennium for the support of the presiding elders and preachers in charge, not counting the missionary appropriations.

This amount is submitted each year to the Annual Conferences for their consideration. The Annual Conferences may accept, increase or decrease the asking for General Work.

The Annual Conference Commission on Budget after making diligent effort to secure full information regarding all the Conference interests, that none may be neglected, jeopardized, or excluded, recommends to the Annual Conference for its action and determination the total amount to be asked for Conference Work. When the Annual Conference has fixed this amount, it is added to the amount approved by the Annual Conference for General Work and the total amount is apportioned by the Annual Conference Commission on Budget to the several districts on the basis of membership and the total amount paid during the preceding quadrennium for the support of presiding elders and preachers in charge, not counting missionary appropriations, provided the Annual Conference has not adopted another method of distribution.

Note.—The General Conference has recommended the 50-50 ratio between General and Conference Askings as reasonable and equitable and has expressed the hope that the Annual Conference which is not now able to accept this ratio will as rapidly as possible adjust its program so as to come to this basis.

District Stewards

The total amount of Askings approved by the Annual Conference for General and Conference Work and apportioned to the several districts by the Annual Conference Commission on Budget is apportioned by the District Stewards to the several charges according to their ability, unless the Annual Conference has adopted a different plan for the distribution of the Askings among the charges.

Quarterly Conference

As early as possible after the session of the Annual Conference the presiding elder shall present to every charge in the district the amount apportioned to the charge by the District Stewards for General and Conference Benevolences.

The first quarterly conference held for the charge may accept, increase or decrease the amount apportioned. The amount voted by the quarterly conference shall be the apportionment for the charge.

Reports

The presiding elder shall report to the Chairman of the Conference Commission on Budget the amounts determined for the district, charge by charge, and the Chairman of the Conference Commission on Budget shall notify the participating boards and agencies, both General and Conference, of the total amount accepted by the charges of the Conference for the conference year.

Board of Stewards

Since the regular financial program of the church, namely, the support of the pastor, presiding elder, necessary local expenses and the General and Conference interests, constitute a prior claim upon the financial resources of the church, the pastor and the Board of Stewards shall secure the co-operation of all agencies (church schools, woman's missionary societies, men's clubs) of the local church to aid in making an every-member canvass of the local church to secure pledges for the expenses of the local congregation and the amounts asked for General and Conference interests. Each member of the church is expected to pay according to his ability and it is recommended that payments be made weekly or monthly.

The Boards of Stewards of all churches in a pastoral charge shall report, either verbally or in writing, to the first or second quarterly conference the plans adopted for securing the payment of the church budget for the year, and also report whether the amounts secured in pledges by the every-member canvass, or otherwise secured by the order of the church conference, is sufficient to justify the expectation of paying in full the expenses of the local congregation and the amount needed for General and Annual Conference Work.

Church Treasurer

All amounts collected in the local churches on General and Conference Askings shall be sent monthly by the local church treasurer to the treasurer of the Annual Conference.

Voluntary Principle

The General Conference wrote into the New Plan the Voluntary Principle. The inscription on the banner of Methodism is no longer "Assessments" or "Apportionments," but "Voluntary Pledges." The contributions of the members of our great Church are to be the expression of an enlightened understanding and devotion to the Kingdom of Christ.

Under the New Plan which gives to the local church the largest possible element of freedom, shall we do more or less?

The General Conference adopted this resolution:

1. That the members of this General Conference accept the challenge of this new legislation as calling them to do more than is asked of them rather than less on Benevolences.

2. That we adopt the standard of Christian measure set forth in St. Luke's Gospel with reference to the apportionment—namely, "Give, and it shall be given unto you; good measure, pressed down, shaken together, and running over."

The address of the Bishops to the General Conference contained the following significant statement: "The most pronounced dissatisfaction with our financial system has fallen upon our General and Conference Assessments, or Apportionments, and that is where it should not fall. These are not now, and have never been, too high. . . . Something must be done to awaken, to arouse, and to capture the sympathetic interest, the loyal devotion, and the religious enthusiasm of the people for these great causes that represent the very life and movement and essential activities of the Church."

Following the General Conference the Bishops in their address to the Church made this statement: "We now go before our congregations with a unified system of finance. Of special interest is the fact that the Voluntary Principle in giving has been definitely introduced. There is the possibility of great good in this; there is also the possibility of harm. For this quadrennium we are asking for only \$2,000,000. Let it be definitely understood that only after many days of careful study on the part of the Commission on Budget was this amount arrived at, and this is a minimum amount. If this is not raised in its entirety, the general interests of the Church will suffer. Let this fact be fixed firmly in the thinking of all Methodists."

Final Responsibility With the Local Leaders

In this new financial plan full responsibility for the future of the Church rests entirely upon the leadership of the local church. It is with the members of the quarterly conference of every

charge to say whether or not the Methodist Episcopal Church, South, shall go forward or retreat. The General Conference has presented to the Church the minimum of actual needs. Unless every dollar of the total askings is raised some essential cause of the Church will suffer. And as the Church advances, or retreats, in its connectional program, so will the local congregation advance or retreat in its total program. When any congregation fails to become an integral part of the concerted and co-operative movement of Methodism, the entire structure is weakened, and that particular congregation tends to sever itself from the main body which gives strength and life.

Should any quarterly conference construe the action of the General Conference as license to reduce its benevolent giving below its ability to pay, by that act it announces to the whole Church the poverty of spiritual life in that congregation. This Voluntary Principle embodied in the legislation of the General Conference puts the whole Church to the test. As Dr. King, the Editor of the Christian Advocate, has well said: "It will be seen as to whether or not the bulk of our membership has a spurious spirituality, or whether they will measure up to the Apostolic blending of spirituality and liberality. It will be seen as to whether or not we have given support to our missionary enterprises as a matter of form under coercion, or whether we are conscious of the possession of abiding values in Jesus Christ which we are eager to share with the impoverished lives who are without these values."

Advance or Retreat

Shall we advance or retreat? The work of the Church is floundering as a result of the prolonged and serious economic revolution. When the entire world is in a life and death grapple with these conditions it is not surprising that the Church is drawn into the struggle. Shall we stand idly by awaiting the outcome of this life or death combat, or give ourselves wholeheartedly to make the finish what it should be under God?

In the history of the Church there has never been a time more crucial than this. We are faced with an opportunity of giving to deeply troubled and downcast mankind the message committed to us for such a time, or of confessing by inaction, by giving less of self and means, that we are fair-weather prophets only and that our answer to the cry of agonizing humanity is one of superficial sentiment. These are the alternatives presented. Which course shall we take?

The General Conference, the great representative legislative body of our Church, said, "Let the Kingdom of Christ advance."

The Bishops of our Church are insistently calling, "Let the Kingdom of Christ advance."

The Christ Himself out of His infinite love of humanity calls, "Let my Kingdom advance."

We cannot, we must not fail! Let Methodism follow her Master Leader in an advance!

SELLING THE UNDERWORLD TO AMERICAN YOUTH

By William H. Short, Director Motion Picture Research Council

As constant but dark factors in human society, crime and vice have properly found place in the drama of all ages. But it has remained for Hollywood to lift them out of their place of shame and to undertake to sell them to the youth of America and the world as a way of life.

An analysis of the contents of the 133 feature motion pictures released between the middle of January and the middle of May, 1934, has just been made by Father Daniel A. Lord, of St. Louis. He reports 26 plots or episodes built on illicit love; 25 plots or main episodes on seduction; 2 on rape; 1 on incest; 25 characters who are practicing, planning, or attempting adultery; 3 leading and many incidental characters who are presented as prostitutes; while 35 other major scenes and situations are anti-moral in character.

In these same 133 pictures Father Lord finds 32 murders (5 justified and unpunished, though not committed in self-defense); 5 suicides (3 presented as justified); 17 gangsters or crooks in leading roles; and 27 leading roles filled by criminals other than gangsters. These 133 pictures at this moment on our screens show, therefore, "81 major crimes, not to mention wholesale murders in one super film" and numerous, lesser crimes.

This toying with crime and vice has occupied Hollywood for many years. Dale, in the Payne Fund Studies, found that sex and crime were the themes of 37 per cent of the feature films produced in 1920, 46.4 per cent of those produced

In 1925 and (including mystery and war which deal with violence and crime) 51 per cent of the 1030 product; while crime appeared incidentally in half the others. In 115 films analyzed in detail, 449 crimes were shown as committed or attempted (406 committed), two-thirds of them being crimes of violence. Only 26 of the 115 were free from crime. The chances for at least 14 years past have been about 3 out of 4 that a child going to the movies would see some form of crime.

Could a civilization endure which to such an extent was busied with vice and crime? Yet, with no thought of the harvest to come, Hollywood is imposing on our children and youth a world divided about 50-50 between traditional morality and the underworld.

Turning from the screen's over-emphasis, to its glorification of evil, one may be permitted to quote Father Lord's recent characterization of pictures produced since the revised Hays "Morality Code" was issued in 1930: "Into the pictures was pouring a whole philosophy of evil. Sin was openly defended. Sex relationships became easy and careless. The gangster took his place as a glorified hero of the movies. . . . The companies began to present prostitutes as attractive and misunderstood, and they specialized in fallen women."

Just what is the share of movie responsibility for the shocking increase of youthful delinquency and crime which led to the appointment of the investigating committee of the United States Senate that reported a few weeks ago, no one can say. But few will take issue with the statement by the Catholic Bishops on July 25 that "the habitual attendance at motion pictures in which scenes portray vice as the normal state of affairs, in which criminals are attractively presented as men and women typical of real modern American life, in which Christian ideals are ridiculed as belonging to a lonely and not regretted past, has dulled the conscience of men and has blurred their moral perceptions."

It is a pity, for the films have all the while been capable of splendid things. Shall we not see to it that from now on they serve the higher life of the nation?

AN UNNECESSARY SCARECROW

By Rev. R. E. Smith, D.D.

The other day I was amazed at a brother preacher saying, "I'm for the new law requiring presiding elders to drop out after four years and serve as pastors; but I'm going to vote against it this fall in Annual Conference because it will become a fixed part of our Constitution, if concurred in, and then will be too hard to change."

He was wrong. It will not become a part of the Constitution, no matter how big a majority vote for it in the Conferences. Just because the Judicial Council has referred it to the Annual Conferences as a Constitutional question its approval by three quarters of the members voting at the Conferences will not fix it in the Constitution.

When Congress passes an act that may or may not be Constitutional it is referred to our U. S. Supreme Court, and if that Court decides that it is Constitutional that decision never makes the original legislative act a part of our National Constitution. Imagine an amendment being added to our Constitution by such a vote of the Supreme Court! Now, the Annual Conferences are our Supreme Court. The Judicial Council is our Court of Appeals, but the Annual Conferences are the highest Appellate Court. Before an act or law can become an amendment to our Constitution it must start out as an amendment, not mere statutory law. Then it must go through the regular process as a Constitutional amendment.

When our last General Conference voted this new rule about presiding elders, nobody voted on it as a Constitutional amendment. Its sponsors did not offer it as such. It was presented merely as statutory law, and as such might be tried, and, later, if unsatisfactory, might be changed or repealed by a bare majority vote of the General Conference. But after it was enacted as mere statutory law, behold, the Judicial Council, as was its privilege, decided that it might be an infringement of the Constitution. Hence the Council refers it to the Annual Conferences. Now, if and when three-quarters of the members voting in Annual Conference still want this original statutory law how can that change it into Constitutional law and make it into an amendment?

By what sort of alchemy may a mere statutory act of a General Conference come out as a fixed

part of our Constitution? And, to make it worse logic, the metempsychosis is wrought more by its enemies than by its friends! For it is opposition that transforms this statutory act into a Constitutional amendment! Had the General Conference vote not been challenged the law would have passed into our Discipline as a mere statutory rule. But now opposition brings it to the Annual Conferences, and if the required vote is registered, presto, it becomes a fixed part of our Constitution.

One is not impressed by this sort of reasoning. Let no one hesitate to vote for this new law fearing any such transformation of legislative species.

TWO WEEKS ON THE COAST

By Rev. E. S. Lewis

Through the kindness of the splendid people we serve here at Winona, Miss., it has been our pleasant lot to rest two weeks down where the sea rolls restlessly along the Mississippi coast. That is a delightful country. The moon shines so brightly down there on the waters of the gulf that it never really gets dark. The breeze is wonderful. It is an ideal place for one to rest.

It so happened that we found a good place to stay near the Camp Ground. There are lots of people down there this summer. That is a fine indication that the depression is giving away, or else the people are getting accustomed to it. Lots of people go there for just a few days. That is better than no vacation at all; but everybody ought to have some sort of vacation. It adds a zest to one's energies that cannot be found anywhere else.

We visited a couple of old friends at Beauvoir, and found one of them, Mrs. P. W. Shell, of Houston, Miss., out collecting money for the Methodist Orphanage at Jackson. She said she had raised \$11 from among the old people in that institution. She said she asked one man if he did not want to give something to help pay that debt on the Orphans' Home, expecting him to give a quarter, perhaps, and he gave her a dollar bill. Often it is that way in life. By the way, friends, those old people down there need a new flag. There are twenty-eight old soldiers there and about 125 old ladies. High up on the flagpole there floats just a rag of a flag. It was once nice and new, but that was so long ago that it has become old and worn. It still waves but it is a good deal like some of the old soldiers there—it does not wave very vigorously. Somebody ought to send those people a new flag.

Deep among the people who toil in the waters (and they are beginning to go out now), sits our beautiful Wesley House, under the management of Miss Arnold, of Kentucky, daughter of Rev. W. E. Arnold. The property is in tip-top shape and Miss Arnold is as gracious as a queen. She could not fail to make a good impression for her church and for her Lord. Methodists ought not to go down on the coast without seeing the Wesley House.

Brother Chas. O. Chalmers, so long the publisher of the New Orleans Christian Advocate, now managed by his son, Milton, is the business manager of the Camp Ground. He is doing a good job of it, according to all reports. The day I called on him they were having a family reunion. Milton and his family from New Orleans were there. A daughter, Miss Clara Chalmers, who for ten years has been a missionary in Cuba and is now serving as president of one of our mission schools, was there. After spending some weeks with her father and mother she will go to Scarritt for some work. I met another sister who was enjoying the parental home. The church in these parts is greatly indebted to the Chalmers family for faithful, intelligent service.

A lot of the preachers go to the far-away mountains for the cool climate. One can get delightful breezes right here, close to home, if he cares for fish, refreshing sea breezes and delightful scenery. That hanging moss and those scrubby oaks are wonderful. Talking about it being close to home, one morning we ate breakfast in the parsonage in Winona and took dinner in Long Beach. I confess that breakfast was a little earlier than usual and dinner just a little later.

The Orphans' Home campaign at Winona went over with a whoop. We sent in the entire amount, \$750, and a little over. Nothing has made the appeal in a long while that this campaign has. Bishop Dobbs and Judge Watkins, not to mention the others involved, made a marvelous success of putting the matter before the people. They did that, and the money will come.

Winona, Miss.

YOUNG PEOPLE'S ASSEMBLY IN MOVING PICTURES

Through the thoughtfulness of Dr. W. H. Wallace, Jr., pastor, First Methodist Church, New Orleans, 400 feet of film were used in making moving pictures of the Young People's Assembly at Mansfield last June. Dr. Wallace has a projection machine with which to show these films. He will be glad to visit churches in the Conference whose young people wish these films to be shown. It will be impossible for him to be away from his own church on Sundays. He will visit your church for his travel expenses to and from New Orleans.

Write to Dr. Wallace at 1105 State Street, New Orleans, La.
A. K. McLELLAN,
Executive Extension Secretary.

CRISIS LEAFLET No. 11

By Dr. H. F. Ward, Author

PROPERTY FOR ALL

You want to know what will happen to property under a planned society. Which kind of property do you mean?

Private Property

To some people private property means control of something they want to use—tools, farm, home.

To others it means the right to control the things that other people have to use in order to live, such as factories, banks, railroads, power plants, water power, etc.

This kind of control gives the owners the first claim to income from the operation of these things. So finally we get a form of property that is nothing but a legal claim to income—printed on a piece of paper.

Social Ownership

We can't have a planned social economy unless society owns and administers the productive plant and the machinery of distribution.

This means that everybody shares in the ownership of the natural resources and the big tools by which modern civilization lives. And everybody shares also in the income from them.

Private ownership of these things by the few keeps the many from getting the full use and benefit of them.

Social ownership prevents the few ever again taking from the many the means of life.

This means that most of the people have more property, not less.

Not Government Ownership

Notice we are talking about social ownership and not government ownership.

Government enterprises are run by the politicians and not by the people. Under government ownership the capitalists can still get most of the returns.

Under social ownership there won't be any capitalists and all the returns will go direct to the people.

Who Gains and Who Loses?

You are afraid that under social ownership you will lose your home?

You will if it is a great estate and not a home. But in this country a social-economic plan can in a few years give every family a real home—the workers who never had one, the farmers who are fast losing theirs.

You think you will lose your small business. Not any faster than the chain stores are taking it away from you. And then you won't be a mere hired man but a responsible person in a co-operative distributing agency.

You ask what will happen to the big owners. Their claims to income from the plant we all need will, of course, disappear. But if they want to co-operate with the rest of us they gain the satisfaction of participating in a great creative enterprise.

But what becomes of freedom?

(See Crisis Leaflet No. 12)

IMPORTANT NOTICE

The address label carries the expiration date of your Advocate subscription. Turn to page one of this number and if this date reads August, 1934, or prior thereto, kindly forward \$1.00 to the business manager to cover your renewal for another year.

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

D. B. RAULINS, D.D., Editor

C. MILTON CHALMERS, Manager

PUBLISHING COMMITTEE

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North Mississippi Conference—Rev. J. H. Felts, Rev. L. M. Lipscomb, Rev. V. C. Curtis, D.D.

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Mississippi Conference—Rev. J. L. Decell, D.D., Rev. Jas. W. Sells.

North Mississippi Conference—Rev. V. C. Curtis, D.D., Rev. W. R. Lott.

TERMS:

Subscription Rates: One year, \$1.00; six months, \$0.50. To superannuates and widows of preachers, \$1.00

Editorial

(Continued from Page One)

many of them, were seeking souvenirs, pieces of the clothing or something of the sort. And it is said that this crowd was not made up entirely of the great "unwashed" but that there were supposedly respectable, cultured and religious people among them. And these, too, wished souvenirs.

The other day John Dillinger, Public Enemy Number One, was slain by officers as he left a moving picture theatre. In the crowd it is reported some mopped up Dillinger's blood with their handkerchiefs in order that they might have a souvenir. One man offered a great price for a bloody brick.

Some time ago the "Butterfly" man at Shreveport, La., lured away a girl, brutally violated her and killed her. After a brief search the criminal was found and lodged in the jail of the city while the wheels of the courts moved toward his conviction and sentence.

During the period in jail, we are told, numbers of women sent flowers to this man who had placed the lowest possible estimate upon all womanhood by his fiendish deed.

The "Sunday Killer," Kenneth Neu, in a New Orleans prison, convicted of his crime, sings songs and receives fruit, candy and flowers from young ladies.

Are our culture and religion no more than a thin veneer that may be removed at any moment?

Are people generally living such drab and colorless lives that they must gorge themselves upon such morbid matters as these?

We had better not close the schools and churches yet. The teachers and preachers still have something to do.

We would pray with Browning, "Make no more giants, Lord, but elevate the race at once."

OUR WEEKLY PARTY

October 6 is National Recognition Day for Sunday school workers.

"I enjoy your paper so much," writes Mrs. J. F. Dudding, West Monroe, La.

Rev. P. M. Caraway is this week assisting Rev. J. A. Moore in a meeting at Lucedale, Miss.

Pace, Miss., so the papers say, went right over the top in the state-wide drive to save the Methodist Home at Jackson.

Bishop Hoyt M. Dobbs spent several hours recently with his father and sisters at Birmingham, Ala., between trains.

We are indebted to Rev. J. C. Wasson, Marks, Miss., for a fine list of renewal and new subscriptions recently received.

Dr. W. W. Holmes, pastor Rayne Memorial Church, New Orleans, did the preaching at the annual Bluff Creek camp meeting, August 11 to 19.

By a vote of 123 to 113, the United Presbyterian Church in North America has decided against union with the Presbyterian Church in the U. S. A.

Rev. R. P. Shuler has been appointed by Bishop Cannon to serve as presiding elder of the Los Angeles District until the meeting of the Pacific Conference.

We have received a copy of the Jackson District News, the official organ of the Young People's Division of the district. It is full of good things for that fine group.

The Seashore District has raised to date \$4,374 towards the Orphanage debt. Dr. T. J. O'Neil, presiding elder, feels certain his district will raise not less than \$4,500.

Through the courtesy of the Frisco Railroad the editor was recently favored with a pass from Memphis to Fayetteville, Ark., where he attended the Discussion Conference.

Rev. Melville Johnson, pastor at Cleveland, Miss., accompanied by Mrs. Johnson and their daughter, Lillian, attended the Discussion Conference at Mount Sequoyah, August 13-21.

Cleveland church, North Mississippi Conference, Rev. Melville Johnson, pastor, raised its Orphanage quota of \$600 in cash and has an additional \$100 pledged and payable in thirty days.

Rev. J. F. Campbell, our pastor at Crawford Street Church, Vicksburg, Miss., is engaged in

COMING!

Dean Smith's booklet, "Rethinking Methodism." Just coming from the press. Condensed, racey, inspiring and readable.

This booklet is recommended for adult and young people's classes, missionary societies and all church members.

Dr. Smith is Dean Emeritus of Centenary College, instructor of the great Foursquare Bible Class of First Church, Shreveport, and author of "Old Lands Ever New," the story of his trip to Palestine.

Send your quarter to 541 Kiugs Highway, Shreveport, La., for your copy. No, you better send a dollar for four copies. Make the reading of this booklet a part of your Sesquicentennial celebration.

preaching for two weeks in a revival meeting at Baldwyn, Miss., a union meeting in which five churches join.

The two-hundred dollar Tribbett Scholarship, awarded annually to the student who "represents the highest type of Millsaps students," has this year been awarded to Mr. H. V. Allen, of Jackson, Miss.

More than 80 members have been added since Conference to the rolls of our church at Louisville, Miss. Rev. J. A. George, pastor, is receiving remarkable support from this wide-awake congregation.

The Tourist University, composed of a group assembled from nearly every state in the Union, while visiting New Orleans, worshiped in a body at Rayne Memorial Methodist Church Sunday morning, August 19.

The mayor of Atlanta, Ga., has defied the state laws and permits the sale of beer in that city. Now he is confronted with an epidemic of drunken policemen. A case of sowing to the wind and reaping the whirlwind.—The Baptist Record.

"Our presiding elder, Dr. C. W. Crisler, closed a helpful revival meeting with us at Harrisville, on the Harrisville charge, Mississippi Conference, on August 17. The messages were characterized by thoughtfulness and quality." J. C. Jackson, pastor.

Two of our Annual Conferences have recently voted on the constitutional question limiting the tenure of presiding elders. The vote is as follows: Czechoslovakia Conference—Yes, 20; No, 8. Belgian Conference—Yes, 9; No, 14. Totals—Yes, 29; No, 22.

Rev. W. W. Perry, pastor, Baker, La., writes that he is having a happy pastorate among his people, and is at present busy with meetings and training schools which are bearing much fruit. He promises to "do his part" in the Sesquicentennial Advocate Enrollment.

The recent revival meeting conducted at Indian Bayou, La., where Rev. G. H. Corry is pastor, resulted in twenty-one additions to the church

on profession of faith. Rev. B. F. Rogers, presiding elder of the Lake Charles District, was the preacher for the meeting.

The revival recently held at See's Chapel, on the Longtown circuit, North Mississippi Conference, where the pastor, Rev. R. C. Mayo, was assisted by Rev. Archie Stephens, of Kosciusko, resulted in a number of re-consecrations and the addition of over 25 new members.

"I will look after all renewals and I think I will get more new subscribers," are the encouraging words that accompanied a fine list of new subscriptions recently received from Rev. W. M. Sullivan, our pastor at Jefferson Street Church, Natchez, Miss. Thank you, Brother Sullivan.

The series of meetings being conducted at Main Street Church, Biloxi, Miss., in which Dr. H. F. Brooks, of Tupelo, Miss., is doing the preaching, assisted by Dr. Hamilton, of Millsaps College, as song leader, continue in their second successful week. Rev. G. H. Thompson is the Biloxi pastor.

Only a few rooms remain unreserved in the dormitory for the 1934-35 session of Grenada College, according to a statement issued by Rev. W. C. Newman, Dean. Registrations are being made with gratifying rapidity, and already many more students have been enrolled than attended the College last year.

Rev. Wm. H. Wallace, Jr., pastor, First Church, New Orleans, returned to his pulpit last Sunday, after an absence of six weeks, during which time he attended the Union Theological Seminary in New York. Dr. Wallace is in high favor with his people and is accomplishing much good for the Kingdom in the South's largest city.

A good message comes from Rev. Lastie N. Hoffpauir, our pastor at Columbia, La., telling about those things that make a preacher's heart glad. He is having good congregations, in spite of hot weather and his prayer meeting is holding up its fine record of attendance. He had ninety out on a recent Wednesday night. Salaries are paid up to date.

Rev. Bentley Sloan, who joined the Louisiana Conference last November and immediately transferred to Oklahoma, where he has been Director of Religious Education at our great Boston Avenue Church, Tulsa, recently filled the pulpit at First Church, Lake Charles, La. Brother Sloan, with his wife, had been visiting his parents, Mr. and Mrs. Vance Sloan.

Dr. John R. Mott reached New York August 10, after a stay of more than three months in South Africa, the Belgian Congo, and England. During his stay in England he was the presiding officer at the conference of the International Missionary Committee and the World's Committee of the Young Men's Christian Association.—Christian Advocate (Nashville).

Rev. L. W. Smart, pastor at Bossier City, La., accompanied by his wife and son, recently made a trip through the Ozarks. Brother Smart's stewards had voted him a well deserved vacation. His charge shows much evidence of the hard and continuous work he has put on his church since Conference. Among his laymen he is discovering some very effective men.

"We will try to send more soon," writes Rev. L. D. Haughton, Benton charge, Mississippi Conference, in a letter containing several renewals and new subscriptions to the Advocate. "We are concentrating much effort on the Orphanage campaign. It bids fair to be a success. Our meetings are fine. Many additions on profession of faith. Much fine preaching by visiting fellow pastors."

According to the Christian Education Advocate, a monthly bulletin published jointly by the North Mississippi Conference Board of Christian Education and Grenada College, the Tupelo Methodist Church, of which Dr. H. F. Brooks is pastor, was the first to go over the top in the Orphanage campaign. This church set as its goal the raising of \$2,500, which was pledged the first day of the drive.

Mr. Richmond Randle, of Memphis, Tenn., son of the late Rev. R. T. Randle, of the Louisiana Conference, and brother of the late Miss Ada Randle, who was a missionary to Korea, recently wrote a letter telling us that his son, Rev. Jas. T. Randle, is a member of the North Arkansas Conference, stationed at Joiner, where he serves four churches. Young Brother Randle has been preaching since the age of seventeen.

The Sesquicentennial Advocate Enrollment is now entering its second and last month. Bishop Dobbs and the presiding elders of the patronizing Conferences of the Advocate have unanimously

endorsed the plan of the Publishing Committee to raise 2,500 renewal and new subscriptions during August and September, and every pastor who has not already done so is urged to "do his part" in accordance with the request contained in Bishop Dobbs' letter of August 6.

Rev. and Mrs. O. S. Lewis, Brookhaven, Miss., enjoyed a visit recently from their brother and sister-in-law, Rev. and Mrs. H. P. Lewis, of Charleston, Miss., who were accompanied by their son, Mr. Donald Lewis, and his bride of a few weeks. Mr. Lewis recently returned from the Hawaiian Islands, where he has been teaching the past four years in a mission school. They will continue their vacation by visiting relatives in Bogalusa, Longbeach and Moss Point.

The next college year at Centenary promises to be, from every standpoint, one of the greatest in her history. The entire administrative staff has been almost constantly occupied with the work of conferring with students who expect to attend Centenary next fall. In addition to a large representation of students from the local high schools, many localities throughout the state which have not formerly been represented at Centenary College will send a large quota of students.

Rev. E. D. Fayard, a local preacher of the Baton Rouge District, residing at Hammond, La., has been a reader of the Advocate for more than sixty years. In a letter containing his renewal for 1934-35, Brother Fayard writes in part: "I am now nearly 84 years old and have been subscribing to your paper for more than 60 years and I would feel lost without my paper. One of my grandchildren gave me the dollar to renew. I thank God for His blessings, and may He bless the dear old Advocate."

All the buildings on the campus of Centenary College, including the boys' and girls' dormitories, are being thoroughly renovated and new fixtures being placed in Jackson Hall, preparatory to the coming of the old and new students in the fall. At least one new face will be seen among the faculty members, in the person of Mr. W. Darrell Overdyke, who will instruct in History. A former faculty member, Mrs. H. H. Hunkaby, who has been absent for the past year, will return to instruct in Physical Education for women.

Within the Church there are signs today that souls are not for sale. Nothing in recent times has been more heartening than the brave resistance of those German pastors who have defied the un-Christian demands of the Nazi regime. When 6,000 pastors are willing to risk loss of livelihood for the sake of freedom of conscience it is a sign that the spirit of Christ is not dead. Their courage should serve notice to dictators everywhere that there are still those who obey God rather than man.—Ralph W. Sockman.

A goodly number of superannuates and widows of preachers are finding it difficult to secure enough surplus cash to pay for the renewal of their Advocates. Most of these veterans of the Cross look forward to the weekly visits of their Conference organ and write that they would feel lost without the paper. Any of our readers who wish to share the cost of renewing these subscriptions will kindly forward their contributions direct to the Advocate office marked "superannuate and widows renewal fund." Thank you.

An intensive three years' program on behalf of world peace, continuance of disarmament conferences, control of manufacture and sale of munitions, and for a common international demonstration of mutual good-will, will soon be inaugurated by the World's W. C. T. U. in accordance with plans adopted at the recent convention at Stockholm, Sweden, in which women delegates from more than thirty countries participated, is announced in the statement made public at National Headquarters of the W. C. T. U. recently.

The revival services at Ft. Necessity, on the Gilbert charge, Louisiana Conference, Rev. H. W. Rickey, pastor, came to a successful close on Sunday night, August 19. "Rev. H. B. Hysell and his cultured wife rendered efficient service," writes Mrs. Rickey, and his preaching was strong and searching. Several were converted and joined the church. Prof. F. A. Rickey led the singing, to the delight of his many friends here, where he taught school for two years. Mrs. Frank Rickey led the children's hour. The meeting was uplifting and helpful to this community."

The Rev. E. S. Lewis, pastor of the Moore Memorial Methodist Church at Winona, Miss., announced recently that the local church had gone "over the top" in its drive for a quota of \$750 for the retirement of the \$150,000 indebtedness

on the Methodist Orphanage at Jackson. Through the efforts of the board of stewards and a special committee composed of W. G. Baker, chairman; Mrs. M. V. Branch, Jr., and Mrs. Morris Boroughs, the local Methodists have raised more than their quota. This campaign is being waged among Methodists throughout the state to prevent the closing of the Orphans' Home in Jackson.—Commercial Appeal.

For the Sesquicentennial program of October 11, at Baltimore, the addresses will deal with Methodist union. Bishop John M. Moore's subjects, "With One Accord;" Bishop Frederick D. Leete, "And As They Prayed;" Dr. T. Farrier Hulme, "A Message from the Mother Church;" Bishop William Newman Ainsworth, "Our Essential Unity;" Dr. John R. Mott, "The World Mission of Our Methodism;" Dr. S. Parkes Cadman, "United Methodism in Protestantism." The presiding officers for the three sessions of the day will be Bishop William Fraser McDowell, Dr. John Calvin Broomfield, and Bishop Edwin DuBose Mouzon.—Christian Advocate (Nashville).

Do you know what has become of Rev. James T. Harris, pastor at Rayville, La.? Some time ago we heard that he had gone to the Mayo Brothers' Clinic, Rochester, Minn., for a general overhauling. We heard nothing more until the other day when we received a letter indicating that his funeral has been postponed indefinitely. He reports that his health is decidedly improved. And on top of all this he reports that his people gave him a surprise party the other evening, and when they were all gone he found a beautiful, brand new Delux Model Ford V-8 standing at his gate, license plate on and insurance paid. Happy preacher, happy people. We hesitate to publish this as it may create difficulties for Bishop Dobbs in making appointments next November.

"To err is human," but it seems that the chances of making errors in typesetting are greater than in any other line of endeavor. In fact, the chances for mistakes in one column of print is 70,000 to 1, according to a statistician. In an ordinary newspaper column there are 10,000 letters; there are seven wrong positions that a letter may be put in; there are 70,000 chances to make an error, and millions of chances for transpositions. In the short sentence "To be or not to be," by transpositions alone it is possible to make 2,758,009 errors, believe it or not. Just bear this in mind, dear reader, when you run across an error in these columns, and just imagine what a jumble there would have been if our linotype operator had made every error possible. From now on we have a perfect alibi.—Exchange.

The Satartia charge, Mississippi Conference, is making creditable progress in executing the year's program in most every department of the church. The recent meeting in the Mount Olivet church with inspiring gospel messages by Rev. B. H. Williams of Flora, Miss., a former pastor, resulted in fifteen accessions on profession of faith and the membership strengthened to a more hearty response to their Christian duty. The meeting at Satartia begins September 2, with Rev. M. K. Miller, Jackson, Miss., assisting, and the Wesley Chapel meeting will embrace the third Sunday in September with Rev. J. A. Wells, also of Jackson, assisting. "We solicit an interest in the prayers of our brethren and friends for deep spiritual conviction during these campaigns and a successful closing of our Master's work here," writes Rev. C. E. Downer, pastor.

In spite of the rain showers, sixty odd members of Epworth Church, New Orleans, gathered on the beautiful lawn in the rear of the church last Wednesday evening at 7 o'clock and enjoyed a delightful family picnic dinner. A program was presented at the close of the dinner by members of the Intermediate, Senior and Wesley Fellowship groups. The evening was enjoyed by all, so much so that plans are already being made for a second fellowship program during September, which will be strictly in the form of a social evening. Epworth Church has always tried to keep their people cool with plenty of fans, but recently they were blessed by receiving three large ceiling fans from four dear friends. Mr. and Mrs. R. G. McDonald were responsible for the securing of this fine gift. Rev. Jas. B. Grambling is pastor of Epworth.

LOUISIANA SUPERANNUATES, ATTENTION

Any superannuate preacher deserving to live in the home donated to the Louisiana Conference and located at Sibley, La., during the year 1935, please get in touch with me.

BRISCOE CARTER.

1805 Monroe Street, Alexandria, La.

W. L. DOSS, SR., GOES HOME

At his home in Gueydan, La., after a brief illness, W. L. Doss, Sr., passed away on August 22. Brother Doss was 84 years of age.

President of the Bank of Gueydan, and conducting a store at the same place, Brother Doss was identified with the church and all movements for the progress and betterment of the community.

He is survived by his wife, two sons and two daughters: W. L. Doss, Jr., D.D., presiding elder of the Ruston District; T. J. Doss, of Gueydan; Mrs. J. J. Martin and Miss Bessie Doss, of Gueydan.

Brother Doss will be greatly missed by his community and church. His influence, without boisterousness, was wide and deep.

We hope to have a fuller statement of this valuable life to share with our readers. We stand in the silent shadows of sorrow with the members and friends of the family.

BISHOP DOBBS TO DEDICATE HOMER, LA., CHURCH

Dear Dr. Raulins: I have just finished up in the four weeks of the warmest weather we have had in revivals. Starting the third Sunday in July at Summerfield with Brother Henderson, then going to Lisbon with Brother Roberts, and from there to Cotton Valley with Brother Wynne. These are choice brethren and they are serving a fine people. I thought that I was about the only one in the district putting forth that kind of an effort, but yesterday I called around to see my elder and his wife told me that he was in the midst of a revival meeting with one of his preachers in the district.

But what I wanted to say was that we have just about completed our plans for our dedicatory service. Bishop Dobbs will come to us on October 21, preaching morning and evening, dedicating the church. Our revival will begin at that time. And that means that these people of Homer will have raised \$23,528 this year for the church debt alone, and have met their other obligations one hundred per cent.

Sincerely,

LOUIS HOFFPAUR, P. C.

Aug. 16, 1934.

NEW ORLEANS DISTRICT HOLDS FIRST CAMP

The first annual New Orleans District camp opened on Monday, August 27, at Bluff Creek Camp Ground, and will continue through Saturday, September 1.

The schedule includes daily classes in methods for members of the three groups participating. These groups, which are made up of the intermediate, senior and Wesley fellowship groups of the city churches, left New Orleans by special bus on the morning of the opening day at 9 o'clock.

Among those actively interested in the camp's development are Miss Carolyn Guinn, district intermediate work director; Miss Mary Lou Swan, district senior work director; Mike Mikal, chairman of senior work; the Rev. J. B. Grambling, former young people's conference director; the Rev. Jolly B. Harper, the Rev. A. W. Townsend and the Rev. R. R. Branton.

ANOTHER ELECTIVE COURSE ON METHODISM

Beginning with October, 1934, the Adult Student will carry an elective course for adults, entitled "Characters and Events in Methodist History." Dr. W. L. Duren, one of our most widely known writers in the field, has prepared these studies. They are up to the usually high standard of this talented man of letters. Coming at the climax of this "Methodist year" in our literature, Dr. Duren's interpretation of the work of the famous men and women of American Methodism should be studied carefully by all our congregations. Teaching helps for leaders using this material will be carried in the Church School Magazine. Advance copies of the October number of these periodicals will be furnished on request. Write to C. A. Bowen, 810 Broadway, Nashville, Tenn.

MISSIONARY NEWS

By Mrs. H. M. McMullan

"But the fruit of the spirit is love, joy, peace, longsuffering, gentleness, faith." The following letter is indeed full of the spirit of love, joy and faith:

Dear Missionary Women of Louisiana:

How happy I am to make this report to you, which to my heart and mind shows us the great desire and longing of our women to labor for our Lord.

This has been a glorious task. I wish I had the space to quote from letters received from auxiliaries, both large and small, how God opened and led the way for making these pledges—and paying them, too, the loving responses of this call for our mission work will ever stand as a beacon light to us to march on when the great Commander cries, "Onward, go."

A small auxiliary of just five members wrote: "Though few in number

and other obligations to meet, we want to have a part in this great work, so count on us for \$2.75." Praise the Lord for such a Christ-like spirit as that. They have already paid it, too.

The president of a large auxiliary told me at Conference in New Orleans, "Why, Mrs. W—, when our superintendent of supplies telephoned me about our taking a room, I thought, we can't do that with everything else we are doing. She was so interested in it, and of course I wanted to also, so we just brought it up at our business meeting. The ladies were so anxious to do this it was put to a vote and was carried unanimously. We were all so happy over it." God is still on His throne ready to help us if we but call on Him.

An honest confession is good for the soul. When we told that this dormitory would be furnished through our supply department we immediately began to pray over the matter. At first we felt led to pray for \$1,000 to be pledged this year, but we were almost afraid to pray audibly for this amount. How blessed it is to be able to report to the noble band of missionary women of our state that we have pledged \$2,075, which amount is being paid daily. Our hearts are filled to overflowing. May we all rejoice together!

Will each auxiliary at the business meeting at which this report is made have a prayer of thanksgiving to God for guiding and directing us?

We do want to thank, from the depths of our hearts, the district secretaries who have helped us in so many ways, also the presidents of the auxiliaries. We all know our superintendents of supplies have worked prayerfully and faithfully all the time.

Again we wish to thank our state president, Mrs. Sexton, for presenting this cause to Mrs. Hoyt M. Dobbs' Bible Class of young business women of the First Church of Shreveport. We feel deeply indebted to Mrs. Dobbs and this splendid group for their ready response and loving contributions of \$110, the first room furnished.

To Mrs. B. T. Gallaher, of Trout, former secretary of the Minden District, and Mr. Gallaher and their son, Earle, goes the honor of being the only group of individuals in the state to furnish a room, \$110. Another gift of love from the Gallaher family to this school, to which they have given so freely. God bless them for this.

My humble prayer is that God will bless and care for every individual who has given of their means to make it possible for our workers to unearth smothered souls. All for God's glory, we know.

Ever a joyful co-worker,
MRS. A. E. WOODARD.

CHANGES AFFECTING THE YOUNG PEOPLE'S DIVISION

This is a summary of significant changes affecting the organization of the Young People's Division. The 1934 General Conference, by overwhelming majority, re-approved the Church's unified program for young people.

1. A superintendent is provided for the Young People's Division, who acts as assistant to the general superintendent of the church school. The superintendent is an adult, is a member of the Church Board of Christian Education and is elected annually by the quarterly conference upon nomination of the general superintendent.

(In the small church where the Young People's Division is organized into only one department the superintendent serves as adult counselor.)

2. There is no longer any provision for a "President of the Young People's Division" in divisions which are organized into more than one department. Of course, each department has its own student president (and other officers), Adult Counselor, Department Council, and Standing Committees.

3. In addition to the division su-

perintendent, the Young People's Division is represented on the Church Board of Christian Education by "a young person under 24 years of age selected by the young people." The division superintendent should call a mass meeting of the entire Young People's Division to select this representative.

(In the small church of only one department the president of the young people is a member of the quarterly conference and of the Church Board of Christian Education. However, a young person other than the president may be selected instead for membership on the Church Board of Christian Education.)

4. The President of the Young People's Department (that is, the president of the oldest of the departments within the division) is a member of the quarterly conference.

5. The "Advisory Committee for the Division," as a special group, has been discontinued. Instead, the Division Superintendent will call together, whenever there is need, such department officers, teachers, and leaders as may be necessary to discuss inter-department matters.

6. There is no longer any provision for the Epworth League as an organization. The Sunday evening meeting of each department is called the "Epworth League Meeting" of the department.

7. All student officers are subject to confirmation by the Church Board of Christian Education after election by the young people.

8. Teachers within the department are now members of the department council.

EDITH SKINNER.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Fourth Round

(In Part)

Tupelo, Aug. 26, 27.
Amory, Aug. 27, 28.
Prairie and Strong, at Prairie, Sept. 6.
Becker, at Greenbrier, Sept. 7.
Aberdeen, Sept. 8, 9.
Okolona, Sept. 9, 10.
Buena Vista, at Pleasant Grove, Sept. 11.

T. H. DORSEY, P. E.

MISSISSIPPI CONFERENCE

Seashore Dist.—Fourth Round

Carriere, at McNeill, Sept. 8, 11 a.m.
Logtown, at Pearlinton, Sept. 9, 11 a.m.
Picayune, Sept. 9, 7 p.m.
Pascagoula, Sept. 16, 11 a.m.
Longbeach, Sept. 16, 7 p.m.
Coalville, at N. Biloxi, Sept. 23, 9 a.m.
Biloxi, Main St., Sept. 23, 11 a.m.
Bay St. Louis, Sept. 23, 7 p.m.
Gulfport, First Church, Sept. 30, 11 a.m.
Hansboro, Sept. 30, 7 p.m.
Lumberton, Oct. 3, 7:30 p.m.
Oloh, at Hub, Oct. 7, 11 a.m.
Columbia, Oct. 7, 7 p.m.
Purvis, Oct. 10, 7 p.m.
Americus, at Salem, Oct. 14, 11 a.m.
Vance, at New Prospect, Oct. 19, 11 a.m.
Saucier, at Saucier, Oct. 21, 11 a.m.
Poplarville, Oct. 21, 7 p.m.

FOR SALE BY MISSISSIPPI CONFERENCE HISTORICAL SOCIETY

1. Pamphlet, 12 pages, "Historic Sites of Mississippi Methodism," by Hawkins and Cain. In guide-booklet style, postpaid, 10c each, or two for 15c.
2. Photo, 8x10 inches, of chart giving names of the 97 members of 1845 Louisville Convention, which planned organization of M. E. Church, South, with pictures of Soule, Andrew, Capers, Paine, Pierce, Bascom, Winans, Smith. Postpaid, \$1 each. There is only one original in existence.
3. Jones' "Mississippi Methodism," in 2 volumes. Valuable. Sold originally at \$2 per volume. Postpaid, \$1.25 per set. New but shelf-worn. Supply limited.
4. "History of Lorenzo Dow," by H. A. Baker, five-column newspaper page reprint, on enamel paper, with picture of Dow. Postpaid, 10c each, or two for 15c.

Address Rev. H. G. Hawkins, Vicksburg, Miss.

Escatawpa, at Escatawpa, Oct. 28, 11 a.m.
Moss Point, Oct. 28, 7 p.m.
Kreole, Oct. 31, 7 p.m.
Leakesville, Nov. 1, 11 a.m.
Ocean Springs, Nov. 1, 7 p.m.
Mentorum, at Alexander Mem., Nov. 4, 11 a.m.
Lucedale, Nov. 4, 7 p.m.
Wiggins, Nov. 11, 11 a.m.
Brooklyn & Bond, at Brooklyn, Nov. 11, 7 p.m.

Pastors are expected to report organization of Church Boards of Christian Education. Trustees, W. M. S., and Christian Stewardship Committees should have reports of Year's work. Let effort be made to report all finances in full.

T. J. O'NEIL, P. E.

Maturity... Maternity... Middle Age

At these three trying periods a woman needs Lydia E. Pinkham's Vegetable Compound. Give it to your daughter when she comes to womanhood. Take it for strength before and after childbirth. Take it to tide you over Change of Life. Take it whenever you are nervous, weak and rundown.

A medicine which has the written endorsement of nearly 800,000 women must be good. Give it a chance to help you, too. Take it regularly for best results.



LYDIA E. PINKHAM'S VEGETABLE COMPOUND

98 out of 100 women report benefit

Positive Relief for MALARIA!

Sure End to Chills and Fever!

Here's real relief for Malaria—Grove's Tasteless Chill Tonic!

Quickly it stops the chills and fever and restores your body to comfort. Many remedies will merely alleviate the symptoms of Malaria temporarily, but Grove's Tasteless Chill Tonic goes all the way and completely rids your system of the infection.

Grove's Tasteless Chill Tonic is a real corrective of Malaria because it contains two things. First, tasteless quinine which kills the Malarial infection in the blood. Second, tonic iron which helps overcome the ravages of the chills and fever and fortifies against further attack. Play safe! Take Grove's Tasteless Chill Tonic. It now comes in two sizes—50c and \$1. The \$1 size contains 2½ times as much as the 50c size and gives you 25% more for your money. Get bottle today at any store.

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DICKEY'S OLD RELIABLE
EYE WASH
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Price 25c Dickey Drug Co., Bristol, Va.

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It is a well balanced Prescription of several ingredients so proportioned that it brings quickest relief.

Capudine is liquid—already dissolved—easy on the stomach and is assimilated at once thereby producing quickest relief.

Good for cold aches, back aches and muscle aches and pains also.

10c, 30c, and 60c at drug stores.

666

LIQUID, TABLETS, SALVE, NOSE DROPS
Checks Malaria in 3 days, Colds first day,
Headaches or Neuralgia in 30 minutes.

Fine Laxative and Tonic
Most Speedy Remedies Known

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806 Broadway Nashville, Tenn.

A UNITED FRONT

While not in accord in matters theological, nor agreeing wholeheartedly on certain doctrinal points, of creed and dogma, numerous Protestants, Catholics and Jews of America find themselves solidly united in opinion against cinema uncleanness, spawned in Hollywood and spread throughout the world through the medium of the motion picture screen. These three great schools of religious thought are a power to be reckoned with by those men (happily few in number) who would sacrifice upon the altar of greed those priceless principles of morality which have made this nation strong, and without which a democracy cannot long endure.—Supreme Council Bulletin.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Brookhaven Dist.—Fourth Round

Wesson, at Wesson, Sept. 2, 11 a.m.; Oct. 3, 7:30 p.m.
 Pearl River Avenue, McComb, Sept. 2, 7:30 p.m.; Oct. 8, 7:30 p.m.
 Silver Creek, third Q. C., at Pinola, Sept. 9, 11 a.m. and 1:15 p.m.
 Hazlehurst, Sept. 9, 7:30 p.m.; Nov. 7, 7 p.m.
 Summit and Topsaw, at Summit, Sept. 16, 11 a.m.; Oct. 15, 7:30 p.m.

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Do you lack PEP?

Are you all in, tired and run down?

**WINTERSMITH'S
TONIC**

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MALARIA

and build you up. Used for 65 years for Chills, Fever, Malaria and

A General Tonic

50c and \$1.00 At All Druggists

Centenary, McComb, Sept. 16, 7:30 p.m.; Oct. 1, 7:30 p.m.
 Georgetown, at Nelson Chapel, Sept. 23, 11 a.m. and 1:15 p.m.
 Gallman, at Gallman, Sept. 23, 3 p.m. and 7:30 p.m.
 Utica, at Utica, Sept. 30, 11 a.m. and 1:15 p.m.
 Crystal Springs, Sept. 30, 7:30 p.m., followed by Q. C.
 Bogue Chitto, at Bogue Chitto, Oct. 7, 11 a.m. and 1:15 p.m.
 LaBranch Street, at LaBranch, Oct. 7, 7:30 p.m., followed by Q. C.
 Scotland, at Bethel, Oct. 10, 11 a.m. and 1:15 p.m.
 Adams, at Adams, Oct. 14, 11 a.m. and 1:15 p.m.
 Meadville and Bude, at Meadville, Oct. 14, 3 p.m. and 7:30 p.m.
 Osyka, at Osyka, Oct. 17, 11 a.m. and 1:15 p.m.
 Magnolia, Oct. 21, 11 a.m.; Q. C. in afternoon.
 Silver Creek, fourth Q. C., at New Hebron, Oct. 28, 11 a.m. and 1:15 p.m.
 Monticello and P. G., at Monticello, Oct. 28, 3 p.m. and 7:30 p.m.
 Barlow, at Rehoboth, Oct. 31, 11 a.m. and 1:15 p.m.
 Foxworth, at Foxworth, Nov. 4, 11 a.m. and 1:15 p.m.
 Tylertown, Nov. 4, 3 p.m. and 7 p.m.
 Harrisville, at Harrisville, Nov. 7, 11 a.m. and 1:15 p.m.
 Prentiss, at Carson, Nov. 11, 11 a.m. and 1:15 p.m.
 Brookhaven, Nov. 5, 7 p.m.; Nov. 11, 11 a.m.

Pastors will please have all reports ready so as to begin the afternoon sessions of the quarterly conferences promptly at 1:15 o'clock. Also, they are requested to make out all official lists to be elected, with addresses, in duplicate.

CHARLES W. CRISLER, P. E.

NORTH MISSISSIPPI CONFERENCE

Columbus District—Fourth Round

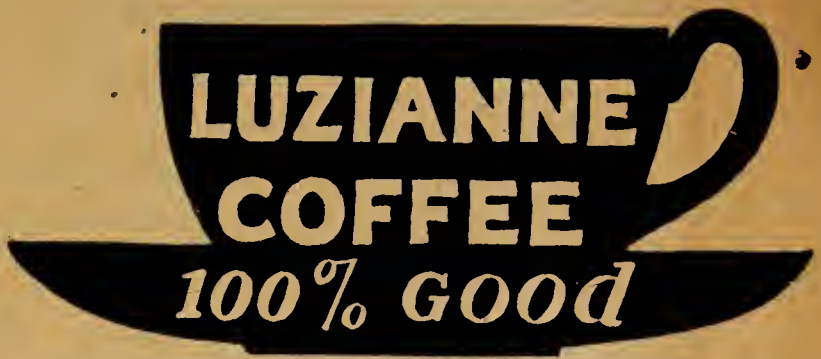
Kosciusko Station, Sun., Sept. 2, a.m.
 Durant, Sun., Sept. 2, p.m.
 Crawford & Mayhew, at Crawford, Sun., Sept. 9, a.m.
 Macon Station, Sun., Sept. 9, p.m.
 Sallis, at Bethel, Sun., Sept. 16, a.m.
 Pickens & Goodman, at Pickens, Sun., Sept. 16, p.m.
 Macon Circuit, at Salem, Sun., Sept. 23, a.m.
 Shuqualak, Sun., Sept. 23, p.m.
 Caledonia, at Murrell's Chapel, Fri., Sept. 28.
 Chester, at Pisgah, Sun., Sept. 30, a.m.
 Ackerman, Sun., Sept. 30, p.m.
 High Point, at Center Ridge, Wed., Oct. 3.
 Ethel, at Chapel Hill, Thurs., Oct. 4.
 Longview & Cedar Bluff, at Pugh's Mill, Fri., Oct. 5.
 Mashulaville, at Hebron, Sun., Oct. 7.
 Brooksville, Sun., Oct. 7, 8 p.m.
 Weir & McCool, at Liberty Hill, Tues., Oct. 9.
 Kosciusko Circuit, at Pierce's Chapel, Sat., Oct. 13.
 Sturgis, at Big Creek, Sun., Oct. 14.
 Louisville, Sun., Oct. 14, p.m.
 Noxapater, at Rocky Hill, Sun., Oct. 21.

Pastors will have the nominations for the official boards ready. Confer with the prospective superintendents and advise them to have the nominations for their assistants ready according to the new law.

V. C. CURTIS, P. E.

Sardis-Grenada Dist.—Fourth Round

Holcomb, at Sparta, Sept. 8, 11 a.m.; preaching Sept. 9, 11 a.m.
 Shuford, at Mt. Olivet, Sept. 12, 11 a.m.
 Courtland, at Shiloh, Sept. 13, 11 a.m.
 Byhalia, at Byhalia, Sept. 16, 11 a.m.
 Oakland, at Tillatobia, Sept. 19, 11 a.m.
 Charleston Station, Sept. 19, 8 p.m.
 Pleasant Hill, at Pleasant Hill, Sept. 23, 11 a.m.
 Batesville Station, Sept. 25, 11 a.m.
 Lambert, at Crowder, Sept. 26, 8 p.m.
 Hernando Station, Sept. 27, 8 p.m.



Tyro, at Fredonia, Sept. 30, 11 a.m.
 Como Station, Oct. 2, 4 p.m.
 Horn Lake, at Hinds' Chapel, Oct. 3, 11 a.m.
 Longtown, at Pleasant Grove, Oct. 5, 11 a.m.
 Mt. Pleasant, at Marshall Institute, Oct. 7, 11 a.m.
 Olive Branch, at Olive Branch, preaching, Oct. 7, 8 p.m.; Q. C., Oct. 8, 9 a.m.
 Cockrum, at Independence, Oct. 10, 11 a.m.
 Coldwater, at Coldwater, Oct. 10, 8 p.m.
 Crenshaw, at Sledge, Oct. 11, 8 p.m.
 Senatobia Station, Oct. 14, 11 a.m.; Q. C., 3 p.m.

Sardis Station, Oct. 15, 8 p.m.
 Lake Cormorant, at Lake Cormorant, Oct. 16, 8 p.m.
 Arkabutla, at Arkabutla, Oct. 17, 11 a.m.
 Marks and B., at Marks, Oct. 17, 8 p.m.
 Sardis Circuit, at Davis' Chapel, Oct. 19, 11 a.m.
 Red Banks, at Mahon, Oct. 21, 11 a.m.
 Grenada Station, preaching, Sept. 9, 8 p.m.; Q. C., Oct. 23, 8 p.m.
 Let all of the pastors have the nominations for the official boards ready for a complete organization under the new law of the Church.
 WALTER L. STORMENT, P. E.



A Carpenter Can Not Build a House Without a Foundation

Neither can your Sunday school teachers "build a substantial lesson" without a great deal of "foundation" material. If your teachers are to make the Bible interesting and vital, they must be supplied with "foundation stones" in the form of Biblical interpretations which are to be found in the following lesson helps:

CHURCH SCHOOL MAGAZINE

An indispensable help for teachers of pupils from Intermediates to Adults—or for anyone who desires a complete exposition of the lesson each Sunday. ONLY 22½c PER QUARTER (THREE MONTHLY ISSUES).

ELEMENTARY TEACHER

A valuable help for those responsible for the instruction of Nursery, Beginner, Primary, and Junior classes. It contains lesson plans and general articles dealing with principles and methods. ONLY 22½c PER QUARTER (THREE MONTHLY ISSUES).

THROW OUT THE "LIFE LINE" TO YOUR TEACHERS

— so that they may GRASP the opportunities which will come in September and October with renewed interest in all Sunday school activities. An unprepared teacher cannot hope to maintain interest very long in any group.

For a FEW PENNIES each month you can give your teachers the help they need to prepare INTERESTING lessons. Increased attendance and maintained interest will more than offset the small additional cost. Check up on this all-important matter NOW and place your order immediately for the necessary lesson "foundation" material—the CHURCH SCHOOL MAGAZINE and the ELEMENTARY TEACHER.

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QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Baton Rouge Dist.—Fourth Round
(In Part)

Kentwood, at Kentwood, Sept. 2, 11 a.m.
 Natalbany, at Natalbany, Sept. 2, p.m.
 Lottie, at Port Barra, Sept. 9, 11 a.m.
 Angie, at Angie, Sept. 16, 11 a.m.
 Franklinton, Sept. 16, p.m.
 Denham Springs, at Friendship, Sept. 22, 11 a.m.
 Greensburg, at Center, Sept. 29, 11 a.m.

Hammond, Sept. 29, p.m.
 Clinton, at Clinton, Oct. 7, 11 a.m.
 Zachary, at Zachary, Oct. 7, p.m.
 Pine Grove, at Killian Chapel, Oct. 14, a.m.
 Amite, Oct. 14, p.m.
 Springfield, at Springfield, Oct. 21, a.m.
 Ponchatoula, Oct. 21, p.m.
 K. W. DODSON, P. E.

MISSISSIPPI CONFERENCE

Vicksburg Dist.—Fourth Round

Satartia, at Mt. Olivet, Sept. 2, 11 a.m. and 2 p.m.

Centerville, Sept. 9, 11 a.m. and 2 p.m.
 Woodville, Sept. 9, 4 p.m.
 Anguilla, Sept. 16, 11 a.m. and 2 p.m.
 Rolling Fork and Cary, at Cary, Sept. 16, 4:30 p.m. and 7:30 p.m.
 Hermanville, at Rocky Springs, Sept. 20, 10 a.m. to 3 p.m. (Memorial and Home-Coming Day).
 Silver City, Sept. 23, 11 a.m. and 2 p.m.
 Louise and Holly Bluff, at Louise, Sept. 23, 4 p.m. and 7:30 p.m.
 Roxie, Sept. 30, 11 a.m. and 2 p.m.
 Lorman, Oct. 7, 10:30 a.m. and 11:30 a.m.
 Port Gibson, Oct. 7, 4 p.m. and 7:30 p.m.
 Sesquicentennial Celebration, at Baltimore, Md., Oct. 10-14.

Oak Ridge, Oct. 21, 11 a.m. and 2 p.m.
 Mayersville, at Fittler, Oct. 24.
 Natchez, Oct. 28, 11 a.m. and 2 p.m.
 Washington, Oct. 28, 4 p.m. and 7:30 p.m.
 Edwards, Nov. 4, 11 a.m. and 3 p.m.
 Gloster, Nov. 6, 11 a.m.
 Eden, Nov. 11, 10:30 a.m. and 11:30 a.m.
 Yazoo City, Nov. 11, 2 p.m.
 Vicksburg, Crawford St., Nov. 12, 7 p.m.; Sept. 2, 7:45 p.m.
 Vicksburg, Gibson Memorial, Nov. 12, 8:30 p.m.; Oct. 21, 7:45 p.m.
 Please complete organizations and nominations according to paragraphs 451, 452, 453 of 1934 Discipline.

H. G. HAWKINS, P. E.

PROGRESS REPORT

Sesquicentennial Advocate Enrollment

As the special subscription campaign swings into its last month, the report of the Business Manager reveals a total of 239 subscriptions received from pastors during the period beginning July 1, through August 27.

Ruston District Leads

At the time these figures were compiled, the Ruston District, Louisiana Conference, Dr. W. L. Doss, P. E., was leading all others with a total of 61 subscriptions, with the Sardis-Grenada District, North Mississippi Conference, Dr. W. L. Stormont, P. E., in second place with 21.

INDIVIDUAL HONORS

Individual honors belong to Dr. A. M. Serex, pastor, Minden, La., with a total of 24 subscriptions, closely followed by Rev. H. L. Johns, Ruston, La., with 19. Both of these pastors are members of the Advocate Publishing Committee, and hint that more subscriptions will follow.

Following is a complete list of subscriptions received from July 1 through August 27:

LOUISIANA CONFERENCE

Alexandria District
 Rev. J. J. Rasmussen, Bunkie.... 4
 Rev. D. B. Boddie, Pineville.... 2

Total 6

Baton Rouge District
 Rev. H. N. Brown, Ponchatoula... 7
 Rev. J. R. Spann, First Church, Baton Rouge 2
 Rev. R. S. Walton, Amite..... 1
 Rev. J. P. Bonnacarrere, Denham Springs 1
 Rev. K. W. Dodson, P. E..... 1
 Rev. W. W. Perry, Baker 2
 Rev. F. N. Sweeney, Franklinton. 1
 Rev. T. P. Turner, St. Francisville 1

Total 16

Lake Charles District
 Rev. F. C. Collins, Leesville.... 1
 Mr. A. M. Mayo, Lake Charles... 1

Total 2

Monroe District
 Rev. W. C. Scott, First Church... 10
 Mrs. C. M. Purvis, Rayville..... 5
 Rev. Geo. Fox, Bonita..... 1
 Rev. D. W. Poole, Mangham..... 1
 Rev. J. A. McCormack, Mer Rouge 1
 Rev. L. N. Hoffpauir, Columbia... 1

Total 19

New Orleans District
 Rev. W. H. Giles, Carrollton Ave... 4
 Rev. W. W. Holmes, Rayne Memorial 1
 Rev. D. B. Raulins, Algiers..... 4
 Rev. A. M. Martin, Lockport..... 2
 Rev. C. C. Wier, Franklin..... 3
 Rev. J. A. Alford, Covington..... 1
 Mr. J. G. Wehlen, St. Marks..... 3

Total 18

Ruston District
 Mrs. H. B. McEachern, Harnesville 1
 Rev. A. M. Serex, Minden..... 24
 Rev. F. A. Matthews, Clay..... 3
 Rev. H. L. Johns, Ruston..... 19
 Rev. D. B. Watson, Gibeland.... 4
 Rev. S. S. Bogan, Sibley..... 4
 Rev. W. F. Roberts, Dubach..... 6

Total 61

Shreveport District
 Rev. I. W. Flowers, Belcher..... 2

Total 2

Total, Louisiana Conference.. 124

MISSISSIPPI CONFERENCE

Brookhaven District

Rev. J. C. Jackson, Harrisville.... 1
 Rev. A. S. Oliver, Meadville..... 1
 Rev. J. T. Abney, Osyka..... 2

Total 5

Hattiesburg District

Rev. W. W. Moore, Bucatunna.... 8
 Miss Julia Bullard, Bay Springs.. 2

Total 10

Jackson District

Rev. J. W. Sells, Forest..... 8
 Rev. H. S. Westbrook, Florence... 4
 Rev. J. E. Johnson, Pelahatchie... 1
 Rev. L. D. Haughton, Benton..... 4
 Rev. P. H. Grice, Madison..... 1
 Rev. J. L. Decell, Galloway Memorial 1

Total 19

Meridian District

Rev. L. L. Cowen (Mrs. Martin), Meridian 7
 Mr. W. D. Hawkins, Hawkins Memorial 3
 Mrs. O. E. Whyte, Newton..... 5
 Rev. E. W. Wedgworth, Burnside 1
 Rev. G. G. Yeager, DeKalb..... 1

Total 17

Seashore District

Rev. T. R. Holt, Leakesville..... 2
 Rev. V. G. Clifford, Purvis..... 2
 Rev. P. M. Caraway, Gulfport.... 10
 Rev. J. M. Lewis, Long Beach.... 3

Total 17

Vicksburg District

Mrs. N. E. Cunningham, Gibson Memorial 4
 Rev. H. G. Hawkins, P. E..... 1
 Rev. W. M. Sullivan, Natchez.... 6

Total 11

Total, Mississippi Conference.. 79

NORTH MISSISSIPPI CONFERENCE

Aberdeen District

Rev. W. O. Hunt, Shannon..... 1
 Rev. M. E. Scott, Pontotoc..... 2

Total 3

Columbus District

Rev. T. W. Smallwood, Caledonia 2

Total 2

Corinth District

Rev. A. W. Bailey, Sherman..... 1

Total 1

Greenville District

Rev. C. A. Parks, Indianola..... 6
 Rev. R. H. B. Gladney, Coahoma (Mrs. M. E. Fant) 3

Total 9

Sardis-Grenada District

Rev. W. C. Beasley, Cold Water.. 5
 Rev. W. N. Dodds, Hernando..... 5
 Rev. J. C. Wasson, Marks..... 11

Total 21

Total, North Miss. Conference. 36

Total, three Conferences..... 239

Happy and Interested Pupils Make a Successful Sunday School!



All children expect and are entitled to receive literature each Sunday. When they fail to, they are quick to notice it and naturally are inclined to lose interest and become discouraged. Such a condition certainly should and can be avoided.

There is available for pupils of every age at small cost literature which contains attractive lesson material, also interesting stories and Bible truths presented in a practical way such as to make the Bible vital in the life of each pupil. Knowledge of the Bible can be increased through use of the following literature:

OUR LITTLE PEOPLE—Ages 6, 7, and 8 (8c per set per quarter)

OLIVET PICTURE CARDS—Ages 6, 7, and 8 (4c per set per quarter)

JUNIOR LESSONS—Ages 9, 10, and 11 (5c per quarter)

INTERMEDIATE QUARTERLY—Ages 12, 13, and 14 (5c per quarter)

With the coming of fall a great many pupils will return to Sunday school and there will be a period of renewed interest. Interest and regular attendance can be maintained if the pastor, superintendent, and other officers of your Sunday school see to it that every pupil is supplied with literature.

In making your plans for the fall do not overlook literature for older pupils and adults from 15 years up. The following literature is available for this group:

EPWORTH-HIGHROAD—Age 15 and over (25c per quarter—three monthly issues)

SENIOR QUARTERLY—Age 15 and over (5c per quarter)

ADULT STUDENT—For all adults (20c per quarter—three monthly issues)

LESSON LEAFLETS—For adult visitors (3c per set per quarter)

HOME QUARTERLY—For adult home members (12c per quarter)

It is false economy to fail to supply every pupil with literature. The increased attendance and interest of the pupils when supplied with literature results in increased givings more than sufficient to offset the slight additional expense.

Your order for October-November-December should include literature for every pupil. We shall be glad to assist you in selecting the best literature for each pupil at the least possible expense. WE SHALL ALSO BE GLAD TO SEND YOU A SAMPLE COPY OF EACH PIECE OF LITERATURE LISTED ABOVE.

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The Church and the Crisis

WE recognize the necessity of the revolutionary changes now taking place. Although in their human aspects they are often experimental and sometimes ill-advised, in their essential character they are the will of God. During this period of reconstruction, so full of privation and danger, the Church should give courage and hope and inspire to co-operation, leading out with prophetic voice and resolute action and dealing definitely with systems which are contrary to the Christian motive and spirit. This means a clearer facing of issues, and a looking toward more positive action. It is futile to inspire and challenge our youth with the Christian ideal, "Others as thyself," and then force them into an economic system in which they are compelled to live but in which it is often extremely difficult to practice the Christian love of others.—Zion's Herald.





Wallet of the Week



IT IS EASY

For us to overlook the great among us. You have heard it: "No man is great to his valet," "A prophet is without honor in his own country." And I advise, because of experience, that you seek your information about Mammoth Cave not from those who live in walking distance of this world's wonder.

Dr. W. L. Duren, presiding elder of the New Orleans District, already an author of note, has prepared the special lessons on "Characters and Events in Methodist History," appearing in the Adult Student for the closing quarter of the year.

Dr. R. E. Smith, dean emeritus of Centenary College, also having already earned a large place for himself with his pen, is issuing a booklet, "Rethinking Methodism." It promises to win for itself an interested and wide reading.

Both these authors very appropriately come forward at this time to make their contribution to our Sesquicentennial celebration in Louisiana and Mississippi. Read them.

D. B. R.

OURS IS NOW A PACIFIST CHURCH

As a result of the action of our late General Conference, the following paragraph is now in our Discipline: "The Methodist Episcopal Church, South, true to the principle of the New Testament, teaches respect for properly constituted civil authority. It holds that government rests upon the support of its conscientious citizenship, and that conscientious objectors to war in any or all of its manifestations are a natural outgrowth of the principle of good will and the Christian desire for universal peace; and that such objectors should not be oppressed by compulsory military service anywhere or at any time. We ask and claim exemption from all forms of military service for all conscientious objectors who may be members of the Methodist Episcopal Church, South. In this they have the authority and support of the Church."

Then Paragraph No. 169, Answer 20, among the duties of a preacher in charge of a circuit, station or mission, reads: "To preach at least once each year on world peace, the evils of war, and the evils attendant upon military training in schools and colleges."

Under these provisions any member of our Church who is a student in the University of Arkansas and who claims exemption from military training on the ground of conscientious scruples has

a right to the support of the Church in his claim for exemption.

That our General Conference should, without debate, adopt such a provision as that quoted is one of the surprises of that thoroughly sane and progressive Conference. It can only be explained by the fact that our delegates have been studying the ethics of war and have become convinced that it is contrary to the principles of Jesus Christ. Sixteen years ago, at Atlanta, the General Conference was enthusiastically backing our authorities in the prosecution of the World War. At that time few, especially of our youth, would dare defend the "conscientious objector" lest they be suspected of cowardice. Now the vast majority of our youth in the churches have become convinced that war is wrong and they are willing to suffer, if need be, in order to advance the cause of peace. We are glad that our General Conference has taken this stand and justifies our youth in objecting to service or training in the art and science of human butchery. This change from glorifying war to positive condemnation of it registers an advanced position in our ethics. When the Church outlaws war instead of blessing it we are undoubtedly making progress and should rejoice.—Dr. A. C. Millar, Editor, Arkansas Methodist.

A METHODIST TENNIS CHAMPION

Dorothy Round, the new woman tennis champion, is a Methodist Sunday school teacher.

After defeating the American champion, Miss Helen Jacobs, in the presence of a great crowd which included King George and Queen Mary, Miss Round took a few days' rest, and then went home to West Hill, Worcestershire. The next Sunday she showed up at Sunday school, and took charge of her fourteen boys, with an apology for having been away.

Dorothy Round is a practicing Christian. She has not found it necessary to her career to play tennis on Sunday, and has refused to break her habit of Sunday observance, even when, in France, important matches were fixed for that day.

I haven't the slightest idea that her winning of the championship is a providential reward for being loyal to her convictions. That's not my conception of Providence. Nevertheless, she is champion, and without Sunday playing. That fact says something worth noting by other people who come into public notice in a day when any sort of personal standard is thought by some folks to be hopelessly old-fashioned.—Northwestern Christian Advocate.

New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal, Church, South
Published every Thursday, at New Orleans, La. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing
at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918

D. B. RAULINS, M.A., D.D., Editor

THURSDAY, SEPTEMBER 6, 1934.

C. MILTON CHALMERS, Manager.

AS THE EDITOR VIEWS IT

THIS ADVOCATE is a specimen number of what we desire to make our Conference organ, seeking to improve all along. These features are anticipated for the new Conference year, at which time it is hoped that we may be able to issue this type of paper. At such time Dr. Duren's "History of Southern Methodism," beginning in this issue, will be continued.

We shall be glad to have criticisms from our readers. Let us build a greater Advocate for our greater day.

ARE WE WILLING TO PAY THE COST of recovery and reconstruction? That is the question that is beginning to insist upon an answer. And the outlook for an affirmative reply is not altogether encouraging. But the new is beginning to wear off and the time for turning enthusiasm into action has arrived.

Most of us are old enough to recall the state of things with which we were confronted on March 4, 1933. But it may tax the memories of some of us. We do not remember things for very long.

Mr. Franklin D. Roosevelt had been elected by an unprecedented and phenomenal landslide in November. Mr. Hoover had been repudiated by the same landslide. He had been caught in the market collapse. Caught with the goods on his administration he was now too much discredited for the nation to do him reverence. He had been swept into a whirlpool that he could not escape. Conditions had grown worse, steadily worse.

But it will not be wise for us to interpret the repudiation of Hoover and the election of Roosevelt as a partisan matter regardless of the politics involved. Public sentiment, like a tidal wave, rose above party lines and landmarks were either engulfed or swept completely away.

As Hoover and Roosevelt rode together down Pennsylvania Avenue to the inauguration, an aeroplane roaring overhead, from which radio messages were going out to a listening country, an epoch was

closing and a new era for this country was beginning for better or worse.

As the president-elect began to deliver his inaugural address a throng, symbolizing one hundred and twenty million people, waited in breathless silence. And the United States of America, at that moment, was asking itself, "Have we done the right thing in electing this man?"

Mr. Roosevelt had come to his inauguration by way of the church and prayer. He began his address in simple and straight-forward terms, outlining the New Deal. The people of the nation breathed more easily, the gray clouds began to lift, and we began to regain our national morale. The official act closing the banks marked the bottom of the downward sweep. It symbolized both end and beginning.

* * *

THE PRESIDENT'S PROGRAM involved both relief and reconstruction. The former occupied the foreground and was the more spectacular and dramatic. But it had a vital connection with the latter and must never be divorced from it. The emotions stirred by relief plans were such as to cause us to overlook much, disarmed our criticism and rallied our co-operation. A major crisis was on and we would obey its dictates. The hopes inspired by the change made some people expect one thing and other people other things; but the expectancy was so intense that the differences in goals anticipated mattered little. Relief was to clear up the wreckage of the old order, but it spoke convincingly of the collapse of that order.

But reconstruction must shortly begin, run parallel for awhile with relief and go on beyond it into the far tomorrows. Congress granted to the President exceptional powers to be exercised both for relief and reconstruction. Partisan differences were largely forgotten or paralyzed by the condition of our country.

Reconstruction, though, is not so dramatic as relief. It does not arouse the same sort of emotions. In the very nature of the case it could not be so. It takes time and gradually-made adjustments. If re-

lief, in any measurable degree, be successful, the impulse is to that extent decreased. The strain is relieved. The people are disposed to say, "Well, it is not so bad as we thought. Why be so excited about it?" Consequently enthusiasm begins to wane and old differences begin to appear.

* * *

THE CHILDREN OF ISRAEL were greatly oppressed by the Egyptians and were groaning by reason of their taskmasters. They were eager for relief. But, after their rescue by Moses, when they found themselves hemmed in by Pharaoh's host and the Red Sea they straightway concluded with loud cries, criticism and tears that reconstruction was not worth the cost. And even after this and other miraculous deliveries that registered the validity of the process of reconstruction, later, when confronted with the choice of entering upon the land of reconstruction and a new order of things, a land which they admitted flowed with milk and honey and was altogether worthy of their efforts to achieve, howbeit with certain giants and other difficulties, the majority of them voted to go back to Egypt, expressing a preference for the garlic and onions of the old order of things to the grapes and honey of the new land. The cost was too great. Moses found it easier to get them out of slavery than to get slavery out of them.

* * *

WE HAVE NOW COME to the grind of reconstruction. We have set our hands to the plow. Shall we look back and turn back?

Now I must confess forthwith and frankly that there are some things in Mr. Roosevelt's policies and plans that I do not like and do not approve. You are the same way. Yea, I must confess, regardless of the shame attending such unspeakable treason in a Democratic "Solid South," and being from a family that never "scratched the ticket," I did not vote for Mr. Roosevelt.

But it is now my calm conviction, regardless of the defects against which I am still set, that the New Deal, with all its faults, more nearly represents what Christianity seeks than any program that has yet been tried on so large a scale. Furthermore, it more nearly undertakes to carry out the things for which Methodism and some sister denominations have officially stood for the past quarter of a century than we have taken time to realize or been willing to admit.

Arthur Brisbane, who is neither my father-confessor nor Solomon, but who speaks the truth, at least intermittently, says: "Even those that disagree with the President's policies will admit that he is the first president since Lincoln to show appreciation of the fact that the 100-odd millions you

never hear of are also part of the American people."

Someone has said that if God should answer the prayers of some of us good people we would be so surprised that we would not know what to do with the answer. Our prayers are being answered. Are we willing to assume the responsibility involved?

* * *

THERE ARE A FEW foes to reconstruction and they will set themselves in the way of the achievement of the new order of things toward which we are now turning. They are honest, no doubt. And, for that reason, they may be all the more dangerous.

Among these opponents we shall find those marked by political partisanship. As economic pressure is relieved these will assert themselves more and more. And their activities are evidence of the growing success of the forward move. We must not shut our ears to their criticisms. They can help if not taken in too large doses. Our opponents often tell us truth about ourselves that our friends will not mention even for our welfare. And it is necessary for us to follow the truth.

Then there are what may be called the protected interests, individuals and organizations that profited from the old order of things and who feel that they cannot survive if the new order of things actually arrives. They will be disposed to object to anything that looks toward curtailment of profits. And the voices of these must not be silenced rudely nor their holdings discounted. They will object to the government's becoming a competitor with private business and that will hardly be done except where human welfare seems to demand it. Such seems to be the case just now. A "measuring stick" must be found. But, withal, Uncle Sam has shown a willingness to pay stockholders fully, not including watered stock. He does not seem interested in that commodity.

There are institutions whose operations have been assured by endowments invested in some of the large holding companies. They, at least some of them, will be found upon the side of those who feel that Uncle Sam is going too fast and too far. They will not be enthusiastic for the New Deal.

Finally, there are the foes of sheer inertia. This will take in many of us. We hug to our bosoms evils that we know rather than fly to those of which we know nothing. We shall not be willing to make the sacrifice necessary for the success of the New Deal. The better day of which these dreamers speak is all right, but that is not for this world, we shall reason. We shall sit down and let the Lord bring it to us, or bring us to it in his good time.

But none of this looks and sounds like the preaching and practices of Jesus of Nazareth whom we call Christ.



Methodist History



By REV. W. L. DUREN, D. D.

(By arrangement with the author, Dr. W. L. Duren, presiding elder of the New Orleans District, we are permitted to carry serially his History of Southern Methodism which is soon to come from the press. Our readers are to be congratulated upon this unusual treat. Dr. Duren's reputation as a writer of Methodist History and Biography is too well known to require further introduction. This is the first installment.—Editor.)

FOREWORD

The writing of history, whether from the standpoint of the recording of events or the interpretation of a movement, requires infinite patience, discriminating insight and a balanced judgment, along with the other qualities which enter into the making of good literature. The writer of this volume does not lay claim to any such eminence of qualifications; but he is urged to the undertaking rather by the feeling that there is great and growing need for a new interpretation of Methodist progress, particularly that part which has to do with the great controversies through which we have passed. The Methodist Church in America, with its various dismemberments, can not be understood without a reasonably accurate knowledge of the facts to which its whole history is a logical reaction. And it does not need to be said that history with a controversial aim or ambition is necessarily an impediment to ecclesiastical good will.

No great movement is ever susceptible of such complete isolation as to make its treatment simple and direct, and such is certainly true of the history of Methodism. It has bearing upon every phase and problem of our civilization, and its story must be dissected out of records of action and achievement to which it is often only incidentally related. The modifications of social and political circumstances must be regarded, and even the disposition to exploit the church for economic advantage can not be ignored. James Truslow Adams intimates that, in the march of democracy, the missionary often finds access to the people through an alliance with the Chamber of Commerce, and he quotes Timothy Flint, a western missionary, as saying: "A minister, a church, a school, are words to flourish in an advertisement to sell lots."

The choice of a title for a study of Methodism is simple enough, but difficulty arises when one undertakes to keep within its limitations. Its history has commandeered the genius of scores of interpreters, and its militant evangelism has drawn the fire

of a vast army of critics. Its records and its literature, therefore, have become too varied and voluminous to be compressed into the space of a single volume. The Methodist historian faces constantly the embarrassment of deciding as to what shall be elaborated and what must be indicated by a bare outline of facts; for, even though the story of the rise and progress of the Church is a unit, there are vast areas of interesting and informing incident which can be given only passing notice.

In the short space of two hundred years Methodism has won for itself a place of honor and distinction among the Christian forces of the entire world, and the name of its illustrious founder is known and honored to the ends of the earth. Through its literature and its legion of adherents it has become a mighty social and religious influence. It began as a militant form of evangelism, and neither time nor clime has changed its emphasis or halted its march. The Church which began in Aldersgate Street, May 24, 1738, with the world for its parish, retains its devotion to its original ideal; and the single heart "strangely warmed" has multiplied until the hosts of ecumenical Methodism are numbered by the millions, with property holdings which have reached staggering totals.

Nothing could be more natural than that the life and progress of this multitude of Christians should command the attention of church historians, and should furnish an inspiring theme for many a consecrated pen. Numerous biographies of John Wesley have been written and many histories of Methodism have found their way from the press; but withal each succeeding generation finds the story a virgin soil and the record a priceless treasure-field of social and spiritual exploration. Through patient research, Methodist archives are constantly yielding new and illuminating sources of material, and the present-day historian speaks with a tone of authority and confidence not possible to those who wrote more than a generation ago. A number of excellent studies with a new approach to the subject have been produced in recent months. "Wesley and the Eighteenth Century," by Maldwyn Edwards; and "Makers of American Methodism," by William Warren Sweet, soon to be issued, are able developments of hitherto neglected fields. Many other valuable and discriminating books have been issued, but no generation or group of writers can exhaust the literature of Methodism. The pages of the record shine with an inextinguishable luster, and the contacts and

ramifications of Wesleyan thought are so intertwined with the movements of the world as to give promise of yet long-continued and glorious service.

In some features of its origin and development Methodism stands alone. It does not represent a theological revolt and, for that reason, it has been saved from the scourge of intellectual dogmatics and argumentation; and it has been able to furnish a spiritual and an inspirational leadership for the religious forces of the world. Its beliefs have been definite and positive; but it has not made appeal through a creed of hair-splitting discriminations in the field of theological opinion; and it has consequently escaped a measure of intolerance and exclusiveness from which other communions have not always been free. This fact has helped to perpetuate the ideals of Mr. Wesley and the impulses which gave momentum to the progress of the Church. Theological opinion and ecclesiastical affiliation were not made tests for admission into the societies; and it is likely that every phase of belief and of church connection was represented in the movement. In America unbaptized and unaffiliated persons were admitted to class, and there were preachers who did not receive baptism until after they had been assigned to a circuit. This heterogenous composition gave the Methodist movement an independence which probably contributed something to its ecclesiastical course; for it is not likely that an association of the Church of England, Moravian, German Reformed, Lutheran, Quaker and Menonite folk would be strongly attached to any recognized and established form of church government.

The controversies which have arisen in the Methodist Church have not been due to theological differences, but have revolved around great moral and ethical questions; they have reflected the soul of the Church rather than its polemical genius. This fact is so apparent in our history that it has been said: "Methodism has produced artists, thinkers, and scholars, but has rarely kept them." Its supreme hospitality is for men and women who know God and who have a passion for making Him known to others. The history of the movement set on foot by the Wesleys is preeminently a romance of evangelistic effort and spiritual fervor. If the Methodist Church has not shone in the realm of great scholarship, it has shed a radiance upon the pathway of millions in all lands that will cause it to shine beyond the stars forever.

It is one of the misfortunes of church history that much of it is defensive rather than interpretative—it is consciously or unconsciously the advocate of a contested position. Probably no interpretation can be altogether free from that fault; but the in-

fluence of contests and temporary situations should not be exaggerated in a manner to give them an importance greater than their due. The passion and partisan feeling of the O'Kelly schism, the contest which ultimated in the organization of the Methodist Protestant Church, and the slavery agitation which rent episcopal Methodism in twain have played unfortunate and even disastrous parts in the history of the Church, and they are indelibly stamped upon its progress. Some of our best collations of fact are, therefore, spoiled by a tenseness of feeling that could not be suppressed.

The greater number of Methodist histories have been written from the standpoint of the Methodist Episcopal Church, and no serious effort to write the history of the Methodist Episcopal Church, South, as such, has been made since 1884. This statement is not meant to reflect upon any work that has been produced, North or South, but is preliminary to saying that it is the purpose of this volume to trace the development of Methodism with particular reference to the South. To that end, we shall follow the course of the Church from its beginning through the years of our common history; and from the severance in 1844, we will follow mainly the course of the Methodist Episcopal Church, South. The history of other Methodist groups will be treated incidentally, but not with the detail of co-ordinate development. Authorities will be cited for important statements, original sources when obtainable, and in all cases references which we find least reason to question.

The literature interpreting the slavery controversy, both before and after 1844, is not very reassuring. We give full credit for the sincerity of those who wrote, but their words disclose the violent antipathies of those warring days; and their arguments do not appear to give a real interpretation of the action of the Church in connection with the economic, social and political institution which the Old World bequeathed to our Republic. Much as we deplore their intemperate speech, we do not question their motives—they were too much a part of those tragic experiences to measure the issues calmly and justly, and their feelings were inflamed by a literature steeped with bitterness and misunderstanding. We do not accept the conclusions of any side in that controversy. In addition to the records of the Church, we shall take into consideration the discussions in Congress, the publications of the American Historical Society, and other collateral sources. Whatever may have been allowable in the past, we believe that ours is no time for indulging a bitter and vindictive spirit. The problem of sectional vindication has been transferred from the

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The Bishop's Page



Dr. Raulins has very kindly invited me to speak through the columns of the paper concerning matters of importance which may concern either or both of the Methodisms of Louisiana and Mississippi. I wish to make this expression of my thanks and appreciation and to respond with pleasure.



General Conference and Beyond

The General Conference which met in Jackson, Miss., Thursday, April 26, 1934, was another great conference judged by all the standards. It was Christian in spirit, business-like in procedure, united in purpose, constructive in its aims, and in attitudes and enactments forward-looking without being forgetful of the past.

Since the adjournment of the session, our tasks have been carefully studied, and new fields of labor entered. There is in our people an eagerness to make church membership mean more, and an increasing desire to know the message of the Bible for a time like this. Undoubtedly we should place the emphasis upon the affirmative.

Lambuth's Memory Honored

On Thursday, August 2, 1934, within the bounds of the Pearl River charge, in the Jackson District, was held the annual service commemorating the life, character and work of the Lambuth family. Methodism for miles within radius of that point at the time appointed fixed there its attention, and marked another anniversary in the history of that congregation from which the founders of our work in the Orient went out so many years ago.

Presiding Elders Meet

The presiding elders of the North Mississippi Conference met in the city of Winona at the Moore Memorial Church on Tuesday, September 4, in response to the invitation which I extended to them some weeks ago.

The presiding elders of the Mississippi Conference assembled in the Galloway Memorial Church in Jackson, Miss., on Wednesday, September 5, in response to an invitation issued at the same time. The work of the state for the incoming year was considered and plans made for rounding out the circle of the Conference calendar.

For the same purpose, and in response to the same invitation, the presiding elders of the Louisiana

Conference will meet in the First Methodist Church of Shreveport, La., on September 12.

New Orleans Advocate Major Item

One of the major items to come before all groups is the matter of enlarging the circle of the New Orleans Advocate, to which the presiding elders and pastors are rallying with practical unanimity and purpose.

Mississippians Saving Orphanage

Another important matter will be the consideration of reports from the campaign for the Methodist Orphanage in Jackson. Judge Watkins reported to me recently by telegraph that the figures showed we had passed the fifty-one thousand dollar mark, and that many charges have yet to send their reports. It now appears we shall be able to save the Home—something which surely should be made a realization.

On July 12 the state of Mississippi in all Methodist circles organized to face the facts and prevent the Home from being sold to satisfy the creditors who justly felt that we should take some definite steps. After a month's united effort, we are encouraged to believe the Home will continue to function, and that the creditors will be in position to make possible an extension of time which will greatly influence the future.

Revivals

From almost every section of both states there come reports of genuine revival meetings the results of which have been inwardly and outwardly gratifying, as noted in increased attendance upon the services of the church, net increases in membership, and liberal response to the claims of the Kingdom of God. In many sections there are to be large and increased harvests, and as our people have been blessed materially they have not forgotten to heed the call of the spiritual.

Momentum for Quadrennium

There is great need for continued and united effort from now until the Conferences meet in order that we may launch the work of the new quadrennium in the approaching annual sessions in which all our plans must have the most careful thought, and all our reports assembled as a basis for calculations for the new year.

Finally

I shall not bring to this page matters of minor importance, but believe you will welcome the pre-

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Views and Reviews



SIDELIGHTS OF THE GREENVILLE DISTRICT

By Rev. M. H. McCormack, Jr., Reporter

Elder Better

The Greenville District is elated over the fact that our beloved and popular elder is rapidly improving in health, since his recent operation, and is at home convalescing. He expects to be able to resume his duties as presiding elder some time in the next month. However, "resume" is hardly the word, for, even though confined to his hospital bed for many weeks, Dr. Broyles has kept in constant touch with all of the activities of the district, and his correspondence with his pastors and laymen has never slackened. Much credit is due to a most excellent secretary in the person of Mrs. Broyles.

Dependable Dublin

One of the first churches in the state to raise its Orphanage quota was Dublin. In one afternoon, before the campaign pledge date, this little congregation raised \$120 in cash for this worthy cause. Rev. W. C. Galceran, Jr., is the popular and energetic pastor.

Smoot at Clarksdale

(No, this isn't an appointment forecast). Much flattering comment is heard concerning a recent sermon delivered by Dr. E. R. Smoot, of Shelby, in the pulpit of the First Church, Clarksdale, Miss., in the absence of Dr. Wasson, the pastor. Dr. Wasson spent a few days of his well-earned vacation at Lake Junaluska, N. C.

Meetings

The writer spent two delightful weeks in assisting two brother pastors in revival meetings. The first one was in the Murphy church, of which Rev. E. P. Craddock is the most worthy pastor. In spite of the fact that this is the writer's home community, we had a splendid meeting. The other meeting was in the Inverness church, where that able young fellow, W. I. Henley, is pastor. We also had gratifying results here.

A few weeks' experience in this type of work is all that is needed to convince the most skeptical pastor of the important place of the revival meeting in the present-day program of the church. It is the most effective institution we have for furthering the work of the kingdom among the unchurched multitudes. It should be backed up by a continuous program of Christian education, but it is the latter's most effective advance agent.

Among the Pastors

Rev. Shed Hill Caffey and his family are spending their vacation at Lake Junaluska Assembly. Caffey is doing a great work at Tunica. . . . We hear many fine things about the work of Brother Galceran, Sr., at Hollandale. He keeps up-to-date in his work by attending the Standard Training School at Grenada. . . . C. A. Parks and R. G. Moore preached two excellent sermons at the district conference at Clarksdale. . . . Add simile: As quiet as a green elder in a cabinet meeting. . . . Wanted: Close prices on slightly used scissor-bill coats, anticipating an active market when the "4-in-4 out" law goes into effect. Might also be able to use some good second-hand sermons that have proved effective in rural churches. . . . A recent thought-provoking sermon subject originating in these parts: "A Model T Religion in a Free-Wheeling Age." . . . Dr. Northington is credited with the prize hot weather story; it got so hot in Shaw that the honeycombs melted and drowned the bees. . . . The biblical hyperbole reversed. There was quite a commotion the other evening among a group of church ladies at a bridge party when one of them strained at a Camel and swallowed a gnat. . . . Well, I was going to tell you how dry it got here last month, but I had better save that one until I see you at Conference.

THE EDITOR GOES UP INTO THE MOUNTAINS

Through the insistence of Dr. A. C. Millard, editor of the Arkansas Methodist, supplemented by a two-way pass from Memphis to Fayetteville, Ark., issued by the courtesy of the Frisco Railroad, this editor had the privilege of enjoying a week at Mount Sequoyah, August 14-21.

Leaving New Orleans at night, the train reached Memphis in early morning, giving the writer time to cross the street for his "ham and eggs." (No coffee, thank you. My mother treated my boyhood malaria with quinine in cold coffee. It cured him of both the fever and the coffee).

Then the good Frisco pulled out across the old Mississippi river and up over the northeast corner of Arkansas. Increasing signs of drouth began to appear. By the time the Arkansas-Mississippi line was crossed we were in the midst of a section that has been blasted by it. Field after field of corn was bleached almost white by the pitiless and unrelieved rays of the sun. In numbers of cases even the seed planted will not be harvested. Pasture

were as brown as they will be in January. Trees on the mountain-sides were dying, their leaves not showing the mellowing colors of autumn, but the brown that might be produced by a fire. Water holes and ponds on the farms were as dry as a powder horn. The heat still intense from the train window in early morning, people could be seen sleeping on their porches and in the yards. Missouri, Arkansas and Oklahoma have suffered greatly.

Early in the morning of the second day we arrived at Fayetteville. After a breakfast we were whisked up the mountain to the grounds of the Western Methodist Assembly, which showed signs of much improvement since we were there some years ago.

Rev. S. M. Yancey, the genial and efficient superintendent, soon had us located in a cottage and was repeating his story of Mount Sequoyah. While it was quite dry on the mountain cool breezes were making a good fight against the sun and kept the red in the thermometer at a fairly low mark.

The following program constituted our mental, spiritual and inspirational menu: Morning Devotional Service, Dr. Paul W. Quillian, pastor St. Luke's, Oklahoma City; Christianity and Industrial Problems, Dr. Alva W. Taylor, member of the faculty of Vanderbilt School of Religion; What Can We Preach Today? Dr. W. C. Martin, pastor First Church, Dallas, Texas; Problems and Possibilities of the Home, Dr. Williams, former president of Gallopway College for Women, now Extension Man for Hendrix College; The Mission Crisis in the Far East, Dr. A. W. Wasson, foreign secretary of the General Board of Missions; Evening Platform Hour, Dr. C. C. Grimes, pastor, Boston Avenue Church, Tulsa.

A fine feature of the discussion group work was the privilege issued by the leaders that permitted listeners to interpose a question or comment at any time that he deemed proper. The leaders were well able to survive this method.

Dr. A. C. Millar, the god-father of Mount Sequoyah, showed many courtesies and made the stay most profitable and enjoyable.

Fish Tails and Tales

Dr. R. E. L. Morgan, pastor at Shawnee, Okla., with his wife, took Dr. Millar and this editor out to a fish hatchery five miles from Fayetteville. Past a sign which read, "Beware the dog," we drove into a most beautiful spot of shade against a mountain from whose base issued a generous spring. Friends cautioned this editor as we approached the fish stream recalling the special temptation to prevarication produced by fish.

Listen! It was the greatest "school" of fish I

have ever seen in all my long life. Well, it was a university. It was more than that. It was a whole school system well organized from the kindergarten to the post-graduate school. There were thousands and thousands of fish. They were so thick you could not throw a rock in without endangering a life. In fact there were a few dead ones floating about. This was no doubt due to overcrowding and suffocation. Those in the advanced grades all wore "specks." Their eyes did not appear to be weak, but they were speckled trout.

If any reader feels dubious the editor can furnish affidavits signed by Dr. A. C. Millar and Dr. and Mrs. R. E. L. Morgan, a noble company whose veracity and integrity have never been endangered even by fish.

The meals served at the cafeteria were of the most bounteous and appetising sort.

Best of all, that fine and happy company of people who were there made it an occasion one wishes to tuck away in his memory-book to be thought of many times in the coming tomorrows.

D. B. R.

METHODIST HISTORY

(Continued from Page Six)

shoulders of the actors to the yellowing pages of history; and from those pages of lurid oratory and bitter invective, we are persuaded that no side may hope for righteous justification.

It shall be our purpose to preserve as far as possible the chronological sequence of events, but we have found it difficult to set up arbitrary divisions which would not be clumsy and even cumbersome. There are certain interests which will be treated independently of any chronological scheme, except that they will appear at the place indicated by the greatest agitation and activity on those subjects. Last of all, we shall endeavor to give a frank and sympathetic interpretation of the history and the problem of Methodist reunion. This we do because it is primarily a factor of our history; but we give it place with a no less sincere hope that we may be able to make some contribution toward a successful and righteous approach to that much desired and, we believe, wholesome and Christian consummation. With this general statement of purpose and plan, we invite the reader to journey with us as we study the Wesleyan movement, from Epworth rectory and the beginning of the eighteenth century down to the present time.

(To be Continued)

Our Weekly Party

Dr. F. N. Parker, who has been spending several days on the Seashore Methodist Assembly Grounds, Biloxi, Miss., delivered the evening message at the Assembly Tabernacle on last Sunday.

Rev. J. A. Wells, always wide-awake, is carrying on at Glendale, Jackson, Miss. As is his practice, the Advocate will receive his personal attention within the next few weeks.

A good list of new and renewal subscriptions has been received from First Church, Gulfport, Miss. Rev. Porter M. Caraway, pastor, backs all departments of the church program.

First Church, Monroe, La., pastored by Rev. W. C. Scott, has begun its Sesquicentennial enrollment. A good list of new and renewal subscriptions has been received.

On last Sunday our Aberdeen, Miss., church, Rev. W. R. Lott, pastor, celebrated its one hundredth anniversary. The centennial sermon was delivered by Bishop Hoyt M. Dobbs.

Rev. J. L. Nabors, pastor of the Weir McCool charge of Mississippi, says, "We have had good revivals with several additions to the church. We are going to put on the Advocate campaign in September."

Recently Dr. R. H. Harper, pastor of First Church, Lafayette, La., and former editor of the Advocate, filled the pulpit of First Church, New Orleans, on Homecoming Day. Dr. Harper was for seven years pastor of this great church.

Millsaps summer school is over, and all is quiet on the campus now. No, not quite all quiet. Beautification of lawns and renovations of rooms. That goes on. And soon the students will be coming in for the regular session.

A letter from Rev. S. W. Miller, Frisco, Texas, a clerical delegate to the conference at which the North Mississippi Conference was organized, says that this superannuate will soon be 88 years old. We send greetings and good wishes.

"I continue to read and enjoy the Advocate. I have taken it for nearly fifty years and shall continue to read it as long as I live." That is from Hon. D. W. Heidelberg, Shubuta, Miss. A layman's approval and a layman's counsel are appreciated by the editor.

It is rumored in New Orleans that an invitation may be extended to Dr. G. L.

Morelock, general secretary of the Board of Lay Activities, to hold a laymen's institute in the city. Such would be a most commendable project and should be followed by other districts.

We note that Bishop Hoyt M. Dobbs recently dedicated our good church at Indian Bayou, La. Rev. G. H. Corry is the pastor. An exceptional record is being made this year by this pastor and people. The presiding elder, Dr. B. F. Rogers, conducted a revival meeting here with very gratifying results.

On July 22, Bishop Dobbs dedicated our church at Cleveland, Miss., thus marking a high point in the life of this splendid people. The church has been free from debt for a number of years, but this was the first good opportunity for the dedication. Rev. Melville Johnson is the pastor.

Fifteen students at Centenary College were awarded their degrees at the close of the summer school. Exercises were held in the open-air theatre. Bishop Hoyt M. Dobbs delivered the address, the subject of which was, "An Old Line for a New Day." Dr. Geo. S. Sexton, President Emeritus, also was present and assisted in the exercises.

Dr. Geo. S. Sexton, presiding elder of the Shreveport District, threatens to break the vacation habit. The editor sent him a picture that displayed rather prominently the vacation suggestion. His reply was, "How can I go fishing for fish? I have to fish for men and money." We wish him "luck."

Hurrah for New Albany! \$1600 was raised during the recent drive to save the Mississippi Orphanage by our loyal congregation at New Albany, Miss. This is an average of \$2.50 per member, and is in addition to payment of all other obligations in full, including a large part of the church debt. Rev. J. H. Holder is the hard working, faithful leader.

From time to time we have carried prayers prepared for us by Dr. James Myers, Industrial Secretary of the Federal Council of Churches. A pamphlet containing thirteen of these may be had for fifteen cents. Send your order to the Association Press, 347 Madison Avenue, New York City. The two, "For All Mothers," and "Miserere," are worth more than the cost. Get it.

When I receive a card or letter with a foreign stamp on it I give it special

attention. A card mailed at Catherines, Ontario, has just reined me up for such notice. It brings the information that Rev. J. M. Boykin, pastor at Greenwood, La., with his wife and others, has been on quite a vacation tour, touching such points as Washington, Philadelphia, New York, Niagara Falls and points in Canada. They return by way of Detroit and Chicago.

Hon. R. E. Bennett, great layman of the Meadville, Miss., church, in the recent election received the nomination to the office of Circuit Judge of his district. The district is made up of Adams, Amite, Franklin, Jefferson and Wilkinson counties. The nomination is tantamount to election. The election of good men to such responsible offices as these is one of the best ways of securing law and order and building our community life.

Rev. C. W. Wesley, pastor at Summit, Miss., reports that the meeting at Felder's Camp Ground, conducted by Dr. Cram, General Secretary of the Board of Missions, was very helpful. Among those attending were Dr. C. W. Crisler, presiding elder; Rev. O. S. Lewis, pastor, First Church, Brookhaven; the pastors of McComb, Magnolia and Woodville, along with Brother Quinn, the Baptist pastor at Summit. This meeting was marked by a wide variety of appeal and profit to those attending.

Brother A. W. Townsend, Jr., assisted Brother V. D. Morris, pastor at Chalmette-Gentilly in New Orleans, in a revival at Chalmette. The preaching of Brother Townsend was received with popular accord, so much so that he was urged to continue the services beyond the original two weeks scheduled for the meeting. Many persons knelt at the altar for prayer in the good old fashioned Methodist way, and souls were born into the kingdom. There were eight additions to the church and many reconsecrations.

Dr. R. O. Lawton, editor of the Southern Christian Advocate, accounts for the improved condition of that Conference organ in the following statement: "First, the support and loyalty of the presiding elders, preachers and laymen has been invaluable. Second, the business manager has done a very fine piece of work. Third, the editor has given all of himself. Fourth, the rest of the force has been helpful. Fifth, all salaries and other expenses have been cut to the bone. Let me say here that the fine and encouraging co-operation of our board of managers has been all that one could ask."

The Methodist Home

PRAYER

Our Father, we would daily confess our debt to Thee for Thy unstinted goodness and grace. Help us in all things to think and speak and act in a manner worthy of our Christian profession. We bring our family circle before Thee; we are scattered far, but not beyond Thy ken. Forgive our sins, we pray, and so bless those whom we love that they may be one in heart and holy purpose. We pray for the prosperity of the whole Church, particularly for the deepening of the sense of God. Bless our country and hasten the day when happiness may return to every hearthstone and a song of gladness and content will fill every heart. And what we ask for ourselves, we ask for all mankind.

MEDITATION

Every person and every age asks with deep solicitude, "Does God care?" It is an instinctive plea for the love to which hearts thrill. Love makes the family circle the most sacred of human relationships. Love lifts commonplace and unworthy lives and crowns them with romance and beauty. Love is at the heart of the best literature which has been produced; because we are comforted by the assurance that somebody cares. Love has made Bethlehem, Nazareth and Calvary into shrines of our thought and devotion. It has been said that John 3:16 is the most universally

recognized Scripture reference known. It is the essence of the gospel of love; it is the foundation of our Christian creed and hope; and it is like a rainbow over life from the cradle to the grave. It is His answer to the burning question of every heart, "Does God care?"

But it is much easier to believe that God loves the world as a whole than it is to claim its personal application to ourselves. We are too conscious of our own spiritual weakness and we look wistfully at the golden rim of His great love that gathers in all races and all lands, but we miss the glory that falls at our own feet. We think of Bethlehem and Calvary as beautiful yesterdays of divine love; but do we realize that His love still abides, and that He offers beauty and grace for every soul? The time may not come when we will be able to say: "All is well with the world;" but while God loves there is hope and help for every person and every land. Yes, God cares; that is the hope of our firesides, of our country and of the whole world. And that faith will suffice for the long stretch of years until we come to the dawn of the perfect day and the glories of our Father's house.

THE BISHOP'S PAGE

(Continued from Page 7)

sensation of facts and needs as they develop on the calendar just ahead.

Two things should be said before closing this communication: 1. Many of our churches are succeeding in paying off indebtednesses of long standing. 2. Credit must be given to numbers of Christian business men who have wisely advised and generously co-operated toward making possible adjustments which without them would have been impossible. It is greatly to be desired that the character and the credit of the churches be kept upon the same high levels of other years.

HOYT M. DOBBS.

CHANGES IN APPOINTMENTS

Bishop Dobbs has authorized the following changes to take place September 1: B. W. Waltman, from Kentwood, is transferred to the Texas Conference; and S. M. Bogan, from the Sibley charge, is stationed at Kentwood. L. A. Carrington, from the Texas Conference, is transferred to the Louisiana Conference and placed in charge of the Sibley circuit.

W. L. DOSS, JR.

METHODIST BENEVOLENT ASSOCIATION FOR LIFE INSURANCE

(Chartered 1903)

PURPOSE

To provide homes and support for widows, orphans, disabled and aged ministers and members of the M. E. Church, South, by a practical business insurance system on safe and cost rates.

PROGRAM FOR 1934

Our goal: to multiply membership by members securing additional policies on themselves and on all members of their families and friends, ages from 1 to 60.

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Whole Life, 20-Premium Life, 20-and 15-Year Endowment, Endowment at 60, 65, or 70. Disability-Annuity and Juvenile on Term and Endowment at age 21 for education.

WRITE

J. H. SHUMAKER, General Secretary
HOME OFFICE:
Association Building, 808 Broadway,
Nashville, Tennessee

LOUISIANA AND MISSISSIPPI CONFERENCES

Are asked by the General Commission on Budget to raise for General Work the following amounts annually during the next quadrennium:

Louisiana	\$50,358
Mississippi	52,646
North Mississippi	50,394

A PERFECT DOUBLE ACROSTIC OF OUR LORD JESUS CHRIST, beautifully printed in two colors. An ideal gift to a loved one. 35 cents each; 3 for \$1. Auguste B. Bulot, 6201 S. Miro Street, New Orleans, La.

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"I worked in a hotel which was very hard work. Then I got laid off and I was terribly worried and rundown. My mother told me to take Lydia E. Pinkham's Vegetable Compound to build me up again and believe me I am grateful to her. I feel like a new girl now, always full of pep."—Pauline Kamen, 2 Ellicott Road, Depew, New York.



LYDIA E. PINKHAM'S Vegetable Compound

98 out of 100 Women Report Benefit

Our Methodist Women

EDITED BY MRS. H. McMULLAN

LEADERSHIP TRAINING SCHOOL FOR NEGRO WOMEN, NORTH MISSISSIPPI CONFERENCE

The Leadership Training School for Negro Women, sponsored by the Woman's Missionary Societies through the Department of Christian Social Relations of the North Mississippi Conference, was held at Mississippi Industrial College, Holly Springs, Miss., August 2-10, 1934, with an enrollment of fifty-four women.

This project was begun seven years ago and the enrollment and interest has increased from year to year. Mrs. R. P. Neblett, Conference Secretary of the North Mississippi Conference Woman's Missionary Society, was dean of the school and teacher of Bible.

Mrs. Lester Greer, Conference Superintendent of Christian Social Relations, taught classes in mission study and social service. For the past three years the General Board of Christian Education has co-operated in the school by sending Miss Virginia Thomas, Dean of Women at Grenada College, Grenada, Miss., to teach a course in worship, and twenty-two received credits in this course.

Mrs. B. F. Hammond, recreational leader for Marshall County, led the recreational groups. Miss Annie Kelly, Council Superintendent of Christian Social Relations of the Colored M. E. Church, taught a course in organization and administration of the Woman's Missionary Societies. Mrs. Alice Oliver, State Home Demonstration Agent in Negro work, taught classes in health and arts and crafts.

A resume of the work of the Council was given at the eleven o'clock hour on Sunday morning by Mrs. R. P. Neblett and by Miss Annie Kelly for the C. M. E. Church.

Special emphasis was given to the evening program when Rev. R. G. Lord, Executive Secretary of the Conference Board of Christian Education, addressed the school on "The Future Progress of the Negro Race in Christian Education," and Rev. W. C. Newman, Dean of Grenada College, who gave a talk on "A Challenge to the Adults to Meet the Needs of Youth."

Other evenings were given to a study of hymns, pageantry and their like. The school closed with a consecration service, when forty-two received certificates of efficiency for the work done by them.

MEMORIAL MERCY HOME

By Rev. A. M. Serex, Ph.D.

The Memorial Mercy Home is an institution which the Methodist Church maintains in New Orleans for unfortunate victims of the injustice which makes women bear all the blame, shame and responsibilities of a reckless folly. Under the leadership of Rev. and Mrs. J. G. Snelling, the Memorial Mercy Home does a fine piece of moral and social reconstruction which is most praiseworthy. This Home is in need of our support. Besides contributions which would be gratefully received by the pastor, one of the ways to help is the saving of Octagon Soap Coupons, which, by a special arrangement with the factory, means dollars and cents for this fine institution. In this way a fine piece of work will be enabled to continue its ministry of mercy in the name of Christ. Your co-operation in this matter will be greatly appreciated.—Minden Church Bulletin.

THE BOARDS AND THE WOMEN

By Mrs. W. J. Piggott

There is no more fruitful possibility for promoting the many angled program of the church than through functioning boards and committees of the Conference and the local church. These boards and committees are composed of men and a very negligible number of women who are recommended by the presiding elders of the respective districts and by local pastors.

It happens occasionally that persons named on the Conference boards do not report for duty during an entire quadrennium, therefore, they make no contribution to the work of the church through the boards to which they are assigned. Persons who neglect or are

careless of such assignments cannot legitimately complain if church leaders and secretaries seem to do all the program planning and directing.

Women have for sixteen years been eligible to all the boards and committees and conferences of the church. The Conference boards on which they have served are the Boards of Missions, Christian Education, Christian Literature, and Temperance and Social Service. The number of women who have served on the various Conference boards and committees is about one-half of one per cent of the entire membership of such groups.

By reason of their training in the missionary society, with its many arduous and varied activities, women leaders in Conferences are peculiarly fitted to serve on the boards already mentioned, and unless could they adapt their experience to the requirements of such boards as Finance, Budget and Church Extension.

It is a well established fact that many women have a contribution to make to the church as a whole by reason of their experience and training. The exhortation that they should make this contribution to the whole church has been sounded long and often.

An open channel through which this service can be rendered is through the local and Conference boards. A fair proportion of women on Conference boards and a fair proportion on the local boards might perhaps be a stimulus to greater activity and greater achievement. Women are eager to make good when asked to serve, even those women who opposed the granting of these rights of the laity to women.

MALARIA

Speedy Relief of Chills and Fever

Don't let Malaria tear you apart with its racking chills and burning fever. Trust to no home-made or mere makeshift remedies. Take the medicine prepared especially for Malaria—Grove's Tasteless Chill Tonic.

Grove's Tasteless Chill Tonic gives real relief from Malaria because it's a scientific combination of tasteless quinine and tonic iron. The quinine kills the Malarial infection in the blood. The iron builds up the system and helps fortify against further attack. At the first sign of any attack of Malaria take Grove's Tasteless Chill Tonic. Better still take it regularly during the Malaria season to ward off the disease. Grove's Tasteless Chill Tonic is absolutely harmless and tastes good.

Grove's Tasteless Chill Tonic now comes in two sizes, 50c and \$1. The \$1 size contains 2½ times as much as the 50c size and gives you 25% more for your money. Get a bottle today at any store.

Christian Education Page

SUNDAY SCHOOL LESSON—SEPT. 9

HEZEKIAH—GODLY LEADERSHIP

II Chron. xxx 1-9, 13.

Golden text: "The Lord your God is gracious and merciful."

Hezekiah was the son and successor of Ahaz, a weak and short-sighted ruler who throughout his reign dealt with the repeated corruptions of his times as a politician and not as the representative of Jehovah. It was no doubt a matter of great surprise when the new king introduced his reign with such a demonstration of devotion and loyalty to the God of Abraham, Isaac and Jacob, and it was evidence that he was to be more than a successor to his father. He was a man of convictions of his own, and with an appreciation of Israel's God which was a good omen for Israel and a good start for a worthy reign.

The Faith and Darling of the New King

There is every evidence that Hezekiah was a man of broad and liberal culture, but he had no less pronounced faith in God. Instead of beginning his task with a council of ambassadors and diplomats, he sent his trumpeters throughout the land calling the people to Jerusalem to renew their long-forgotten and even rejected faith in Jehovah. The religion of Israel had been compromised and popularized until it had ceased to be commanding. The people laughed at the royal couriers, and even the priests were indifferent; but when they saw Jerusalem filled with a great multitude of devout folk they were ashamed. Hezekiah had wisdom, and the wisdom of his leadership was stamped upon his first official proclamation. He set the example of putting God first, and the throngs that filled Jerusalem attested that God is first.

Where Reform Begins

A common fault of political reformations is to confuse position with progress—to shift the men on the chessboard and imagine that something substantial has happened. Hezekiah's policy was based upon a recognition of the fact that real reform begins in the heart. It is not just what we have but what we are that promotes our happiness and that contributes to righteousness and order in the affairs of life. The real message of Hezekiah's trumpeters is: "The tangles of life begin to straighten out when we meet God."

The Measure of Leadership

One of the best tests of leadership is to be found in the choice of means. That choice shows what a man values most, and it indicates the result toward which he leads. Many courses were open to Hezekiah. He might have accepted without question the religious and political course of his father, and the people would probably have been content. But he was responsible for personal leadership. The office of a Hebrew king was but a single step removed from that of a prophet. So the obligations of true leadership involve discriminating and constructive choosing of means. The leadership that builds for a day or that seeks a temporary end is not worthy—it can promote neither personal nor public fortune. The best leadership seeks to establish contact with God.

LOUISIANA YOUNG PEOPLE'S NEWS

Lest Ye Forget

September is the time to elect new officers. Your nominating committee should already be hard at work. The election of your local and union officers should be followed by prayer and serious thinking. The first Sunday in October is the time for these new leaders to assume their responsibilities.

Shreveport District Plans Institutes

Your Conference secretary, Miss Pearl Hattie, who lives in Shreveport, writes that their district is planning three institutes, to be held in the near future. The date for the Highroad Union has not been announced. The North Caddo Union makes her plans for October. The Anna Pharr Union (the intermediate union of the city of Shreveport) will hold her institute at the First Methodist Church on September 11-15, with faculty members, Miss Grace Gatewood, Mrs. R. E. Smith, Dr. R. M. Brown and Rev. Jerome Cain. Mr. Lydel Sims will have charge of the recreation, assisted by Mr. Jack Rodgers. Miss Anna Pharr Turner is dean and Miss Hazel Lee Newell will be in charge of the worship program each evening. They hope to have Dr. Wallace, of First Church, New Orleans, to show the Mansfield Assembly moving pictures.

My! My! It certainly looks like a good training program, with lots of work behind it. Maybe you're right about it

reaching more people than a camp would.

We've Just Heard

1. That Miss Patty Bartmess, ex-assembly president, and president of the Anna Pharr Union, is getting out a paper. Yes, Yes, will surely look into it and report its contents.

2. That New Orleans District is just back from their young people's camp at Bluff Creek.

3. That you would like to hear a report of the summer camps. Watch next week's Advocate.

Post Script

Did you ever think how this news business couldn't be business if you get no news? I don't know, but it seems to me that with September beginning, and school, and new officers, and everything, that news should begin pouring in. Oh, well!

EDITH SKINNER.

Phone, MAin 2838

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Bruises. 25c at Drug Stores.

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Whether it be a headache or a neuralgia or perhaps muscular aches from a fresh cold; or may be the aching discomforts that many women suffer occasionally.

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Because of Correctly Blended Formula

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The Methodist Layman

THE ELECTION OF STEWARDS

By S. M. McReynolds, Louisiana Conference Lay Leader

The late General Conference adjusted the machinery of the lay organization so that the board of stewards was made responsible for the entire program of lay activities, and the chairman of the board is the contact man in the local charge for this program.

More and more the Church is beginning to see the vast responsibility that rests upon the board of stewards. This board has a great task. It is responsible, together with the pastor, for the entire financial program of the church, and for those features of the work of lay activities that are essential in developing the proper attitudes and spiritual values that lay the foundations for successful church finance. In addition to this, this board constitutes the supporting body for the program of the pastor. If the stewards are wide-awake, possessed of faith and courage, and are loyal to the leadership of the pastor, the work of the church as a whole is usually successful. If the reverse is true, the average pastor is confronted with a very difficult problem, and advance in the program of the church is next to impossible. Upon this body also, more than any other agency in the local church, rests the possibilities of the church in its connectional work.

For the reasons set forth above it is highly necessary that the greatest care should be taken in the selection of stewards. This responsibility legally falls upon the pastor. It is a matter of concern, however, for the board itself and all the other leaders of the local church for everyone should feel a sense of responsibility for securing the best leadership in this important board of the local charge.

The General Board of Lay Activities, at its last session, expressed a concern that this agency in the local church to which it is directly related, under the action of the late General Conference, should be composed of the finest and best ma-

terial to be found in the local charge. It appeals to all our pastors to exercise the most prayerful and careful thought in the nomination of stewards at the approaching fourth quarterly conferences. It is the desire of the Board, as is indicated in the program which it has adopted for the current year and, to some extent, for this quadrennium, to render the greatest possible assistance in the development of the board of stewards from the standpoint of organization, education and inspiration for its task. The Board has set as its goal, "A competent, well-organized, loyal board of stewards in every charge." It is confidently believed and expected that through the co-operation of the lay organizations, the presiding elders and the pastors of the church, this goal may be achieved. When it is, a new day will dawn for Southern Methodism.

MEN AND MISSIONS SUNDAY

The fourth annual observance of Men and Missions Sunday will take place Sunday, November 18. There has been an increasing interest in this event from year to year. Responsibility for the community-wide promotion of this observance was accepted last year by Christian leaders in 837 cities and towns across the continent. It is expected that this year the number will be substantially larger. In 1932, 640 leading ministers and business and professional men directed the campaign in as many towns and cities.

It is not strange that this observance should be so popular. The church has long been in need of some plan by which the responsibility for the missionary task on the part of the men might receive a balanced emphasis. The women of practically every local church have a woman's missionary society; not so the men. Only where exceptional leadership is available is it possible to maintain a men's missionary society or club.

The observance of Men and Missions Sunday is possible in any church which enjoys the ministry of a missionary-minded pastor. He does not find it difficult to enlist the co-operation of some of his laymen in arranging for an appropriate service in the morning on the day appointed.

The same laymen will be glad to co-operate in arranging for an interdenominational community men's missionary

supper, where the laymen of one church or denomination may encourage the members of other churches or communion to their missionary obligations more generously and to make possible a missionary advance.

An attractive manual, entitled "Hope of the Nations," has been prepared by the Laymen's Missionary Movement, giving suggestions and material which will be of great help to any one who may wish to assist in this national program. A copy may be secured through our missionary boards.

WHEN IN NEW ORLEANS
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Department Store
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HAIR BALM**
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Don't be embarrassed again by having your false teeth slip or drop when you eat, laugh or sneeze. Just sprinkle a little **FASTEETH** on your plates. This new, extremely fine powder gives a wonderful sense of comfort and security. No gummy, gooey taste or feeling. Get **FASTEETH** today at any drug store.

Lady Went Back To Taking CARDUI and Was Helped

For severe periodic pains, cramps or nervousness, try Cardui which many women have praised, for over fifty years. Mrs. Dora Dungan, Science Hill, Ky., writes: "Seven years ago, when I was teaching school I got run-down and suffered intensely during menstruation periods. I took Cardui and was all right again. After I was married, when I felt all run-down and was irregular, I always resorted to Cardui and was helped." It may be just what you need. Thousands of women testify Cardui benefited them. If it does not benefit you, consult a physician.

FORK UNION MILITARY ACADEMY

An Honor Christian School with the highest academic rating. Junior School from six years. Housemother. Separate building. Upper School prepares for university or business. ROTC. Every modern equipment. Catalogue, Dr. J. J. Wicker. Box 215, Fork Union, Virginia.



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wind and dust, you can
allay the irritation with
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ALEXANDRIA DISTRICT

The Alexandria District is humming with sounds of revivals. In every section of the district you can hear of good revivals. Our beloved and energetic preaching elder, Dr. Briscoe Carter, is leading the forces and lending council and encouragement everywhere. He is also giving a great deal of preaching for the brethren here and there and making himself a great helper in this cause. He keeps constantly in touch with all the meetings.

The writer is with Brother A. H. Baggett in a meeting this week at Fellowship church, at Hinston. We trust the results will be gratifying.

From present indications, the district will have the best report to make at the next Conference than has been made in several years, especially on members received and collections on benevolences.

D. B. BODDIE, Reporter.

LOUISIANA SUPERANNUATES, ATTENTION

Any superannuate preacher desiring to live in the home donated to the Louisiana Conference and located at Sibley, La., during the year 1935, please get in touch with me.

BRISCOE CARTER.

1305 Monroe St., Alexandria, La.

RESOLUTIONS

Methodist Intermediate Camp, Lake Arthur, La.

We, our resolution committee, do hereby submit the following report:

Whereas Dr. Hienen has been so kind in taking care of us, donating our stove-wood, and rendering services too numerous to mention; and

Whereas Mrs. Lambert, the mayor, has helped us to make our stay more enjoyable and has helped keep the camp ground clean; and

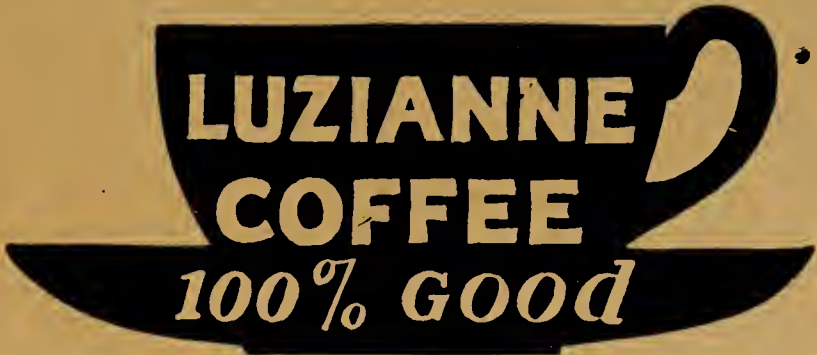
Whereas Mr. J. C. Mack has been so selfless in his service and has aided in innumerable ways; and

Whereas Rev. B. F. Rogers, our preaching elder, was most helpful in the preparation of our camp program and was to be with us some; and

Whereas the faculty, in the persons of Mrs. G. W. Dameron, Mrs. G. H. Thomas, Rev. G. W. Pomeroy, and Miss Merle Haggart, have joyfully prepared and taught our classes in a very fine fashion; and

Whereas Marjorie Haggart, our capable district director, has given of her time and efforts unlimited in promoting the camp; and

Whereas Mrs. G. W. Pomeroy, our dean,



has given of her time and efforts in a beautiful spirit in promoting the entire camp program; and

Whereas Mr. T. E. Broussard has been kind enough to lend us glasses to drink from; and

Whereas Myrtis Carlington has willingly and gladly seen to it that our meals were wholesome, and has most excellently directed Fannie, our skilled chef, in preparing our meals; and

Whereas Miss Vera Walker has been so patient in letting us supply the dishes that we needed for various meals from her kitchen, and has given her service in many ways; and

Whereas Lydel Sims, Conference President of Louisiana Young People, has been helpful in so many ways, especially in recreation and helping to make our stay on the camp grounds delightful; and

Whereas Lyons Carver and Paul Ayers have given of their time cheerfully as life guards and general flunkie; and

Whereas Bernadine Haggart prepared and conducted our morning watch services in fine and meaningful manner; and

Whereas Josephine Kisler presided willingly and artistically at the piano at all times and helped in our night programs; and

Whereas Charles Carver aided in advertising for our camp and has gladly loaned us his sailboat, the use of which many have enjoyed; and

Whereas Velma Butchee, our associate director, has been helpful in leading the singing and recreation as well as in the general promotion of the camp, we express our thanks.

Resolution Committee.

Purely Vegetable
Laxative Medicine

It is just as natural for the digestive system to respond to the laxative action of Thedford's Black-Draught as it is for the body to pick up energy from foods from the garden. Both are vegetable products of Nature. Black-Draught is composed of laxative herbs, selected in the course of long medical experience. And in Black-Draught they are prepared by simply drying and finely grinding them so that the human digestive system can most easily absorb the medicine needed to relieve constipation. When you need a laxative, get acquainted with Thedford's Black-Draught.

Whitworth, A Junior College for Young Women
BROOKHAVEN, MISS.

The oldest college for women, located in the heart of Dixie, among the hills of South Mississippi. Climate and health conditions are almost perfect.

The physical plant consists of ten modern buildings. One hundred magnificent trees grace a beautiful ten-acre campus, covered with a carpet of green, bordered by winding concrete walks and cobble stone paths, leading to a beautiful enclosed garden, where fish play in a lily pool of exquisite beauty.

It is here where young women of the later teens, of similar age, capacities, interests and ideals, live in the quietude and spiritual atmosphere of culture and refinement.

One whose spirit is touched by the influences of these lovely surroundings and inspired by genuine religious motives is best prepared to make a Christian home and to wield an influence for righteousness in the communities where she will enrich all lives by her own noble living.

These advantages are provided for about half the amount charged by proprietary colleges of similar type.

The seventy-seventh session of Whitworth College, and the 117th session of its predecessor, Elizabeth Academy, opens at Brookhaven, Miss., September 11th.

President and Mrs. Winfield will chaperone a large group of girls to the World's Fair the first week in September.

The present enrollment exceeds last year's enrollment by twenty per cent, and reservations are still coming in. For information, write or phone G. F. Winfield, or Miss Nettie Walker, Brookhaven, Miss.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Fourth Round

Tupelo, Aug. 26, 27.
 Amory, Aug. 27, 28.
 Prairie and Strongs, at Prairie, Sept. 6.
 Becker, at Greenbrier, Sept. 7.
 Aberdeen, Sept. 8, 9.
 Okolona, Sept. 9, 10.
 Buena Vista, at Pleasant Grove, Sept. 11.
 Shannon, at Shannon, Sept. 12.
 Greenwood Springs, at New Hope, Sept. 13.
 Woodland, at Foster's Chapel, Sept. 14.
 Houston, Sept. 16.
 Water Valley, First Church, Sept. 22.
 Ior, Sept. 18.
 Parls, at Liberty, Sept. 19.
 Coffeeville, at Coffeeville, Sept. 20.
 Water Valley, First Church Sept. 22, 23.
 Pontotoc, Sept. 23, 24.
 Smithville, at Smithville, Sept. 29, 30.
 Tremont, at Mt. Pleasant, Sept. 30-Oct. 1.
 Houlka, at Houlka Oct. 3.
 Verona, at Union, Oct. 4.
 Algoma, at Palestine, Oct. 5.
 Nettleton, at Evergreen, Oct. 6, 7.
 Fulton Oct. 7, 8.
 Salmen and Friendship, at Friendship, Oct. 10.
 Tocco polo, at Tula, Oct. 11.
 Randolph and Shady Grove, Oct. 12.
 Pittsboro and Bruce, at Pittsboro, Oct. 13, 14.
 Calhoun City, Oct. 14, 15.
 Vardaman, at Lloyd, Oct. 17.
 Derma, at Derma, Oct. 18.
 Bellefontaine, at Spring Hill, Oct. 19.
 Eupora, Oct. 20, 21.
 Mathiston and Maben, at Maben, Oct. 21, 22.

T. H. DORSEY, P. E.

Corinth Dist.—Fourth Round

Chalybeate, at Brownsfield, Sept. 1, 2.
 Blue Mountain, at Faulkner, Sept. 2, 2:30 p.m.
 Ashland, at Hopewell, Sept. 8, 9.
 Lamar, at Harris Chapel, Sept. 9, 2:30 p.m.
 New Albany Circuit, at Wells Chapel, Tuesday, Sept. 11, 11 a.m.
 New Albany, Sept. 11, 7 p.m.
 Potts Camp, at Bethlehem, Wednesday, Sept. 12, 11 a.m.
 Hickory Flat, at Hickory Flat, Thursday, Sept. 13, 11 a.m.
 Myrtle, at Myrtle, Friday, Sept. 14, 11 a.m.
 Mooreville, Sept. 15, 16.
 Mantachle, Sept. 16, 2:30 p.m.
 Booneville, Sept. 16, 7 p.m.
 Guntown, at Saltillo, Tuesday, Sept. 18, 11 a.m.
 Baldwin, at Lebanon, Wednesday, Sept. 19, 11 a.m.
 Marletta, at Blythe's Chapel, Thursday, Sept. 20, 11 a.m.
 Tishomingo, Friday, Sept. 21, 3 p.m.; preaching, 7 p.m.
 Belmont, at Golding, Sept. 22, 23.
 Holly Springs, Wednesday, Sept. 26, 7 p.m.
 Waterford, Thursday, Sept. 27, 11 a.m.
 Abbeville, Friday, Sept. 28, 11 a.m.
 Oxford, Sept. 30.
 Burnsville, Tuesday, Oct. 2.

Rienzi, at Thrasher, Wednesday, Oct. 3, 11 a.m.
 Sherman, at Chesterville, Thursday, Oct. 4, 11 a.m.
 Dumas, Oct. 6, 7.
 Ripley, Oct. 7, 7 p.m.
 Kossuth, at Hightown, Wednesday, Oct. 10, 11 a.m.
 Iuka Circuit, at Evergreen, Oct. 13, 14.
 Iuka, Oct. 14, 7 p.m.
 Booneville Circuit, at Mt. Hebron, Oct. 20, 21.
 Corinth Circuit, Tuesday, Oct. 23, 11 a.m.
 Corinth, Wednesday, Oct. 24, 7 p.m.
 Corinth, Southside, Thursday, Oct. 25, 7 p.m.

J. M. BRADLEY, P. E.

LOUISIANA CONFERENCE

Monroe Dist.—Fourth Round

Mer Rouge, at Mer Rouge, Sept. 2, a.m.
 Bastrop, Sept. 2, preaching, p.m.; Q. C., Nov. 5, p.m.
 Pioneer, at Forest, Sept. 9, a.m.
 Delhi, Sept. 9, p.m.
 Columbia, Sept. 16, preaching, a.m.; Q. C., Nov. 14, p.m.
 Gordon Avenue, Sept. 16, preaching, p.m.; Q. C., Nov. 15, p.m.
 Wisner, at Wisner, Sept. 23, a.m.
 Lake Providence, Sept. 30, a.m.
 Tallulah, Sept. 30, preaching, p.m.; Q. C., Nov. 7, p.m.
 Mangham, at Baskin, Oct. 7, a.m.
 First Church, Monroe, Oct. 7, preaching, p.m.; Q. C., Nov. 12, p.m.
 Oak Ridge, at Oak Ridge, Oct. 14, a.m.
 Rayville, Oct. 14, p.m.
 Waterproof, at Waterproof, Oct. 21, a.m., preaching; Q. C., 2 p.m.
 Sterlington and Marion, at Sterlington, Oct. 28, a.m.; Q. C., 2 p.m.
 West Monroe, Oct. 28, preaching, p.m.; Q. C., Nov. 13, p.m.
 Oak Grove, at Oak Grove, Nov. 4, a.m.
 Gilbert, at Boeuf Prairie, Nov. 11, a.m.
 Winnsboro, Nov. 11, p.m.
 Bonita, at Bonita, Nov. 18, a.m.

The above dates are subject to change, when practicable, to suit the convenience of those concerned.

The pastors will please be prepared to make all the nominations called for at the fourth quarterly conference. Their attention is directed especially to paragraphs 451, 452 and 453 of the new Discipline, in connection with the establishment of the Church Board of Christian Education and the election of a general superintendent and three assistant superintendents for the Church school.

H. T. CARLEY, P. E.

Ruston Dist.—Fourth Round

Arcadia, at Mt. Moriah, Sept. 2, a.m.
 Jonesboro, Sept. 2, p.m.
 Athens, at Athens, Sept. 9, a.m. and 2 p.m.
 Clay, at Clay, Sept. 9, p.m.
 Bienville, at Bienville, Sept. 16, a.m. and 2 p.m.
 Hodge, at Hodge, Sept. 16, p.m.; Oct. 30, p.m.
 Choudrant, at Douglas, Sept. 22, 23, a.m.
 Bernice and Farmerville, at Alabama, Sept. 23, 2:30 p.m. and 7:30 p.m.
 Dubach, at Harmony Chapel, Sept. 30, a.m. and 2 p.m.
 Haynesville, at Dykesville, Sept. 29, a.m.; Sept. 30, p.m.

Calhoun and Downsville, at Calhoun, Oct. 7, a.m. and 2 p.m.
 Ruston, Oct. 7, p.m.; Nov. 5, p.m.
 Homer, Oct. 21, a.m. and 2:30 p.m.
 Cotton Valley, Oct. 21, p.m.; Nov. 6, p.m.
 Sibley, at Sibley, Oct. 28, a.m. and 2 p.m.
 Haughton, at Doyline, Oct. 28, 4:30 p.m. and 7:30 p.m.
 Simsboro, at Salem, Nov. 3, 4, a.m.
 Springhill, Nov. 4, p.m.
 Gibsland, at Gibsland, Nov. 11, a.m. and 1:30 p.m.
 Ringgold, at Ringgold, Nov. 11, p.m.
 Lapine, at Franton Chapel, Sat., Nov. 17.
 Eros, at Claiborne, Nov. 18, a.m. and 2 p.m.
 Minden, Nov. 18, p.m.

Preachers in charge are requested to consult their Disciplines and to be prepared for the answering of every question to be called on this round. Please have nominations for church officers in writing and in duplicate.

W. L. DOSS, JR., P. E.

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NEW ORLEANS

Vol. 81—No. 36. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 4095.
Published every Thursday, at 512 Camp St., New Orleans, La., by the Publishing Committee of the Methodist Episcopal Church, South. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918

D. B. RAULINS, M.A., D.D., Editor

NEW ORLEANS, LA., THURSDAY, SEPTEMBER 13, 1934.

C. MILTON CHALMERS, Manager

EDITORIAL OBSERVATIONS

31,000,000 PEOPLE are starting to school. This is one-fourth the population of our country. One out of every four in school. That looks startling.

It is estimated that 28,000,000 will be headed for the doors of the public schools while 3,000,000 will attend the private institutions. And, of course, in the latter are to be found our church schools.

Isn't this too many people to be in school?

What difference is it going to make even if one-fourth of our people do go to school? Is education worth while? Have our schools begun to educate? Do we know what education is and how it is acquired? To how much of a person does it address itself? What is an educated person?

American education, along with some other things, today stands before the judgment bar. Something more than pay for teachers is involved. And this is an item worthy of consideration. It should be kept in mind, though, that some teachers are little more than time-servers and have not learned the first elements of the sacred task of teaching. The teacher is the chief factor in education regardless of the many improvements that have been made.

Something more than the standardizing agencies and the standards thereof is involved. Some of these "standards" seem rather painfully mechanical and arbitrary. These may take into consideration the finished product, but that does not always seem to be the case. Sometimes it seems that we are more anxious to announce a "Ph.D." on the faculty than we are to announce that a real teacher has been discovered who knows human life in addition to his specialty and is equipped by training and purpose and determination to the shaping of human life according to a high and worthy pattern.

Just as history written with a bias is not history but propaganda, so education with a restricted outlook is something short of real education.

We need to inspect the motive and direction of education. The "success motive" has controlled us for some time. And success has been spelled, too often, thus, \$ucce\$\$\$. And much of the blame of our present debacle must be laid at the door of the school-room.

Now is the time for our education to become self-critical and to measure itself alongside the implications of the whole personality and the whole of our local and world community.

* * *

CENTENARY, MILLSAPS, Whitworth and Grenada, will be opening shortly. We are delighted to hear of the promising prospects for the new year.

These institutions demand and are worthy of our most sympathetic and intelligent support and co-operation. They are included in those things comprehended by our vows to the church.

Let no smoldering fires of criticism and opposition be allowed to burn among us. Our presidents and teachers are fallible men and women. As such they are entitled to their margin of possible mistakes. If we feel that mistakes are being made let us with friendliness and frankness approach the matter so as to heal and help rather than to hurt.

As Methodists our attitude to our schools is the pricemark to outsiders.

For this new year let us give our schools our constant prayers supplemented by our friendly counsel and our patronage.

IN THIS ISSUE will be found the final number of the "Crisis Leaflets," which we have been publishing for three months. By reference to an editorial introducing them the attitude of the editor will be found set forth.

In all we have had three communications regarding this material. Two of these may be classified as unfriendly and the other as friendly. The disappointing feature about the matter is not that two-thirds objected to the matter. We take it that a good bit of the material has a rather strong left-wing swing that goes rather beyond what most of us would desire. The disappointment is that so few seem to have noticed or read the series at all.

If there was ever a time when church people should begin to take an interest in government and the factors, economic and political, involved in life that time is now. Regardless of what we think of these matters life's big currents are flowing here and the matter will be ignored at our peril.

It is time for the Church to re-define for itself its attitude as an agency in shaping government, economic and world affairs. We can no longer live in a religious cellar when storms arise in these quarters. The great surging epoch-making currents of the day must be captured and controlled for good and not allowed to run riot to the destruction of the great values involved.

Take time to read something about what is happening in Germany. Someone from the scene reported that what we have in the way of revolution and Hitlerism in that great country at one stage had the opportunity of being a great religious revival and of turning the youth of the land toward a higher level of character. But the Church was not ready. It was loaded down with things

that made it impossible to speak the commanding word for the time. The Church failed the State. Need we now be surprised that Germany should attempt to reduce the Protestant Church to a pattern acceptable to the State? The Church failed to see its day of visitation. Now it is insisted that it must become the tool of the State.

We had hoped that some wholesome discussion might be precipitated by the "Crisis Leaflets," pro or con, or both.

WHAT SHALL WE DO with the young preacher who smokes?

I mean the young preacher who is on trial in our conferences or has already become a full-fledged member of the same.

Maybe you think nothing should be done about it.

In the instructions regarding applicants for license to preach or for admission on trial the Discipline carries a paragraph numbered 97 on page 57. It reads thus:

"Before the ballot for the license of an applicant is taken, either in the District Conference or Licensing Committee, he shall be urged to abstain from the use of tobacco for reasons, at least, of ministerial prudence."

Is "ministerial prudence" a matter of very serious importance? Have you seen the statistics giving the casualty list of the victims of the lack of ministerial prudence? I suspect bishops and presiding elders might give us a few figures. And a few congregations may have given the matter some attention. So the young preacher is "urged" to abstain from tobacco on that account.

Then you will find another paragraph numbered 178, page 93, bearing upon this matter. Let us read it:

"The Committee on Admissions shall require all applicants for admission on trial to agree to abstain from the use of tobacco."

Now there is nothing complicated about that language. Just for a moment forget tobacco. "Shall require all applicants to agree." I take it that an agreement such as is mentioned is a pledge of honor. And an applicant for admission on trial is compelled to make it. He is not compelled to seek admission to conference, but if he does seek it he must agree to this just as much as he agrees to any other item of his obligation.

Now I do not think tobacco is as bad as some of the items prohibited by the Ten Commandments and some other 'heinous sins.' Howbeit I am unwilling to defend it before any court or conscience. I think

(Continued on Page 5)

TERM PRESIDING ELDERSHIP NO PART OF CONSTITUTION

By Rev. Geo. C. French, D.D.

Some seem to think that Annual Conference approval of the law limiting the tenure of the presiding elder's office would thereby make it a part of our Church's Constitution. I am not surprised. At first, I held this view myself. But, after weighing all facts involved, I am more than convinced that I was absolutely wrong in that opinion. Moreover, I believe careful consideration of these facts will force any fair mind to the same conclusion.

With no fear of successful contradiction I say, "Affirmative approval of that measure by all the Annual Conferences—even unanimous affirmative approval, can not, thereby, make it, in any sense of the word, a part of our Constitution." It will thereby become purely a statute passed by the General Conference, then suspended by the Judicial Council, on supposed constitutional grounds, and then by a two-thirds vote passed over said suspending veto, and handed down to the Annual Conferences for approval. If the Annual Conferences approve the measure, it will, thereby, become, not an integral part of the Constitution, but purely a statutory measure, made legally effective, as provided for in our Constitution. All of the facts involved will clearly sustain this assertion.

Not Submitted As Constitutional Amendment

Before any measure can possibly become a part of our Constitution three things must take place: 1. The measure must be submitted to, and passed by, the General Conference, specifically as a proposed amendment to the Constitution; by the required two-thirds vote. 2. It must be handed down to the Annual Conferences for their approval, specifically as a proposed amendment to the Constitution. 3. Then it must also be approved by a three-fourths vote of all the Annual Conferences, specifically as a proposed amendment to the Constitution. Not until all three of these conditions shall have been fully met can any measure possibly become a part of the Constitution.

But the records will show that two of these conditions will not have been met in reference to this measure: 1. It was not submitted nor passed by the General Conference specifically as a proposed amendment to the Constitution. 2. It was not referred to the Annual Conferences for approval specifically as a proposed amendment to the Constitution. Therefore, regardless of the size of the vote by which the Annual Conferences may approve it, it will not and can not thereby become, in any sense of the word, an integral part of our Constitution.

Proposed and Passed Purely as a Statutory Measure

For the following reasons, when this measure shall have been "affirmatively passed upon" by the Annual Conferences, it will become purely a statutory law which has been made effective as required by the Discipline:

1. It was proposed and passed by the General Conference, not as a Constitutional amendment, but as a specific amendment to a specific statute already in the Discipline. No one thought of suggesting that it was in the nature of a Constitutional amendment. Even Judge O. A. Park, a member of the Judicial Council, who wrote the majority opinion, and who was also a member of the General Conference, says: "When the matter was first referred to the Council, it seemed to me too plain for argument that the General Conference was clearly within its rights in passing the legislation, and I so expressed myself at the first meeting of the Council called to consider the question."—The Judge evidently voiced the judgment of at least ninety per cent of the members of the General Conference. Even after carefully considering the Judge's reasons for changing his opinion, personally, I still believe, "that the General Conference was clearly within its rights in passing the legislation," purely as a statutory measure; and I dare say at least ninety per cent of the General Conference and of the Church at large still hold a like opinion. I mention this, not to argue about the Judge's changed opinion, but to show that the General Conference proposed and passed this measure with no slightest thought or intention of proposing and passing an amendment to the Constitution for any purpose whatsoever. It was clearly, and only, concerned with passing a valid statute for limiting the tenure of the presiding elder's office.

2. The General Conference did not send the

measure down to the Annual Conferences for approval specifically as a proposed amendment to the Constitution, but as a statutory law which had been suspended by the Judicial Council on supposed constitutional grounds. Exactly this took place: The General Conference passed the law limiting the tenure of the presiding elder's office. After its passage, it was suggested that the law might be unconstitutional. The Conference then asked the Judicial Council for an opinion on that point. In response, the required number of the Council said that, in their judgment, the measure was unconstitutional. So, since the Conference disagreed with the Council, it proceeded to exercise its right under the Constitution. By more than the required two-thirds vote it passed the law over the suspending veto of the Judicial Council, and sent it down to the Annual Conferences for approval, not as a proposed Constitutional amendment, but as a statutory measure which under the decision of the Council had to take that course in order to become effective as a law. A study of Paragraph 43 shows that when a dispute arises between the bishops (in this case the Judicial Council) and the General Conference concerning the constitutionality of any law passed by the Conference, that dispute can be settled only by a referendum vote of the Annual Conferences.

To see how absolutely correct the above opinion is one need only study this whole question in the light of the history of Paragraph 43 as it now appears in the Discipline, keeping in mind that the measure we are now discussing was handed down to the Annual Conferences under the strict provision of the latter half of that paragraph.

The history of that paragraph is uniquely interesting and has a vital bearing on the law now under discussion. That paragraph, as a whole, provides for two totally separate and distinct things. The first proviso of this paragraph sets forth a detailed method for passing a Constitutional amendment, whereas the second proviso sets forth a like detailed, almost duplicate, method for doing a totally different thing. It sets forth a method for making legally effective any purely statutory law passed by the General Conference, but which has been suspended by the bishops (in this case the Judicial Council), on supposed constitutional grounds. It has absolutely nothing to do with the adoption of a Constitutional amendment. All that is cared for in the first provision of the paragraph. This becomes increasingly clear when we remember that up to 1854 Paragraph 43 consisted of only the first 17 lines as it now stands. The second proviso was not added in its present form until 1870.

How It All Happened

The General Conference of 1820 had passed a law providing for the election of presiding elders by the Annual Conferences. The bishops had promptly vetoed, or suspended, that law as being, in their opinion, unconstitutional. Thus the bishops had exercised the right to nullify the will of the General Conference. This provoked a heated and dangerous controversy. The bishops said the law was unconstitutional, but the General Conference said it was not. Who was to settle such a dispute? Clearly, since both the bishops and the Conference were parties to the controversy, it did not seem fitting that either of them should do so. With more or less heat this dispute continued for nearly 25 years. Finally the 1854 General Conference settled the whole matter by so amending Paragraph 43 as to make it possible for the General Conference to override the suspending veto of the bishops on all such measures. The first half of Paragraph 43 had already provided a detailed method for adopting a Constitutional amendment. An amendment was now added providing also a like detailed method for passing or making legally effective a purely statutory measure over the suspending veto of the bishops. That amendment read as follows:

"Provide that when any rule or regulation is adopted by the General Conference which, in the opinion of the bishops, is unconstitutional, the bishops may present to the General Conference their objection to such rule or regulation with the reasons thereof, and if after hearing the objection and the reasons of the bishops, two-thirds of the members of the General Conference shall vote in favor of the rule or regulation so objected to, it shall have the force of law, otherwise it shall be null and void."

The above quoted amendment remained in the Discipline until 1870 as the latter half of Paragraph 43, when, for good reasons, the General Conference substituted for it the language of the second provision as it now stands in the Dis-

cipline. Comparison of these two amendments shows the following: 1. Both amendments had the same purpose. Both proposed one thing and one thing only, namely, a definite and concrete method for making legally effective any law passed by the General Conference and then suspended by the bishops on supposed constitutional grounds. The only radical difference between the two amendments was this: The 1854 amendment permitted the General Conference to make legally effective any such legislation by merely passing it over the bishops' suspending veto by a two-thirds vote, without the necessity of any Annual Conference approval; whereas, on the other hand, the 1870 amendment which was substituted for that of 1854 (keep in mind that the measure now under discussion must be voted on in the Annual Conferences under the provisions of this amendment of 1870) requires that such measures, in addition to being passed by the General Conference by a two-thirds vote, must also be "passed upon affirmatively" by the Annual Conferences before becoming effective.

When, therefore, the Annual Conferences shall have "affirmatively passed upon" this measure, the dispute between the General Conference and the Judicial Council as to its constitutionality will have been fully and finally settled. The Annual Conferences, which are alone qualified to settle such a dispute, will have said in effect:

"The General Conference was clearly right, and the Judicial Council clearly wrong. The measure is plainly constitutional and must become effective at once. Any General Conference is clearly within its rights in passing such legislation purely as a statutory matter."

In view of all the above, I therefore affirm that, "When this measure shall have been 'affirmatively passed' upon by the Annual Conferences it will not and can not thereby become any part of the Constitution. It will take its place in our Discipline purely as a statutory law, and will thereafter be subject to amendment or repeal by any subsequent General Conference without the necessity of being again referred to Annual Conferences for approval."

THE NEW FINANCIAL PLAN

By Wm. R. Phelps, Lay Leader, Virginia Conference

Our Christian Church was founded in the early days upon the teaching and life of Christ, the great teacher and servant of mankind. The basic principles of his life was utter consecration of the whole of life to the Divine will. This consecration necessarily involved not only a surrender of heart and mind to the Master, but a recognition of the fact of stewardship in material things as well. While Christ made few specific utterances regarding the practice of giving, yet his teachings are shot through with unmistakable emphasis on the danger of selfishness and the blessings of generosity.

His parable of Lazarus and Dives pictures vividly the practice of the selfish man or woman who is content to enjoy the plenty that he holds in his hand and fails to see the need that lies at his door. Alas, the day of reckoning will eventually come and we may see too late that our earthly treasures have led us into destruction rather than into abiding safety, because we have not been willing to share and to serve.

On many of our official boards we have men who constantly complain that benevolent assessments are too high, and they either raise them grudgingly or openly decline to make the effort to pay them. The cry has gone out that our Church has too much to say about money, that the emphasis should be placed on evangelism instead. A certain preacher, in the course of his sermon, said that every man should make all the money he can, and a devout brother in the amen corner said "amen." The preacher added: "He should save all he can," whereupon the good brother answered "amen." But when the preacher reached his climax, "and he should give all he can," the devout brother mumbled, "Now he has spoiled it all."

For many years our own Church has set before it a worthy goal and has tried to bring its members to see the need and to support its program. Definite assessments have been laid, and these have been distributed to the various congregations as solemn obligations to be met. For some reason, whether worthy or not, far be it from me to judge, murmurings have arisen against such assessments and a demand has insistently come for some voluntary plan. To meet this issue the recent General Conference put into our Church

law the New Financial Plan. In the first place, the askings of the Church were cut to the quick. Boards were abolished or consolidated and expenses were reduced to the lowest possible degree to insure efficiency. In the second place, the reduced askings of the Church were placed on a voluntary basis, which means that any individual church will have the right and authority to accept, reduce or increase the amount apportioned for benevolences.

Herein lies a challenge to the consecration and devotion of our membership. If the spirit of selfishness should reign it would easily be possible that our church program would be paralyzed. But we are not pessimistic or faithless enough to believe that such a calamity shall befall us. We are faced with a challenge to leadership. The key to the situation that confronts us is unmistakably the pastor of the individual church. By tactful, faith-filled leadership he can, in practically every congregation, bring our people to accept and raise their share of this church obligation.

Perhaps some will say that this is but the cry of an impractical or visionary person. To answer this claim let us cite a single example, among many that could be given to prove my case: The congregation at Main Street, Danville, for several years had suffered severe losses and felt that they could pay very little on benevolences, and for four years they came up with little or nothing paid. This year their pastor proposed to his board that they raise the benevolences in full by Easter. They all thought it impossible, but were willing to follow the enthusiasm and zeal of their pastor. The effort was made and the entire assessment was raised and sent in to the Conference treasurer on the first Sunday in March. The people have taken on new life and their faith in themselves and in Christ has been strengthened.

Well might the poor widow of a prophet have said to Elisha when he told her to borrow vessels and to "borrow not a few" and to fill them all from the little that she had left in her lone vessel, "It is foolish to undertake a task so manifestly impossible and I will not try." But she was a woman of faith and the "impossible" task was done.

Living as we do in an age when the blessings of God are infinitely more manifest than they were in her day, shall we have less faith than she?

No pastor can do the task alone. Surely we can count on every consecrated layman in our church, and our boards of stewards which should all be consecrated men and women, surely we can count on these to follow the leadership of their pastor and accept the challenge of our Church, which is the challenge of our Christ in so far as our church leaders have been able to interpret the mind of the Master. Let faith abound. Let us be willing to undertake and to accomplish the "impossible." Let us "borrow not a few," for the heavens shall surely be opened to us and we shall be filled in proportion to the largeness of our faith.

Loyalty to Christ and His Church demands sacrifice and service. Let us accept the challenge and walk in His way with the assurance that He will not leave us nor forsake us, but will crown our victory here and with glory in His eternal presence.

Bedford, Va.

INTERDENOMINATIONAL RELATIONS AND CHURCH UNION COMMISSION

Our commission met with the commissions of the Methodist Episcopal Church and the Methodist Protestant Church at Chicago, Ill., August 23-29.

The Committee on Procedure submitted and the Joint Commission adopted the following:

Sesquicentennial

1. We recommend that the Joint Commission vote its hearty approval of the plan to devote an entire day of the Sesquicentennial Celebration at Baltimore in October to the consideration and furtherance of a union of the Methodisms represented on this Joint Commission; and,

2. We urge our pastors and people to see to it that in all sectional and local observances of the Sesquicentennial efforts be made to promote the spirit of union, and especially that programs provide for prayer that God may lead our three Commissions in all efforts to find an efficient basis for this Union.

Mr. W. C. Perkins, Methodist Protestant Com-

mission, presented and the Joint Commission adopted the following:

Joint Commission Objective

That the Joint Commission of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church, in session assembled, and acting upon authority conferred upon us by our respective General Conferences, hereby register ourselves favorable to the actual union of our three Churches, and this goal we set as the basis of our deliberations and planning.

EDWIN D. MOUZON, President.

J. L. DECELL, Secretary.

SOME OBSERVATIONS

By Rev. W. R. Lott, Contributing Editor

When Dr. Lynn Harold Hough, Dean of Drew Theological Seminary, Madison, N. J., spoke to the General Conference at Jackson, Miss., on the subject, "The Making of the Mind of the Prophet," all who heard him felt they were listening to a master mind in the field of theology. We had his personality to help enforce his message. That message was printed in the Christian Advocate of August 3. It is as inspiring to read it understandingly as it was to hear him. What a message to preachers of this day! Almost every sentence could stand alone as an expression of fundamental truths. Each paragraph has enough in it for a group of pastors to study for hours. He pushed back the cheap and held up the vast opportunities right at the door of every preacher.

* * *

We are approaching the new Conference year with a feeling of our need to administer the new financial plans given us in the new Discipline. Methodists have been so thoroughly trained to accept plans and apportionments worked out for them by the organization till we feel hesitant as to what will be the response of our people on a semi-voluntary plan. We need not look back now, for it is in our law and we must meet it. The new plan has some definite advantages for the local church: 1. Every church may have a voice in the amount it assumes for benevolences; 2. The smallest church may be able now to meet its apportionment as the larger ones have been doing; 3. It will cause all pastors to have to make an every-member canvass, and that will help the local church in a number of ways; 4. We will be forced to develop a definite conscience for the causes represented, and that will help so much; 5. The subject of systematic giving will have to be stressed more than ever before; 6. We will have to develop a group of positive progressive laymen in our local churches who will not let these great causes suffer simply because they may be able to have a say so in it; 7. We have an opportunity to foster the sacrificial spirit rather than the competitive; 8. We will know that we cannot go on unless our people are informed, hence we must fill our homes with Methodist literature; 9. We must develop some form of systematic church visitation to inform and inspire our people; 10. We pastors have the task of our lives as well as the opportunity to see that our Methodism grows under the new system as it did under the one we have abandoned.

* * *

When you take coal out of the fire and let the air blow on it for awhile it cools off quickly. That is what happens to church members when they cease to attend church. It is utter folly for a member to think he can keep up his spiritual fervor without mutual fellowship and worship. These cold people are the persons who are never satisfied with anything the church does. They complain because the pastor does not visit them often; they complain if the stewards ask them for their church money; they complain about their children not being taken care of in the Sunday school and leagues; they complain about the coldness of the other church members, and so on indefinitely. Every pastor diagnoses their case at the first symptom. They are spiritually weak and no pastor can supply their need by an occasional visit unless they make some effort themselves. The case is similar to a sick person who never eats or exercises. What are we to do with these people? Most of them do not know where the real trouble lies. It is certain we can't bring them back to spiritual life by sitting by their side fanning them to keep them satisfied. They must be led to do something for the church and what it represents. Yet how to get them active will tax all the pastors and officials.

SAFETY SIGNALS

By Rev. S. J. Davies

The glory of life lies in its making. If, as the Lord contends, "we are of such stuff as dreams are made," these dreams must find expression in form and substance before they can be of value to one's self or others. Many who are talking of economical and social questions seem to forget that ultimately the government is the people and the people are the government. No one man, nor a coterie of men, acting as an advisory board, can rule millions of free men. Delegated power will surely break down if it attempts too much. Regulating, controlling or directing the people of this "home of the brave and land of the free" in their business and economic relations requires more than human wisdom if it is to be done successfully and efficiently. Principles of barter and exchange which, after all, are basic means of trade, the law of demand and supply are as unchanging as the tidal movements of the ocean. If we borrow from the government, its only source of supply is ourselves, the people. Surely we will have to pay in service, in coin, which is but stored or crystallized labor. Herein lies all true economic value. Fictitious money exerts only in the clouded vision of fallacious reformers, who never reform anything. They only write and talk, while the substantial principles mentioned above just go on unchanged. Even friendship and love for one's own cost something in the way of gracious, kindly service in the past and call for attention in the present.

Now this is the philosophy of my life, and it seems to me also to be pretty good religion. The graces of life, friendship, love, etc., are not in the market to be bought and sold. An immortal soul is too large and valuable for human bargaining. Some have tried it and ended in ignominious failure.

628 Kings Highway, Shreveport, La.

CRISIS LEAFLET No. 12

By Dr. H. F. Ward, Author

FREEDOM FOR ALL

You think that Social-Economic Planning means that you will be goose-stepped by a bureaucracy and bossed by a few experts.

That's an American idea, a queer one for a "land of freedom." It's here because the American people have been run so long by the big bosses—their political affairs by machine politicians, their economic affairs by the money makers.

A planned society can't be successfully developed any other way. It requires the participation of all in the making and in the control.

Freedom Under Capitalism?

Did you ever figure out how much freedom you have under the profit system? Or how long will it last?

In the attempt to save the profit system the capitalist countries are all abandoning democracy. All of them are developing the Fascist state, with its centralized control. (See Crisis Leaflet No. 2).

Democracy is proclaimed a failure in capitalist countries because they tried to get political freedom without economic freedom. They let a few own and run the essential property of the nation. So the big interests became able to control the government and destroy our liberties.

More Democracy

But under social ownership a planned social economy extends democracy to cover the economic life.

The new freedom it makes possible is the opportunity it gives the people to participate in the control of the things on which our lives depend.

By requiring the many to take responsibility for managing their own affairs Social-Economic Planning develops the initiative that the profit system has taken away from them by making them mere wage-earners and salary-takers.

They become free to suggest and to plan and to invent.

What Kind of Freedom?

But it's a different kind of freedom. Economic undertakings can't be managed by political parties. In a planned society Government becomes the business of managing the common affairs.

So freedom to vote for some politician you don't know and can't control is exchanged for freedom

to participate actively in the management and to choose and change the executives. That is, if you insist upon it and are willing to fight the everlasting tendency toward bureaucracy.

This new freedom can't be won in a day. But those who want it and will pay the price for it can get it.

And they will have a bigger freedom than is possible for them now.

HOW TO WIN AND HOW TO LOSE THE ADVOCATE CAMPAIGN

The friends of the Advocate are now entering upon a campaign for new subscribers. How can I win and how may I lose; in other words, how to get them and how not to get them, presses for an answer.

Let's put the last first. How can I fail to get these new subscribers? The first method by which you may fail is to pursue the task in a half-hearted manner. No victories worth the name in any sphere of human affairs are won in that way. There must first be a will to win and a passion for conquest. Victory perches not upon the banners of the faint-hearted, but upon the banners of those who have never written the word "fail" into their vocabulary.

Another way to fail is to turn the campaign over to a committee, whether it be a committee of one or a dozen, while the pastor of the church, the stewards and the teachers of the Sunday school manifest no further interest in the campaign. The pastor's salary is not paid that way, the missionary funds and the work of the church school are not as a rule dealt with in any such fashion. When, perchance, they are the pastor goes hungry, the missionary till is empty and the Sunday school is little better than a farce. And the same is true of a campaign for the church paper.

This brings us to the question how to win. The answer is simple. Let the whole church get behind the work with the pastor leading. The pastor is leader and all others are his helpers. The bishop, the presiding elder, the editor, the board of stewards, the officers and teachers of the Sunday school and woman's missionary society should follow him as leader.

Whenever and wherever this plan of campaign is adopted the results in a very few days will prove eminently satisfactory and a better day will dawn in that particular church, not only for the church paper, but for every other interest of the church. Try it and see if this prophecy is not true.

To be a bit more specific: Set apart one Sunday morning in each church as Advocate day. Read a message from the Bishop, a short message from your presiding elder, get sample copies of the Advocate to distribute a week or so before in those families that do not get the paper, have a capable and influential committee to canvass beforehand and look after other details. In a word, let the circulation of your church paper have first place for a little while and everybody will be happy over the results. In these suggestions we have in mind the country churches and the smaller stations. Any wise and capable pastor of the larger churches can set his complex and well organized church to work in their own way and get excellent results. Try it and see.—North Carolina Christian Advocate.

THE JEW

By D. W. Heidelberg

There is much unreasonable prejudice existing in the minds of the people against the Jews. In the opinion of the writer there is no just ground for this belief, but that, on the contrary, the Jews are the most remarkable race of people that have ever existed in the world. Coming from Palestine, a very small section of country, they have given to the world more remarkable people than all the balance of the world combined. Christ himself was a Jew, having been born of the virgin, Mary, and his life has brought about more good than all other persons combined. The Psalms, the most beautiful poetry ever written, were written mostly by David, a Jew. Abraham, the father of the faithful, was a Jew. Moses, to whom the Lord spoke in person and gave to him the Ten Commandments, written on two tables of stone, was a Jew. Solomon, the wisest man, who built the most beautiful temple, and who wrote the Book of Proverbs and the Book of Ecclesiastes, two of the greatest books ever penned by man, was a

Jew. Isaiah, the great prophet who foretold the coming of our Saviour, was a Jew. Daniel, who was divinely protected in the den of lions, was a Jew. Joseph, one of the purest of characters that ever lived and who saved his people from famine, was a Jew. David, one of the greatest of kings, notwithstanding his great sin of which he repented, was a Jew.

Of the thousands of bank robberies that have been committed in this country, how few of them were committed by Jews. After more than fifty years engaged in the practice of law in the courts of Mississippi, I have never seen a single Jew convicted, or even indicted, for any crime. Nor did I ever know of a Jew being indicted, much less convicted, of murder. You never heard of a Jew being sent to the poor-house. I never knew of a Jewess being an inmate of a house of ill-fame, or being the mother of an illegitimate child. If a Jew fails in business his fellow-Jews will generally come to his rescue and set him up in business. Notwithstanding they have been robbed of their property, and driven from their country, yet they continue to prosper, and are generally in a better financial condition than their Gentile brethren. Their financial obligations are generally regarded as good. One of the most truthful and reliable merchants I ever did business with is a Jew. One of the most remarkable characteristics is the fact that they have remained separate and apart from other peoples, and with rare exceptions never inter-marry with other races. They have no country of their own, yet they are a separate people. Their general occupation is that of a trader, made necessary by the fact that they are forced to leave their adopted country and must keep their holdings in property that can be speedily converted into money or removed. They do not often attend other churches, not because they are bigots, but because they are unkindly referred to by Gentile preachers.

After having engaged in the Chancery practice for more than fifty years I never heard of a Jew applying for a divorce. They are almost always true to their marital obligations.

Shubuta, Miss.

MILLSAPS IS READY

The forty-third session of Millsaps College will open next week, according to Lr. D. M. Key, president, who is meeting with faculty members this week preparatory to the welcome of new students.

Prospects for the enrollment this year are good, with more freshmen already registered than were in the class last year, says V. B. Hathorn, bursar. Freshmen will report for classification tests on Wednesday, September 12, which will be Freshman Day.

Dr. A. P. Hamilton, dean of freshmen, will return this week from his vacation to take charge of the plans for the welcoming of freshmen. Ross H. Moore, associate professor of history and a member of the freshman committee of the faculty, is working on the program which will include placemen tests, meetings with advisors, a ride over the city, a reception, and other features of interest to the new students.

Friday, September 14, is registration day for all students, when students will enroll for classes and pay the college fees. Prof. G. L. Harrell and a score of assistants will be in the office of the registrar on this day and Saturday receiving the students, and members of the faculty will confer with each student to arrange the courses for the year.

Members of the Y. M. C. A., the Y. W. C. A., and the social fraternities have been on the campus this week making preparations to welcome the new students as they arrive early next week.

CENTENARY COLLEGE HAS NEW LIBRARIAN

Miss Dorothy Moss, of Shreveport, La., a Centenary graduate of the class of 1933, and a graduate of the library school of North Carolina University in June of this year, has been appointed Librarian of Centenary College, to fill a vacancy occasioned recently by the resignation of Mrs. John A. Hardin, according to an announcement made by Dr. Pierce Cline, president.

Mrs. Hardin's resignation, which became effective June 1, came at the end of eleven years of service which had been marked by unusual accomplishment. Appointed before Centenary College had become a member of the Southern Association of Colleges and Secondary Schools, it was through Mrs. Hardin's efficient work in

cataloging by modern methods the large number of volumes in the College library that the library requirements for membership in that accrediting organization were fully met.

Miss Moss served her apprenticeship in library work under Mrs. Hardin, having commenced her work at Centenary five years ago and serving until last year, when she matriculated in the University of North Carolina. She received a degree of B.A. in Library Science from the latter institution in June of this year. Miss Moss' practical experience in library work has also included an assignment in Shreveport Memorial Library and in the library of the University of North Carolina.

Besides being a member of Eta Sigma Chi, honorary scholastic fraternity, Miss Moss is a member of Alpha Xi Delta Sorority. While a student at Centenary she held for one year the office of president of the Y. W. C. A. Miss Moss is the daughter of Mr. and Mrs. E. B. Moss, of 3008 Southern Avenue, Shreveport. She will assume the duties of her new appointment this month.

FOR BETTER MOTION PICTURES

DECLARATION OF PURPOSE

I wish to join with other Protestants, co-operating with Catholics and Jews, in condemning vile and unwholesome motion pictures. I unite with all who protest against them as a grave menace to youth, to home life, to country, and to religion.

I condemn absolutely those salacious motion pictures which, with other degrading agencies, are corrupting public morals and promoting a sex mania in our land.

I shall do all that I can to arouse public opinion against the portrayal of vice as a normal condition of affairs, and against depicting criminals of any class as heroes and heroines, presenting their filthy philosophy of life as something acceptable to decent men and women.

I unite with all who condemn the display of suggestive advertisements on billboards, at theatre entrances, and the favorable notices given to immoral motion pictures.

Considering these evils, I declare my purpose to remain away from all motion pictures which offend decency and Christian morality. I will try to induce others to do the same.

I make this protest in a spirit of self-respect and with the conviction that the American public does not demand filthy pictures, but clean entertainment and educational features.

Name

Address

(After signing, hand to your pastor)

ADVOCATE ANNOUNCEMENT HELPS WORLD'S FAIR VISITORS

Hundreds of Methodists from the South have found their way to Chicago this summer and have taken advantage of the housing plans worked out by Methodist leaders for Methodist visitors. Almost every inquiry reaching the Methodist Housing Service in Chicago starts, "I saw it in the Advocate."

The Fair will continue two months longer and the Methodist Housing Service at 740 Rush Street, Chicago, will continue until the Fair finishes. The main purpose of this service is to help church visitors secure good lodging at a low cost and to see the Fair and Chicago in an advantageous way.

If the readers of the Advocate want further information in regard to this service they can send to the above address for a descriptive folder.

BISHOP DOBBS

Writes: "One of the major items to come before all groups is the matter of enlarging the circle of the New Orleans Advocate. . . ." A complete report of subscriptions received will be found on page 8 of this number. Less than 500 of the 2,500 subscriptions set as a goal by September 30 have been reported secured. Every pastor is urged to conduct a canvass of his charge for Advocate subscriptions without further delay so that we can report the task accomplished by September 30.

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

D. B. RAULINS, D.D., Editor

C. MILTON CHALMERS, Manager

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TERMS:

Subscription Rates: One year, \$1.00; six months, \$0.50. To superannuates and widows of preachers, \$1.00

Editorial

(Continued from Page 1)

I could make a pretty fair case against its use on the part of a layman and a stronger one in the case of a preacher. But that is not my point here.

I regard ministerial prudence as important, and ministerial honor as indispensable.

An honorable agreement violated strikes at the roots of character. Here we hang out the red light and insist that we disregard it at our peril and at the peril of those to whom we minister.

OUR WEEKLY PARTY

How did you like last week's Advocate? Are you for it, or against it? Let us know what you think.

Rev. W. W. Woollard, after some days of vacation, has taken up his work at Ripley, Miss., with interest.

Rev. A. Y. Brown, pastor at Calhoun City, Miss., was the speaker at the opening of the local high school, September 3.

Rev. E. H. Cunningham, pastor at Greenwood, Miss., is planning many interesting features for his church during September and October.

Rev. W. N. Duncan, presiding elder of the Greenwood District, has assisted a number of the brethren in revivals in his district this summer.

Large congregations greeted Bishop Dobbs at Aberdeen and Amory, North Mississippi Conference, on the morning and evening of September 2.

Rev. R. T. Ware, pastor, Park Avenue Church, Shreveport, La., reports a revival being led by Rev. P. M. Caraway, pastor, First Church, Gulfport, Miss.

Rev. Jas. M. Lewis, Long Beach, Miss., reports a visit from Dr. and Mrs. W. B. Lewis, missionaries on furlough from Africa. The work on the charge is prospering.

Dr. R. W. Vaughan, superintendent of the Ruston Orphanage, called at the office the other day. The weight of his big family responsibilities seems to buoy his spirit.

We have received a copy of "The Balanced Life," Labor Day address of Secretary Daniel C. Roper. It was delivered at Central Park Methodist Church, Birmingham, Ala.

Chairman J. E. Stephens is calling a meeting of the Executive Committee of the North Mississippi Conference Board of Christian Education for September 14, at Grenada, Miss.

Dr. J. R. Countiss recently conducted a young people's revival in his church at Belzoni, Miss. This church also presented the suggested program for Sunday School Day with good success.

Dr. S. J. Davies, superannuate of Shreveport, La., author of the "Safety Signals," has just returned from a trip to Natchez, Miss., where he enjoyed a very happy visit. His health is much improved.

Evangelists Harry S. Allen and Kermit Hollingsworth are assisting Rev. J. F. Dring, Ringgold, La., in a revival. These preachers are open for calls for the month of October. Address them at Ringgold, La.

Rev. H. D. Suydam, pastor, Macon Circuit, Miss., says, "I will come on with my subscription renewals and some others soon." We have learned to trust Brother Suydam. He will report according to his promise.

You had better get a copy of Dean Smith's "Rethinking Methodism." It surely is crammed full of things of interest to Methodists and others. You can get it by sending a quarter to 541 Kings Highway, Shreveport, La.

The pastor at Aberdeen, Miss., Rev. W. R. Lott, is giving as prayer meeting messages some of the suggested material on "Methodist Standard of Conduct," which is a study of the General rules of the Church, during September and October.

The bulletin of First Church, Monroe, La., announces that they will celebrate the Sesquicentennial with a program. Bishop Dobbs has been invited to speak. Rev. W. C. Scott, pastor, with his people, is carrying forward a good church program.

Rev. C. B. White, Wisner, La., reports good revival meetings on his charge. He is now in a Young People's revival with Rev. D. W. Poole,

HE LIKED IT

Dear Brother Raulins: The new dress and type of last week's issue make a most attractive paper. The New Orleans Advocate deserves the best, and you are doing your part splendidly. And we, out in the charges, must do ours. We will get our quota at Galloway.

Your friend,

J. L. DECELL.

pastor at Mangham, assisting him. A number of Brother White's young people attended the assemblies.

Rev. J. O. Dowdle is making full proof of his ministry on the Swiftown charge, North Mississippi Conference. He conducted the revival in his church at Swiftown and had Rev. L. M. James to assist at Sidon and Rev. W. R. Lott at Moragan City.

No, conditions have not been improved by the repeal of the Eighteenth Amendment. The United States has broken its pledge of soberness and returned to the wallow from which it had begun to struggle. Keep your eyes on the matter and keep your powder dry.

Rev. Robt. A. Clark, presiding elder of the Dyersburg District, Memphis Conference, ex-Mississippian, renews his subscription, saying that he has been reading the Advocate ever since he was a boy, which goes to show you that you can get him out of Mississippi but you can't get Mississippi out of him.

At the recent meeting of Bishop Dobbs with the presiding elders of the Mississippi Annual Conference, it was agreed that the meeting of the Conference Historical Society, usually held on Wednesday night, would be on Saturday night, and that Wednesday night would be devoted to organizing the Conference.

In case all those sending in subscriptions do not find mention of it in these columns, they will find it in the reports that we shall carry from time to time. With Bishop Dobbs and our presiding elders giving their fullest co-operation and our pastors and people responding, our daily mails should be filled with lists of subscriptions.

A neatly prepared bulletin of First Methodist Church, Arcadia, La., has reached us. This church, as might be expected, is leading out on its Advocate enrollment. Already a good list has reached us accompanied by the assurance that it will be lengthened shortly. Rev. J. H. Bowdon, the pastor, has already put himself in the medal-winning class.

Rev. Olin Nix, pastor at Oloh, Miss., asks that his Advocate be changed to Poplarville, Miss.,

where he is in school. Brother Nix will continue to serve his charge from that place until Conference. He reports that his long yearning for schooling is being realized through the beneficence of Brothers Williams and Gatlin and his presiding elder.

Bishop Dobbs pauses to say, "The campaign for the Orphanage will probably net the sum of seventy thousand dollars, and I am encouraged." We are all indebted to Bishop Dobbs for his very vigorous and self-sacrificing leadership of this campaign. He should be voted a vacation even though his face is still steadily set toward the tasks of his district.

Rev. Henry A. Wood, pastor of our church at Newton, Miss., and Miss Ida Lenora Thomas, daughter of Mr. and Mrs. John Thomas, Crystal Springs, Miss., were united in marriage September 6, at the home of Rev. J. L. Greenway, Jackson, Miss. Mrs. Wood is an excellent Christian woman from an honored Methodist home. Rev. W. N. Thomas, member of the Mississippi Conference, and serving as chaplain in the U. S. Navy, is her brother.

The reports we have had about the recent campaign for the Mississippi Methodist Home are refreshing. Mr. H. H. Goza, layman of Magnolia, Miss., stands up to say, "Magnolia went over the top with a check for \$900, already sent in, on an allotment of \$388." And while Brother Goza has the floor he says, "I enjoy the articles in the Advocate and wish all Methodists in our Conferences would read it. I think it would strengthen the spiritual life of the church."

Warning! An over-heavy, suave man of between forty-five and fifty-five years of age, posing as "J. C. Norton," has recently been calling on annuitants of the American Bible Society, and in one instance defrauded an unsuspecting woman of nearly \$1,000. This man, with an ingratiating manner, carrying a forged letter of introduction, and well acquainted with annuity processes and principles, is likely to continue in his unscrupulous activities unless apprehended. Pastors, religious workers, and particularly persons interested in annuities should be on their guard against him. Information as to his whereabouts should be sent at once to the American Bible Society.

There is to be held at Rocky Springs, on the Hermanville charge, Rev. J. E. J. Ferguson, pastor, a homecoming and historical celebration on Thursday, September 20. There will be a combination of pastors' meeting for all the pastors of the Vicksburg District, and others who can come. Memorial Day, fourth quarterly conference, and W. M. S. zone program. Mrs. W. A. Clark, of Carlisle, will read a paper giving the "History of Rocky Springs in Connection with the Natchez Trace," and Rev. J. B. Cain, of Yazoo City, will read "History of Rocky Springs Methodist Church." The dinner will be picnic style. Features will be visits to the graves of Revs. Tommie Owens and D. A. J. Parker, and to "Dow's Spring." For years a tree stood at the spring on which were carved the names and dates: "Lorenzo Dow, 1808," and "U. S. Grant, 1863." The block has been preserved. The public is invited.

CROWDED JAPAN

Japan has a population of over ninety millions. What is she going to do with her surplus? The matter is dealt with in the current issue of Everyman, London, by Kin-ichi Ishikawa, the London correspondent of two important Japanese newspapers. He sees two sides to the question of population. One is that Australia, Canada and the United States could relieve the situation by repealing the Exclusion laws. There are some parts of all these countries which can be turned into rich productive soil only by the Japanese, and an appeal to the sense of fairness of those nations might be made by Japan. On the other hand, there is this fact to remember, that although Japan has a large population, in density she is not so overcrowded as Belgium or Holland or England. Belgium has 270, Holland 233, England 188, Japan 170, per square kilometre. Of course, the fact has to be taken into account that Japan is far more mountainous than any of the three countries named, and people cannot live on mountain-tops. But it will be some time before the Japanese begin to push one another into the sea: "One thing is certain, and that is that a country like Japan can only exist and prosper when it is highly industrialized, buying raw material from abroad and selling finished products abroad. If this could be done we need not worry much about the future of Japan."—Canadian New Outlook.

MURINE
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A Few Drops Every
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MOTHERS! Just a word about a refined, reliable laxative that little children like to take. It is called "SYRUP OF BLACK-DRAUGHT," and sells for 25 and 50 cents a bottle at drug stores. SYRUP OF BLACK-DRAUGHT acts well without harming delicate children. So many mothers have bought SYRUP OF BLACK-DRAUGHT for their children. Try it, for yours.

Get Rid of Malaria!

Banish Chills and Fever!

To conquer Malaria, you must do two things. (1) Destroy the infection in the blood. (2) Build up the blood to overcome the effects and to fortify against further attack. There is one medicine that does these two things and that is Grove's Tasteless Chill Tonic! The tasteless quinine in Grove's Tasteless Chill Tonic destroys the malarial infection in the blood while the iron builds up the blood. Thousands of people have conquered Malaria with the aid of Grove's Tasteless Chill Tonic. In addition to being a noted remedy for Malaria, it is also an excellent tonic of general use. Grove's Tasteless Chill Tonic is pleasant to take and contains nothing harmful. Even children like it and they can take it safely. For sale by all stores. Now two sizes—50c and \$1. The \$1 size contains 2½ times as much as the 50c size and gives you 25% more for your money.

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FROM MORTON, MISS.

The good people at Morton, Miss., are always doing fine things that are worthy of putting in the Advocate and I hesitate to send the news in, but I do want to make mention of our revival that has recently been held. Dr. B. L. Sutherland, our presiding elder, did the preaching, which resulted in a number of additions to the church and building up of the spiritual life of the community.

A special feature of the revival was the opening sermon by Bishop Hoyt M. Dobbs. It was also the privilege of the pastor and his wife to have their baby, Joseph Luther, baptized by Bishop Dobbs at this service. The splendid sermon and courteous manner of our Bishop made a fine impression on our people. We are grateful to Dr. Sutherland for bringing him to us.

Our work goes along well at Morton. We are happy among a splendid people.

Faithfully yours,
IRA E. WILLIAMS, P. C.

FROM PLAIN DEALING, LA.

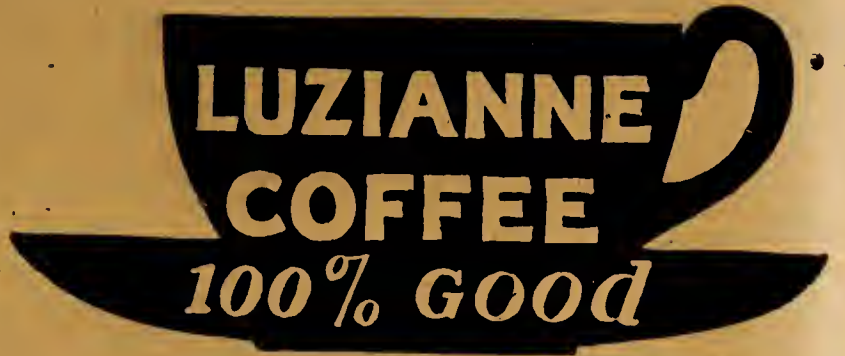
Dear Editor: Since it is our custom as preachers to either keep quiet or to complain until we have something to brag about and then write to the paper, I have fallen in line and will give you a report of the good things that are being done on the Plain Dealing charge.

First of all, upon our arrival here from the last session of the Annual Conference we found a comfortable, neat and well furnished little parsonage, and a cordial welcome by the fine, intelligent people of the charge. And having the good fortune of following one of the truest and best men that I have ever known, namely, the Rev. J. B. Williams, I found the work well organized and each department functioning splendidly. We also found that his godly life had created a high regard for the Methodist ministry. Let us thank God for the lives of such men and for their wives, who always leave the parsonage neat and clean.

Our first item of work was to launch the Kingdom Extension study course, which was conducted throughout the entire charge, with more than a hundred taking part. We sold seventy-five copies of the book and raised one hundred and eleven dollars for Kingdom Extension. Some of the churches refuse to take credit for half of this amount on their benevolences. We then made a payment of two hundred and twenty-five dollars to the Board of Church Extension on the debt which they hold against the Plain Dealing church building.

Due to the fine work of Mrs. H. Wilson and others, we sent twenty renewals and new subscriptions to the New Orleans Christian Advocate.

Special attention has been given to the benevolent causes, and our people have been loyal in the support of same. Two of our churches have been paying to these claims quarterly and were paid up in full at the last quarterly conference. Another one, which is not quite up in full, has already sent to the Conference treasurer forty dollars more than it raised last Conference year. In our two afternoon appointments the pastor held his own revival and let the offerings go to these causes, and they were paid in full for the entire year. The people here say that this is something new under the sun. In these two meetings twenty-six members were added to the church. We have just closed our meeting at the Plain Dealing church, with Dr. Serex, of Minden, doing the preaching. Here we had fifteen accessions. The total number of accessions on the charge up to date is forty-six. Eighty dollars has been spent on



bathroom fixtures for the parsonage, and the wood work of the Plain Dealing church is now being painted, and one of the Sunday school classes has about enough money in hand to buy new pulpit chairs. The pastor's salary is almost paid up to date, and we believe, in spite of the drouth, the charge will report everything in full at the coming session of the Annual Conference.

We are filled with the spirit of optimism and will continue to lift up our eyes to the hills from whence cometh our strength, rejoicing that the church has the promise of its Founder, that the gates of hell shall not prevail against it.

P. B. McCULLIN, P. C.

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Neither can your Sunday school teacher make the Bible LIVE "without tools." If your teachers are to "lay brick" and properly interpret the Bible, they must be supplied with the following EQUIPMENT:

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An indispensable help for teachers of pupils from Intermediates to Adults—or for anyone who desires a complete exposition of the lesson each Sunday. ONLY 22½c PER QUARTER (THREE MONTHLY ISSUES).

ELEMENTARY TEACHER

A valuable help for those responsible for the instruction of Nursery, Beginner, Primary, and Junior classes. It contains lesson plans and general articles dealing with principles and methods. ONLY 22½c PER QUARTER (THREE MONTHLY ISSUES).

THROW OUT THE "LIFE LINE" TO YOUR TEACHERS

— so that they may GRASP the opportunities which will come in September and October with renewed interest in all Sunday school activities. An unprepared teacher cannot hope to maintain interest very long in any group.

For a FEW PENNIES each month you can give your teachers the help they need in the form of Biblical interpretation in order to make the Bible interesting and vital. Increased attendance and maintained interest will more than offset the small additional cost. Check up on this all-important matter NOW and place your order immediately for the necessary "working tools"—the CHURCH SCHOOL MAGAZINE and the ELEMENTARY TEACHER.

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NEW ALBANY AND ORPHANAGE

New Albany, Miss., sends fifteen hundred dollars to Orphanage and another hundred follows. This is 2½ dollars per capita. New Albany is paying this year and each year heavily on a church debt. New Albany has never failed to pay all its assessments, nor has it growled about any of it. We are happy to assume and pay our share.

One notable thing in our Orphanage campaign is the part the children play. Our primary department made this a self-denial time. The children gave their nickles, dimes and quarters, many working for them, until it amounts to one dollar and twenty-five cents per child.

We thoroughly organized our force and canvassed the entire church. We prayed over it, we talked, we worked it and God blessed the campaign.

We say shame on a church that excuses itself in an emergency like this one.

J. H. HOLDER, Pastor.

FROM JONESBORO, LA.

Dear Editor: We have not been reporting items but we have been doing things. Our biggest item is just now nearing completion. The church has been undergoing some wonderful improvements of late. Three Sunday school rooms have been added, which were much needed, and the church has been painted on the inside and out, and such a change of the general appearance that one must see to understand. The church entrusted this work entirely to Mr. A. J. Ross, our splendid lay leader, and they stood nobly behind him. The improvements in value approximate \$1,000. In recognition of Brother Ross' leadership, without which this could not have been done, we observed Home Coming Day the second Sunday in September, dedicating the service to Brother Ross.

We invited our former members and friends who now live elsewhere, and all former pastors, to come and be with us.

On a recent Sunday afternoon the Methodists of Jonesboro became the hosts to all the old people of the town. Cars were sent for every one over 65 years old, and when the service ended they were carried back to their homes. Refreshments were served after a splendid service of old-time songs, and addresses. The oldest person was presented with a beautiful bouquet of flowers by F. H. Lewis, who so fittingly presented them to W. C. McDonald, 84 last January, and Grandma Wells, who is just one month his junior.

H. C. Walsworth and his bride of 57 years ago, were presented a beautiful bouquet by our townsman, J. W. Hammon, as the oldest married couple present. Mr. Rube Brown and his bride of 53 years ago were present. The people, young and old, greatly enjoyed the occasion, and there is a feeling that such a day would be well to observe every year in honor of our fine and worthy older people.

J. S. HENLEY, P. C.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Ruston Dist.—Fourth Round

Bienville, at Bienville, Sept. 16, a.m. and 2 p.m.

Hodge, at Hodge, Sept. 16, p.m.; Oct. 30, p.m.

Choudrant, at Douglas, Sept. 22, 23, a.m.

Bernice and Farmerville, at Alabama, Sept. 23, 2:30 p.m. and 7:30 p.m.

Dubach, at Harmony Chapel, Sept. 30, a.m. and 2 p.m.

Haynesville, at Dykesville, Sept. 29, a.m.; Sept. 30, p.m.

Calhoun and Downsville, at Calhoun, Oct. 7, a.m. and 2 p.m.

Ruston, Oct. 7, p.m.; Nov. 5, p.m.

Homer, Oct. 21, a.m. and 2:30 p.m.

Cotton Valley, Oct. 21, p.m.; Nov. 6, p.m.

Sibley, at Sibley, Oct. 28, a.m. and 2 p.m.

Haughton, at Doyline, Oct. 28, 4:30 p.m. and 7:30 p.m.

Simsboro, at Salem, Nov. 3, 4, a.m.

Springhill, Nov. 4, p.m.

Gibbsland, at Gibbsland, Nov. 11, a.m. and 1:30 p.m.

Ringgold, at Ringgold, Nov. 11, p.m.

Lapine, at Franton Chapel, Sat., Nov. 17.

Eros, at Claiborne, Nov. 18, a.m. and 2 p.m.

Minden, Nov. 18, p.m.

Preachers in charge are requested to consult their Disciplines and to be prepared for the answering of every

question to be called on this round. Please have nominations for church officers in writing and in duplicate.
W. L. DOSS, JR., P. E.

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There is available for pupils of every age at small cost literature which contains attractive lesson material, also interesting stories and Bible truths presented in a practical way such as to make the Bible vital in the life of each pupil. Knowledge of the Bible can be increased through use of the following literature:

OUR LITTLE PEOPLE—Ages 6, 7, and 8 (8c per set per quarter)

OLIVET PICTURE CARDS—Ages 6, 7, and 8 (4c per set per quarter)

JUNIOR LESSONS—Ages 9, 10, and 11 (5c per quarter)

INTERMEDIATE QUARTERLY—Ages 12, 13, and 14 (5c per quarter)

With the coming of fall a great many pupils will return to Sunday school and there will be a period of renewed interest. Interest and regular attendance can be maintained if the pastor, superintendent, and other officers of your Sunday school see to it that every pupil is supplied with literature.

In making your plans for the fall do not overlook literature for older pupils and adults from 15 years up. The following literature is available for this group:

EPWORTH HIGHROAD—Age 15 and over (25c per quarter—three monthly issues)

SENIOR QUARTERLY—Age 15 and over (5c per quarter)

ADULT STUDENT—For all adults (20c per quarter—three monthly issues)

LESSON LEAFLETS—For adult visitors (3c per set per quarter)

HOME QUARTERLY—For adult home members (12c per quarter)

It is false economy to fail to supply every pupil with literature. The increased attendance and interest of the pupils when supplied with literature results in increased givings more than sufficient to offset the slight additional expense.

Your order for October-November-December should include literature for every pupil. We shall be glad to assist you in selecting the best literature for each pupil at the least possible expense. WE SHALL ALSO BE GLAD TO SEND YOU A SAMPLE COPY OF EACH PIECE OF LITERATURE LISTED ABOVE.

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PROGRESS REPORT

Sesquicentennial Advocate Enrollment

With but two weeks left in which to complete the Sesquicentennial Enrollment of new and renewal subscribers to the Advocate, less than 500 of the 2,500 set as a goal have been reported.

NEW ORLEANS DISTRICT LEADING

The New Orleans District, as reported by Dr. W. L. Duren, presiding elder, and chairman of the Advocate Publishing Committee, has secured 108 subscriptions to date and is leading all other districts in subscriptions reported, with the Ruston District, Rev. W. L. Doss, P. E., second with a total of 81.

Dr. M. S. Monk Leads Pastors

With a list of 27, Dr. M. S. Monk, pastor of Parker Memorial Church, New Orleans, is leading all other pastors for individual honors. Close behind Dr. Monk are Rev. A. M. Serex, Minden, La., with 24, and Rev. H. L. Johns, Ruston, La., with 19.

Following is a complete list of subscriptions received from July 1 through September 11:

LOUISIANA CONFERENCE	
Alexandria District	
Rev. J. J. Rasmussen, Bunkie....	4
Rev. D. B. Boddie, Pineville.....	2
Total	6
Baton Rouge District	
Rev. W. C. Barham, Church Point	6
Rev. H. N. Brown, Ponchatoula..	7
Rev. J. R. Spann, First Church,	
Baton Rouge	2
Rev. R. S. Walton, Amite.....	1
Rev. J. P. Bonnacarrere, Denham	
Springs	1
Rev. K. W. Dodson, P. E.....	1
Rev. W. W. Perry, Baker.....	2
Rev. F. N. Sweeney, Franklinton..	1
Rev. T. P. Turner, St. Francisville	1
Mrs. C. C. Alford, Angie	1
Rev. C. M. Morris, Greensburg....	1
Rev. F. J. McCoy, Keener Memorial	2
Rev. Wm. Schuhle, Plaquemine....	1
Total	27
Lake Charles District	
Rev. F. C. Collins, Leesville.....	1
Mr. A. M. Mayo, Lake Charles....	1
Rev. M. W. Beadle, Lake Arthur..	1
Miss Alice Wynn, Crowley.....	1
Rev. Jas. A. Knight, Eunice.....	2
Rev. L. P. Moreland, Merryville...	2
Total	8
Monroe District	
Rev. W. C. Scott, First Church....	14
Mrs. C. M. Purvis, Rayville.....	5
Rev. Geo. Fox, Bonita.....	1
Rev. D. W. Poole, Mangham.....	1
Rev. J. A. McCormack, Mer	
Rouge	1
Rev. L. N. Hoffpauir, Columbia...	1
Rev. T. W. Stodghill, Winnsboro..	2
Rev. C. B. White, Wisner.....	6
Total	31
New Orleans District	
Rev. W. H. Giles, Carrollton Ave...	4
Rev. W. W. Holmes, Rayne Me-	
morial	1
Rev. D. B. Raulins, Algiers.....	10
Rev. A. M. Martin, Lockport.....	2
Rev. C. C. Wier, Franklin.....	20
Rev. J. A. Alford, Covington.....	1
Rev. J. W. Booth, Houma.....	6
Mr. J. G. Wehlen, St. Marks.....	4
Rev. C. W. Lahey, Donaldsonville.	3
Rev. W. H. Wallace, First Church.	4
Rev. V. G. Morris, Chalmette.....	2
Rev. H. M. Johnson, Bogalusa....	2
Rev. S. J. McLean, Morgan City..	7
Rev. I. O. Donaldson, Pearl River..	1
Rev. M. S. Monk, Parker Memorial	27
Rev. Jas. B. Grambling, Epworth..	6
Rev. A. T. Law, Felicite.....	7
Rev. Jolly Harper, Second Church	1
Total	108
Ruston District	
Mrs. H. B. McEachern, Harnes-	
ville	1
Rev. A. M. Serex, Minden.....	24
Rev. F. A. Matthews, Clay.....	3
Rev. H. L. Johns, Ruston.....	19
Rev. D. B. Watson, Gibsland.....	4
Rev. S. S. Bogan, Sibley.....	4
Rev. W. F. Roberts, Dubach.....	6
Rev. J. H. Bowdon, Arcadia.....	16
Rev. R. V. Fulton, Choudrant....	3
Rev. A. M. Wynne, Cotton Valley..	1
Total	81
Shreveport District	
Rev. I. W. Flowers, Belcher.....	2
Rev. R. T. Ware, Park Avenue....	5
Total	7
Total, Louisiana Conference...	268
MISSISSIPPI CONFERENCE	
Brookhaven District	
Rev. J. C. Jackson, Harrisville....	1
Rev. A. S. Oliver, Meadville.....	
Rev. J. T. Abney, Osyka.....	
Mr. H. H. Goza, Magnolia.....	
Rev. C. W. Wesley, Summit.....	
Total	15
Hattiesburg District	
Rev. W. W. Moore, Bucatunna....	8
Miss Julia Bullard, Bay Springs..	2
Total	10
Jackson District	
Rev. J. W. Sells, Forest.....	8
Rev. H. S. Westbrook, Florence...	4
Rev. J. E. Johnson, Pelahatchie..	1
Rev. L. D. Haughton, Benton....	4
Rev. P. H. Grice, Madison.....	1
Rev. J. L. Decell, Galloway Me-	
morial	1
Total	19
Meridian District	
Rev. L. L. Cowen (Mrs. Martin),	
Meridian	7
Mr. W. D. Hawkins, Hawkins Me-	
morial	3
Mrs. O. E. Whyte, Newton.....	5
Rev. E. W. Wedgworth, Burnside..	1
Rev. G. G. Yeager, DeKalb.....	1
Rev. H. J. Moore, Decatur.....	2
Rev. Otto Porter, P. E.	1
Total	20
Seashore District	
Rev. T. R. Holt, Leakesville.....	4
Rev. V. G. Clifford, Purvis.....	2
Rev. P. M. Caraway, Gulfport....	10
Rev. J. M. Lewis, Long Beach....	3
Total	19
Vicksburg District	
Mrs. N. E. Cunningham, Gibson	
Memorial	4
Rev. H. G. Hawkins, P. E.....	1
Rev. W. M. Sullivan, Natchez....	6
Total	11
Total, Mississippi Conference..	94
NORTH MISSISSIPPI CONFERENCE	
Aberdeen District	
Rev. W. O. Hunt, Shannon.....	2
Rev. M. E. Scott, Pontotoc.....	2
Rev. T. E. Gregory, Okolona.....	6
Rev. W. R. Lott, Aberdeen.....	1
Total	11
Columbus District	
Rev. T. W. Smallwood, Caledonia	2
Rev. H. C. Suydam, Macon Circuit	1
Dr. W. P. Buhrman, Starkville....	5
Total	8
Corinth District	
Rev. A. W. Bailey, Sherman.....	1
Rev. W. R. Liming, Blue Mountain	3
Total	4
Greenville District	
Rev. C. A. Parks, Indianola.....	6
Rev. R. H. B. Gladney, Coahoma	
(Mrs. M. E. Fant)	3
Rev. S. H. Caffey, Tunica.....	1
Total	10
Greenwood District	
Sardis-Grenada District	
Rev. W. C. Beasley, Cold Water..	5
Rev. W. N. Dodds, Hernando.....	5
Rev. J. C. Wasson, Marks.....	11
Total	21
Total, North Miss. Conference.	54
Total, three Conferences.....	416

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Jackson Dist.—Fourth Round

Millsaps Memorial, Aug. 26, 7:30 p.m.; Sept. 25, 7:30 p.m.
Canton, Sept. 9, 11 a.m.; Nov. 2, 7:30 p.m.
Madison, at Madison, Sept. 9, 7:30 p.m.; Oct. 30, 4 p.m.
Lake, at Lake, Sept. 23, 11 a.m.; Nov. 1, 3 p.m.
Flora, at Flora, Sept. 23, 4 p.m. and 7:30 p.m.
Brandon, at Mt. Carmel, Sept. 30, 11 a.m.; Oct. 8, 7:30 p.m.
Raleigh, at Unity Church, Sept. 30, 3 p.m.; Oct. 1, 3 p.m.
Bolton, at Bolton, Sept. 30, 7:30 p.m.; Nov. 2, 2 p.m.
Morton, at Morton, Oct. 3, 7:30 p.m.
Mendenhall, at D'Lo, Oct. 7, 11 a.m.
Camden, at Camden, Oct. 7, 7:30 p.m.; Nov. 6, 2 p.m.
Fannin, at Pearl Chapel, Oct. 14, 11 a.m.; Nov. 5, 11 a.m.
Capitol Street, Oct. 14, 7:30 p.m.; Nov. 9, 7:30 p.m.
Benton, at Benton, Oct. 15, 11 a.m.; Nov. 4, 7:30 p.m.
Harperville, at Harperville, Oct. 21, 11 a.m.
Terry, at Terry, Oct. 21, 7:30 p.m.
Grace, Oct. 23, 7:30 p.m.
Shiloh, at Shiloh, Oct. 24, 11 a.m.
Lena, at Lena, Oct. 28, 11 a.m.
Walnut Grove, at Walnut Grove, Oct. 28, 3 p.m. and 7:30 p.m.
Clinton, at Greenfield, Oct. 31, 11 a.m.
Glendale, Oct. 31, 7:30 p.m.
Forest, Nov. 1, 7:30 p.m.
Homewood, at High Hill, Nov. 3, 4, 11 a.m.
Vaughan, at Ellison, Nov. 7, 11 a.m.
Carthage Circuit, at Singleton, Nov. 10, 11 a.m.
Carthage, Nov. 11, 11 a.m.
Galloway Memorial, Nov. 11, 12, 7:30 p.m.
Florence, at Florence, Nov. 12, 3 p.m.
B. L. SUTHERLAND, P. E.

Meridian Dist.—Fourth Round

East End, Sept. 9, 10 a.m.
Poplar Springs, Sept. 9, 7:30 p.m.
Hawkins Memorial, Sept. 16, 11 a.m.
Fifth Street, Sept. 16, 7:30 p.m.
Enterprise, at Enterprise, Sept. 23, 11 a.m.
DeSoto, at Crandall, Sept. 23, Q. C., 2:30 p.m.; preaching, 7:30 p.m.
Newton, Sept. 30, 11 a.m. and 2 p.m.
Central, Sept. 30, 7:30 p.m.
Philadelphia Circuit, at North Bend, Oct. 6, 11 a.m.
Philadelphia Station, Oct. 7, 11 a.m.; Q. C., Oct. 31, 7:30 p.m.
Chunky, at Chunky, Oct. 7, 7:30 p.m.
Daleville, at Daleville, Oct. 14, 11 a.m.; Q. C., Nov. 8, 11 a.m.
Wesley, Oct. 14, 7:30 p.m.
Quitman, Oct. 21, 11 a.m.
Pachuta, at Adam's Chapel, Oct. 21, 2:30 p.m.
Rose Hill, at Rose Hill, Oct. 21, 7:30 p.m.
Porterville, at Porterville, Oct. 28, 11 a.m.
Lauderdale and Electric Mills, at Electric Mills, Oct. 28, 7:30 p.m.
Burnside, at Coldwater, Oct. 31, 11 a.m.
Scooba, at Scooba, Nov. 1, 11 a.m.
Vimville, at Vimville, Nov. 4, 11 a.m.
DeKalb, at DeKalb, Nov. 4, 7:30 p.m.
Cleveland, at Clark's Chapel, Nov. 7, 11 a.m.
Decatur and Hickory, at Decatur, Nov. 11, 11 a.m.
Union, at Union, Nov. 11, 7:30 p.m.
OTTO PORTER, P. E.

NORTH MISSISSIPPI CONFERENCE

Corinth Dist.—Fourth Round

(In Part)

Myrtle, at Myrtle, Friday, Sept. 14, 11 a.m.
Mooreville, Sept. 15, 16.
Mantachie, Sept. 16, 2:30 p.m.
Booneville, Sept. 16, 7 p.m.
Guntown, at Saltillo, Tuesday, Sept. 18, 11 a.m.
Baldwin, at Lebanon, Wednesday, Sept. 19, 11 a.m.

Marietta, at Blythe's Chapel, Thursday, Sept. 20, 11 a.m.
Tishomingo, Friday, Sept. 21, 3 p.m.; preaching, 7 p.m.
J. M. BRADLEY, P. E.

E. P. FLANAGAN

H. J. SCHACKAL

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A half teaspoonful of Kruschen in a glass of warm water every morning SAFELY takes off unhealthy fat by helping to re-establish proper functioning of body organs—at the same time it energizes and helps build up robust health. Feel years younger—ACT it and LOOK it. One bottle lasts 4 weeks. You can get Kruschen at any drug store in the world.

Christian Advocate

NEW ORLEANS

Vol. 81—No. 37. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 4096.
Published every Thursday, at 512 Camp St., New Orleans, La., by the Publishing Committee of the Methodist Episcopal Church, South. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918

D. B. RAULINS, M.A., D.D., Editor

NEW ORLEANS, LA., THURSDAY, SEPTEMBER 20, 1934.

C. MILTON CHALMERS, Manager

EDITORIAL OBSERVATIONS

SCIENCE SAITH, "It is not with me." Guglielmo Marconi, that Italian who, during the closing days of the nineteenth century, startled the world with his wireless telegraphy and led the way in the development of the radio, speaking to a company of leading scientists, among whom were eight Nobel prize winners, is reported to have said:

"The mystery of life is certainly the most persistent problem ever placed before the thought of man. There is no doubt but what from the time humanity began to think it has occupied itself with the problem of its origin and its future—which undoubtedly is the problem of life. The inability of science to solve it is absolute. This would be truly frightening were it not for faith."

This statement of the great scientist is but further expression of an observation made by a number of leading scientists who are beginning to acknowledge the bounds of their operations and the fields of their experiments.

A few years ago a man wrote a book, the title of which was, "Science, the False Messiah." Its message also tends to mark the bounds of science. Robert A. Millikan, world renowned physicist, also hints that there are regions beyond science and that these regions are exceedingly important to man.

Man insists upon discussing "Whence" and "Whither," origin and destiny. To these questions science has no answer. Before them the greatest scientists stand blank and dumb.

Just as science and invention were marking up their most breath-taking records in the halls of the nations came the World War. It had failed to establish friendly relations among men and had failed to dissolve the virus of hate. Then when the material progress of man was reaching its zenith and science had been so universally applied to production came collapse convicting science as having no word of spiritual leading. Science used by unregenerated humanity but serves to deepen the darkness of our major disasters.

But let no upstart religionist start up in excitement to say, "I told you so. There is nothing in science. I always said there was an endless battle between religion and science."

Of all departments of life perhaps none can show a greater willingness to avoid thinking than in the field of religion. Let us know now and for all time that unless we exercise our best thinking in religion we remain paupers on the steps of the palace of the King. God makes his greatest revelations not to some ignoramus who declines to acquire the mind and method of the student.

WILBUR GLENN VOLIVA, overseer of the Christian Catholic Church of Zion City, Ill., flat earth specialist, had set September 10 for the advent of the Messiah and the end of the world. The day came and went pretty much as the others and nothing unusual happened. Of course, it has necessitated some change in the figures of Voliva. He announces the date has been postponed until 1942.

Now we can all breathe freely again for awhile. The old earth is scheduled to move forward on its regular schedule with the other planets observing their appointed times. And we should keep our engagements and meet our obligations in similar fashion.

Just what is to be gained by this ever-recurring claim by some religionist that the Lord is about to come and the world about to come to an end? It is reported that Voliva recently had considerable trouble with some of his followers. They were about to get out of his hand. They had about decided to think a bit for themselves. Was such an announcement of the early end of all things calculated to bring these members back under his control for a while longer and postpone the day when his control over his community shall end?

Much second-coming preaching appears to be used as a cudgel to bring people to a religious decision, an attempt to frighten men into conversion. It makes much of a world growing steadily worse until the Lord is forced to do something about it, something apart from human co-operation. Some seemingly would be sorely disappointed if things should not turn out as they have pictured the end and seem to rejoice in evidences that the poor old world is growing worse all the time. They seem to think that the wrath of God will accomplish far more than his love.

Again, this type of preaching discounts the leadership of the Holy Spirit and forgets the "greater things" about which Jesus spoke. Yea, this preaching overlooks the fact that God is universally present now and immediately available to all who will call upon Him.

* * *

MARCONI, commenting upon the fact that science has no word for the real problem of life, remarks: "This would be truly frightening were it not for faith." So we find the scientist, in this case, nearer the Kingdom than Voliva, the religionist, who has not discovered the limitations of his kind of religion. The Word, the answer to the problems of life, of which Marconi speaks, is no more with Voliva than it is with science. We shall have to look elsewhere.

And we do not have to look far. Marconi,

standing upon the rim of the great world of science, sends it like a trumpet blast across the great chasm, "FAITH!" He throws a bridge across from a world of phantoms to a world of reality.

In many words and ways the Old Book speaks it across the centuries. Science may say, "It is not with me." But the Galilean Teacher, with sandals dusty from the road that leads by all doors and to all hearts, says, "I am the way, the truth, and the life." And of him one who knew him said, "In him we live and move and have our being."

Let us repeat it until all have heard it. God is the origin, environment and goal of the soul.

There is none other Name. Only he who climbed lonely Calvary and dying prayed for his enemies there can with bleeding hand remove the barbs of hate from the hearts of men. He alone can arch the future of the race with a rainbow of promise and hang a light over the tomb.

RATTLESNAKE RELIGION makes its appearance from time to time when the people and other conditions are right for it. This time Brother Teester, holiness preacher of the mountains, brings his rattler to church with him. Seems that a snake would cut the attendance, but this one has turned the tables the other way. The crowds are out now.

Brother Teester insists that the Lord told him to make the rattlesnake test, but says that he will not do so any more until the Lord tells him again. He takes the reptile up and allows him twice to sink its fangs into his hand. Thereupon he rushes in pain from the house and rolls in agony upon the ground. What became of the rattler is not reported. Preacher diet may have proven fatal.

This is not the first snake that has caused trouble in the realm of life and religion. A case is reported in an early chapter of Genesis. In that case, though, the snake sought out its victims, while Brother Teester seems to have sought out the snake and suggested that it do its worst on him.

Far be it from us to pass finally upon any man's interpretation of religion and his practice thereof, but certain observations might be made. And apparently Brother Teester expected and desired comment. As soon as he began to recover he reports to the radio station to "tell the world." We do not know whether the Lord told him to do this or not.

Some newspapers have actually hinted that this case does demonstrate the power

(Continued on Page 5)

THE PROPOSED CONSTITUTIONAL AMENDMENT AND THE OFFICE OF PRESIDING ELDER

By Rev. J. L. Decell, D.D.

It is natural that there should be discussion of the proposed amendment to the Third Restrictive Rule so as to provide when a presiding elder is removed after serving a term of one, two, three or four years on a district he may not be re-appointed presiding elder until he has served "at least four years in some other relation."

Dean R. E. Smith, beloved and great teacher of the Word, in the New Orleans Advocate of August 30, enters the field of legislative interpretation to remove constitutional scarecrows. The brother of whom he writes uncooped no scarecrow, but, in my opinion, disclosed the reality of a fact. Notwithstanding the curious curvature of the Dean's reasoning he is, as always, interesting.

Stranger Than Scarecrows

It is unnecessary, and it would not be pertinent, in this paper, to discuss at length the Dean's statements—"The Annual Conferences are our Supreme Court," and "The Annual Conferences are the highest Appellate Court."

The 1934 Discipline, paragraph 334, states: "All appellate power shall be vested in a Judicial Council," and paragraph 337, "Judicial Council shall have appellate power to determine the constitutionality of any act of the General Conference," and (3) "When the Council shall have declared any act of the General Conference unconstitutional it shall take the course provided for constitutional alterations."

The Judicial Council, the final authority on the nature of the act, understood this presiding elder "term on and four years off" amendment as an amendment to the Constitution of the Church. The Council in its opinion said: "The General Conference by its vote has asked the Judicial Council for an opinion as to whether or not it will require an amendment to the Constitution of the Church to make the proposed change in the paragraph effective, or whether having been adopted by the Conference, it is now a part of the law of the Church and must be recognized and obeyed as such by the bishops." (1934 GCJ p. 307). If, as Dean Smith contends, this proposal could by adoption become merely statutory law, law subject to change without the constitutional process, it would never have been handed down to the Annual Conferences for determination.

The Six Restrictive Rules are a part of the Constitution and the Judicial Council, the final authority, has ruled that this proposal affects the Third Restrictive Rule since it limits the responsibility of a bishop in making appointments in a way which is prohibited by the Constitution itself. Therefore, it cannot be how many people thought the "term on and four years off" for presiding elders "started out as an amendment to the Constitution," or how many "people thought they were voting for statutory, ordinary legislation," but it is the fact that the proposal, ipso jure, is constitutional in its nature that fixes its place in the law of the Church and determines how it may be changed if and when it is adopted by the Annual Conferences.

How can you amend the Constitution and that amendment not become a part of the Constitution? How can you modify or remove an enactment by a mere majority vote of a subsequent General Conference which required a two-thirds vote of the General Conference and a constitutional three-fourths vote of the Annual Conferences to adopt? If the amendment is adopted will it not require the same process to modify or repeal it as it did to adopt it? How can the Dean's statement, "It will not become a part of the Constitution, no matter how big a majority vote for it in the Conferences" stand?

A national income tax law had been in actual operation and the Supreme Court of the United States, by a five to four decision, declared an income tax law unconstitutional and that act of Congress was nullified; and the Sixteenth Amendment had to be adopted before an income tax law could become operative. (See Adams' "March of Democracy," pp. 77, 227, 309, etc.). No statutory or ordinary vote of Congress can modify or repeal the Sixteenth Amendment; nor can any other but the constitutional process modify or repeal this proposed amendment to the Third Restrictive Rule if it should be adopted by the Annual Conferences.

The Amendment Should be Defeated

Doubtless, as a general rule, it is sound policy to not continue the same presiding elder on districts longer than four consecutive years, though there have been and now are notable exceptions. Prohibiting a bishop's exercising his best judgment and requiring him, regardless of possible urgent circumstances, to keep out of the presiding eldership a man until he shall have served at least four years in some other relation is of too doubtful a value to justify its being welded into a law which requires a constitutional process to alter one word.

In a partial way this proposed amendment accomplishes what the long settled issue of the Suspended Resolutions (1820) failed to accomplish. Our Church has made great progress without an elective presiding eldership, that was defeated well over a century ago. Now shall we take the other horn of the dilemma and say to the bishop who bears the burden of appointing responsibility, "Since we may not say (by election) whom you shall appoint as presiding elders, we will tell you (by adopting the amendment) whom you shall not appoint?" This amendment is an entering wedge toward an emasculated episcopacy. Beware of the Trojan Horse! Administrative history establishes the fact that it is far wiser and better to give the administrator freedom commensurate with responsibility and hold the administrator to account for the exercise of that power. Checks and counter-balances may produce a dead center instead of progress.

There is merit in the claim, made by previous writers, that this proposed amendment is class legislation. If presiding elders are to be debarred from filling the office of presiding elder until they have served four years in some other relation, why not prohibit a man from being a college president, professor, editor, circuit pastor, station pastor, or secretary longer than four years until he shall have served four years in some other relation?

The amendment forges a new mark in our Church. "No presiding elder shall be eligible for appointment to that office after having a term therein until he shall have served at least four years in some other relation." Heretofore any Methodist preacher being an elder in his church has been eligible to any place of responsibility for which he may be chosen. Now through this amendment it is proposed to make a special class of ineligible and mark "ineligible," for four years any man for the responsibility of a presiding elder who may be taken out of that office at the end of one, two, three or four years.

Whatever of high purpose for democratizing opportunities in ministerial service may have been in the conception of the proposed amendment, it is quite conceivable that the legislation would, if adopted, create more unrest among the preachers and cause more upsets in the charges than it would cure.

Personally, I have had more responsibility and honor than I deserve and I risk whatever adverse opinion may be possible or probable in stating my convictions on this important matter soon to be determined by our Annual Conferences; for I am fully persuaded that the effectiveness of our ministry depends more upon holier hearts, wiser methods, and happier and more energetic toil than it does upon heightening the possibility that more elders may fill the presiding elders' office or that some elders may be placed for a quadrennium among the ineligible.

Jackson, Miss.

THE CONSTITUTIONAL AMENDMENT

By Rev. V. C. Curtis, D.D.

It is not clear to many minds just what is being voted on in the Annual Conferences. Some express very definite opinions as to what it is, but these opinions do not agree with each other and many of them do not agree with the language of the proposed amendment itself.

Since the Judicial Council, the Supreme Court, has rendered its decision, we are at a loss to know why any one does not regard it a change in the Constitution, notwithstanding the ingenuous argument of some to the contrary. Section 1, paragraph 337, says: "The Judicial Council shall have appellate power to determine the constitutionality of any act of the General Conference." Section 3 of the same paragraph says: "The decision of the Council shall be final, provided that when the Council shall have declared any act of the General Conference unconstitutional it shall

take the course provided for constitutional alterations." This language is clear; the decision is final. The only recourse is to change the Constitution by the prescribed method. We turn to paragraph 43 and we find the course to pursue to alter any of the Restrictive Rules. It may be recommended by three-fourths the members of the Annual Conferences and then by two-thirds of the General Conference; or by two-thirds of the members of the Annual Conferences. If three-fourths of the members of the Annual Conferences approve the pending amendment it will take a long stretch of legal imagination to say that it is not a part of the Constitution. It could be repealed only by two-thirds vote of the General Conference and three-fourths vote of the members of the Annual Conferences.

We wonder if the Church wants to imbed a matter of experiment in the Constitution so that it cannot be repealed or altered except through the long processes of a constitutional change?

We wonder again if the Church wants to insert a paragraph in its Constitution that is so indefinite and ambiguous as this one. This writer is of the opinion that if a strict interpretation is put upon this paragraph, no one can serve in the office of presiding elder longer than one year at a time and must serve in some other relation for four years before he is eligible for appointment for the second time as presiding elder. If the law had been passed by a state legislature we are sure that a court decision would be necessary to clarify its meaning. The word "term" is ambiguous unless it is defined. It may be three months, six months, or a term of years; the paragraph itself refers to a "term" of less than six months. Since no one receives his appointment for more than twelve months, it seems that the definition of the "term" would be twelve months.

It may be said that the provision that an elder should not remain in office more than four consecutive years determines that. But not so; both are restrictions upon the time limit that a preacher may serve as presiding elder, but the latter is specific and more binding than the former restriction. If the appointing powers regarded the first restriction only it would violate the second; but if they regarded the last they would not violate the first.

But some one will say that is not what the framers had in mind when the paragraph was drafted. We do not believe they meant that, but in constitutional matters we must abide by the language and not by what we think might have been in the minds of those who drafted the law. Do we want to put into the Constitution of the Church a paragraph as indefinite and as ambiguous as this one? If the Church really wants this, had we not better wait and clarify it and not hand down to posterity something that is confusing?

Have the men whom we have chosen as chief pastors such distorted judgment, designing purposes and selfish motives that it is necessary to hedge them about with constitutional paragraphs? We are wondering if a mere resolution of the General Conference would not have been sufficient to have accomplished the desired purpose?

This paragraph was aimed at the presiding elders, but the charge of "buck-shot" went over their heads and lodged in the College of Bishops; but "gunning" for bishops seems to be a popular pastime in some quarters.

Note: The proposed amendment appears on page 110, second column of the Daily Christian Advocate.—V. C. C.

Columbus, Miss.

"IT IS DANGEROUS"

By Rev. James M. Lewis

One of our General evangelists said many years ago that, "What the world needs is to let Jesus Christ have a chance at it." He went on to say that we had never really given Christ a chance in our churches, and very few of us in our lives.

E. Stanley Jones says in the introduction of his book, "The Christ of the Mount," "Men need nothing in these modern days so much as they need a working philosophy of life." And he goes on to show in that masterful book what the philosophy of life is that men need. It is wrapped up in the sayings of Jesus Christ and expressed clearly in Matthew's interpretation of "His Sermon on the Mount."

Dr. Jones says, "I have come to the conclusion that what we call the Sermon on the Mount is the way a Christian will act, that it constitutes the technique of being a Christian;

it is his working philosophy of life." In speaking of human nature and the way the natural man lives today, he says, "We have lived so long on the wolf-principles of selfishness and competition and strife that the Christian way of unselfishness, of co-operation and love seems to us a foreign way." Bear with me as I quote just a little more: "Dean Inge rightly says that if Christianity cannot hold us at the place of ethical conduct, if it loses the battle at that place, then what is left is 'not worth fighting over.'"

But it is a dangerous thing to live this philosophy of life as outlined in the sermon on the Mount, so dangerous that many of us cringe and shudder at the thought of it. Somehow we just pass it up as a matter of impossibility, drown out the voice of Christ in trying to look after minor details of the organized church life, by meeting all our church obligations, by living outwardly a seemingly good life, and pose as pious Christians before a blinking, gasping, thinking world. People are looking, longing, and searching earnestly for a real Saviour that will satisfy and save unto the uttermost. And all heaven is silenced as Christ is pleading, weeping, begging, and dying for men and women to let Him live His life in and through them in order that the world may find Him.

It is Dangerous—The four general Absolutes that are found in the Sermon on the Mount are like dynamite to a selfish person. Absolute honesty will expose his dishonesty to the world, and while the self-conceited, so-called Christian is living in his "fool's paradise," the thinking, unsaved world sees his utter hypocrisy. When he comes (if he ever does) under the rule of absolute honesty, he will see himself as others see him, and confess to the world his hypocrisy. But it is dangerous. People will say that he is losing his mind, and some will try to console him by saying that "He isn't so bad as all that." Others will begin to stay shy of him for fear that their own dishonesty may be disclosed by him. He will lose friends because the Christ of Honesty has come to live in him.

This is very dangerous—Absolute Purity. "It just wont do ever to acknowledge that he is inwardly impure," says a wise pious one. "People will not understand and it will cause trouble, separate friends, break up homes; it is dangerous." Well, it is dangerous, but the joy of having confessed it and gotten rid of it is more glorious than the pain of harboring it in your heart, and forever praying to God to get it out. I challenge any one who has ever been tortured and tormented by the devil with temptations to impurities until they have almost "caused your foot to slip" to offer any other way to gain perfect control, and drive this temptation of satan from you, than through the suggestions offered by the brother of our Lord in James 5:16. It is dangerous but it works. And when you read Matthew 5:27-32, down on your knees and can say from the bottom of your heart, "under the rule of absolute honesty, that you have never been tempted to commit that sin, you may sit on the throne with Christ and condemn. Impure desires, impure motives must all go, or we cannot be Christ-followers. It is dangerous to confess that you had impurities, for you will be misquoted and condemned for things you did not say. It is passing strange how certain clergymen and laymen will misrepresent and seemingly wilfully slander the character of a brother who has successfully overcome a bad fault and is now living the victorious life. But that is one of the crosses that brother must bear. He must hold no malice or resentment in his heart, but love and pity them.

It is dangerous to live under the rule of absolute love. But to be a follower of the Lord Jesus Christ and a child of God we must do it. "Love your enemies, do good to them who would shamefully mistreat you and slander you." The man who talks disparagingly of me or criticises me destructively to my back is my enemy, whether he is in the ministry or out of it. I must be his friend, for I must love my enemies, but he is my enemy. Your enemy is any person who thinks or speaks ill of you. Paul says in his letter to Titus to speak evil of no man, and Peter exhorts the same. Christ says to love our enemies.

To live under the rule of absolute love will completely change one's outlook on life. All prejudice, selfishness and envy will die out in him. Race barriers will tumble and fall, sectional hatred, suspicion and fear will forever die out, and that is very dangerous, but Christ-like. This world will never be saved any other way, and it is the only way to avert the next world war—absolute love. Christ demands it. If we disobey, what will become of us? It is more dangerous not to live it.

Absolute Unselfishness. This is very dangerous, for it means that you must die completely to self, surrender body, mind, spirit and property,

time and talents to Christ in all things—the hardest battle we must fight. Paul says, "I die daily." It is a daily death to self, and in some things the death must be hourly.

This is a quality of life that Jesus wants His followers to live here on earth, and we cannot live it alone. It takes fellowship, prayer, sympathy and love among God's children, and one does not always get it. Some make light of him, snub him, give him the cold look and the cold shoulder, which is un-Christian and unkind. "Let brotherly love continue," here on the coast and throughout this great Church of ours.

Long Beach, Miss.

RETURNING TO GOD

By William C. Allen

Millions need food, clothing, money to relieve their sordid existence. Thousands crave jewels, motor cars, release from toll. But wants are not always necessities. Diamonds, automobiles, hours of leisure, do not of themselves yield enduring happiness. Spiritual food is an urgency of the hour. There is a paramount need that men drink of the spiritual waters of life.

Let us make no mistake. Pleasure and happiness are not the same. The quest for pleasure has contributed to the ruin of many an individual, many a nation. The search for happiness leads to strength, peace, peace.

History teaches us that when people have forsaken the moral laws, reverence for God, integrity, simplicity of living, purity, love—in short, what we call righteousness—it has only been a question of time when, at first unrecognized by themselves, they have commenced nationally to decay. They have, if surviving, returned to spiritual and material betterment by passing through the gateway of repentance. They have been compelled to change; there has been no other way.

What does genuine repentance involve? It means self-reproach, not hysterically, but sorrowfully. It means restitution for wrongs committed. It means forgiveness. It means an exchange of indifference for the larger outlook, of obduracy for a surrendered heart. Its rewards include the exchange of disordered fancies for inward composure. It offers mental steadiness in daily contacts, a refuge in human fears and storms. Who, if wise, would not prefer to tread the better highway than the thorny paths of deceitful sin?

Men too often fear that if they relinquish ungodliness they must accept a hard bondage in Jesus Christ. They are wrong; there is no harsh servitude with Him. The shackles of sin will fall from their hands and feet. They will rejoice to find themselves introduced into freedom, into the boundless and cleansing ocean of God's eternal pardon and love. Why should we not with courage take the plunge into these healing waters and find fresh vitality and joy in Him?

There are many suggested panaceas for the financial and political ills that harass Christians today. These will be of small permanent value unless they are accompanied by a humiliating recognition of the reality of sin, a contrite return to God. But let us remember that while the Father of us all in many ways seeks to win the affections of His wayward children, there is no ultimate compulsion with Him; the choice is ours.

Whatever may be our religious affiliations, we acknowledge that the re-crucified One needs faithful witnesses today. Increased church membership may not always synchronize with an enlargement of the spiritual life around us. Suppose the ministers of America cease preaching about many excellent things and, as did the disciples of old, go forth with that initial, telling message, "Repent, Repent, Repent!" Here is the necessary preliminary to a revival of the religious life. It can be proclaimed within the vaulted cathedral, or from the humble soap box. Other services for the Master will as surely follow as midday succeeds the dawn.

In the lofty diction of Paul's letter to the infant Church at Ephesus he welds two short words into an expression of magnificent optimism. When alluding to the one-time sinful life of the members of the little flock in that paganized city, he exclaims: "But God!" Here is our hope; here is the preacher's recompense for personal and secret approach to God. Will not you ministers of Jesus for a season lay aside your denominational and ecclesiastical conventionalities, your beautiful presentations of our holy faith, and reiterate the grand old simple story that God still loves His people, and will grant them a mighty deliverance if they will repent and return to Him?

Denver, Colo.

YAZOO CITY METHODISM One Hundred Years and More

Dear Dr. Raulins: We are observing in the Yazoo City Methodist church on September 30-October 2 the completion of more than a hundred years of Methodist preaching in this place. We do not know just when the church here was organized, except that it was some time between 1828 and 1830, but we have learned from old newspaper accounts that the first Methodist preaching service here was in 1828, the preacher evidently being John G. Jones, who mentions in his history that he made a preaching tour of Yazoo County in the autumn of that year.

Shortly after that time the church here was organized in the town of Manchester, which name had succeeded that of Hanan's Bluff, and which name the town bore from 1830 until 1838, when it was changed to Yazoo City. From the organization of the church until 1844 the church was a part of the Yazoo circuit, a few years part of the Holmes circuit; but since 1844 it has been a station. The church has had fifty-seven pastors and thirty-four presiding elders. The congregation has worshiped in five different buildings, the first two being temporary places of worship, not designed for churches but adapted for that purpose. The first church building was erected about 1840, the second about 1890, and the present building in 1905.

We are anxious for all former members, former pastors and presiding elders to visit us on this occasion. It will be better for them not to come, like angels, unawares; but whether they let us know they are coming or not we shall be glad to see them. The program for the occasion has not been completed but will include sermons by former pastors and papers written by members of the local congregation on the history of the church. The week that follows the Centennial observance will be the time of our annual revival meeting, conducted by Rev. Joseph A. Smith, of Jackson.

Sincerely,

J. B. CAIN, P. C.

METHODISTS MOVE TOWARD UNITY, OCTOBER 10-14, 1934

The approaching Sesquicentennial of the organization of the Methodist Church, to be held in Baltimore October 10 to 14, plans, in addition to the emphasis upon its historic significance, to discuss bringing into one body the Methodist Episcopal Churches and the Methodist Protestant Church. Seven million members, with an approximate constituency of twenty million people, are concerned in its success or failure. This number is exclusive of the colored people.

The General Conferences of these several bodies have appointed commissions which have formed a Joint Commission, of which Bishop William Frazer McDowell, of Washington, D. C., is chairman and Dr. Harry E. Woolever is secretary. The details have been worked into a plan which meets with general acceptance, and which some say looks toward 1944 as a probable date for fulfillment. That date is the 100th anniversary of the North and South division. Others, more optimistic, wish 1934, the 150th anniversary of the organization, might witness the reunion of the three major bodies.

The cordial attitude toward union manifested at the recent General Conference of the Methodist Episcopal Church, South, gives hope of a real advance, as the other constituents are in a like mood. The evident desire of unity prevalent among all American Methodists guarantees a large and sympathetic hearing at the meeting scheduled for Thursday, October 11, as Unification Day.—Baltimore Southern Methodist.

BLACK SPOTS ON A FAIR ESCUTCHEON

Our sister state, Mississippi, was, on August 13, deeply humiliated when some people within her bounds lynched two Negroes. Supposing that the Negroes were guilty of the murder of which they were accused, these lynchers put themselves in the same category with them. The lynchers lynched two human beings and at the same time lynched the law. They added to the sum total of the state's lawlessness. They added another crime to the one of which their victims were al-

legedly guilty. Mississippi's best citizens had nothing to do with this crime, and are as deeply humiliated over it as it is possible for fine-blooded, high-toned Christian men and women to be. The mob made foul and filthy the fair escutcheon made noble through the service and suffering of such Mississippians as Jefferson Davis, Senator George, L. Q. C. Lamar, Augustus Longstreet, Major Millsaps, General Walthal, and other distinguished citizens, who, if not natives, had lived within her noble confines, and fought for her splendid traditions. This same lawlessness might have happened in Alabama, or New York, or Ohio, or any other state. Every state, North and South, has its bad element and its good, its low type of citizenry and its high, and when the bad and unreasonable and unreasoning element is provoked, it is not easy to handle them. We are not making any apology for their unspeakably vicious lawlessness. The only reason we do not speak even more strongly than we do is that we have well-nigh exhausted our vocabulary in previous editorials against lynchings. However great the provocation, let us always remember that it is an infinitely bad thing, for ourselves and for future generations, for us to try to take the law into our own hands and appease our own anger by committing a piece of lawlessness that may forever stain the records of our state.—Alabama Christian Advocate.

"HEADIN' FOR THE LAST ROUND-UP"

On September 27 we are to have our last group meeting for the year. It ought to be the best and surely the most important. Matters of vital importance to the work of the church will be considered, as you can see by the program. Dr. C. W. Crisler, our presiding elder, is insisting that not only shall every pastor be present, but that an official member of each church on every charge be present. We therefore urge that you do your best to have full representation. As there is no way to determine how many will be present, we are asking that each one come prepared to get lunch at some restaurant or bring his lunch with him.

Let us pray much for God's blessings and guidance in the work that lies before us. Following is the program:

- 10:00 a. m.—Devotional, L. T. Nelson.
- 10:15 a. m.—"Are Our Members Properly Informed on Our Doctrines and Discipline?" J. B. Holyfield.
- 10:35 p. m.—Round Table Discussion.
- 11:00 a. m.—"Vital Importance of Collecting Our Benevolences in Full," B. M. Hunt.
- 11:25 a. m.—"Suggested Plans for Full Collections on Benevolences," P. J. Abright.
- 11:50 a. m.—Lunch.
- 1:15 p. m.—Devotional, L. P. Anders.
- 1:30 p. m.—"Why the Circulation of Our Conference Organ Should be Increased," L. M. Sharp.
- Round Table Discussion.
- 2:00 p. m.—Presiding Elder's Message.

Faithfully yours,

O. S. LEWIS.
J. W. MOORE.
J. W. LEGGETT.

Committee.

KRESTANSKY BUDITEL

Krestansky Buditel is Czech for Christian Advocate, and is the title of the Methodist paper (monthly) published in Prague, the center of the European work of the Methodist Episcopal Church, South. In Czecho-Slovakia they think it is impossible for a Methodist church to do its work and make progress without a Methodist paper. So different are Czechoslovaks from Americans! In this country church weeklies are allowed to wither and even die for lack of patronage when all they need is one subscriber for every ten members of the church. The Christian Advocates, for example, are not run for profit. They are run for service exclusively. Yet there have been very few instances in which every official member of even a single local church—those individuals upon whose collective intelligence the pastor must rely for response to his efforts—has been a reader of the official denominational organ. We have said that if the Advocates, or any of them, must be discontinued, it would be a calamity to the Church in all its activities. Even so in less degree it is calamitous to Methodism when a Methodist family or official member refuses to take a church paper. It is like hanging up the telephone receiver in the face of incoming calls or turning off the radio set when the whole world is on the

air. Krestansky Buditel has one-half as many paid-up subscribers as there are church members in the territory. If the Christian Advocates in this country did equally well they would rank in the two million class, with Collier's and the Saturday Evening Post.—New York Christian Advocate.

NORTH MISSISSIPPI CONFERENCE

Some Changes

The late General Conference made some important changes in the official set-up of the local church. Every change was toward unity in the local church. If you want to approach the work of the local church properly you should secure a copy of the 1934 Discipline of our Church and make a very careful study of it. Chapter 1, Section IV, deals with the educational set-up in the local church. Complaint as to the lack of unity in the local church usually comes from those who know the least about the law of our Church and make the least effort to carry out the law of our Church. The proper organization and use of the Church Board of Christian Education will do much to unify the organization and work of the local church. Working with this board we have the Board of Stewards or Lay Activities that is charged with very large responsibilities in the local church. An effective church program in any local church depends largely upon the leadership of these two boards.

Vacation School Reports

If you have not reported the holding of a Vacation School in your church, will you not do so now? We want these reports in as soon as possible. If you need a blank, write to me and I will send you one.

The New Year

The church school year closes with the last Sunday in September and the new year opens with the first Sunday in October. To prepare for this occasion the Church Board of Christian Education should meet and elect the officers and teachers for the next year. All other organizations, such as the adult classes and Young People's organizations, should elect the officers for the next year during September. Careful preparation should be made for the proper promotion of all pupils in the church school and for the installation of all officers and teachers. The church board should check over the literature being used very carefully and see that proper kind and amount is being used in every department or class. Let us start off the new church school year properly.

If your executive secretary can serve you in any way be sure and call on us.

R. G. LORD,
Executive Secretary.

MARS LOSES ANOTHER R. O. T. C. RECRUIT

Dear Mr. Editor: The following letter speaks so eloquently for itself and so deserves a much wider reading than it has yet been given that I offer it to you not with the hope that you may find space for it in your correspondence columns. (This is, of course, done with the author's permission.)

EDWIN JOHNSON,

Secty Com. on Militarism in Education.

"Major W. C. Koenig,
"Professor of Military Science and Tactics,
"University of Kansas,
"Lawrence, Kansas.

"Dear Sir: Please accept my resignation from the Reserve Officers Training Corps, to become effective upon the completion of my academic work for credit in the University of Kansas. I have been informed that this action is within my rights.

"The following are the reasons for my resignation:

"1. I disagree strongly with the personal views on international relations and national policy presented in your classrooms. I have given much study and consideration to these matters in the past year and I feel that the views presented are inaccurate and dangerously reactionary.

"2. These views admittedly reflect the instructions and policies of the military departments of our national government. I strongly oppose

propaganda, indoctrination, and the influencing of civil opinion by the military departments of the administrative branch of our Federal Government. This should not be carried on under the guise of "citizenship training."

"3. I feel that the present methods of military training involve a dangerous waste of public money.

"4. I believe that the psychological acceptance of the institution of war is one of the strongest forces barring the way to an institution of peaceful co-operation between nations. Our present program of military training for youth should not be so directed as to obstruct the machinery and spirit of peace. It is not necessary to the technical training of military personnel that this attitude be inculcated. Our national safety is indeed prejudiced if our professional defenders are compelled to accept these unbalanced views and warped psychological attitudes.

"5. I find no moral or practical adequacy in the present system of military training. I deem it a social imperative that I align myself with those forces attempting to prevent the development of international violence and substitute a peaceful system of world relations rather than align myself with those forces that have had and will have, unless checked, a guilty part in the genesis of another world catastrophe.

"This action of resignation has not been suggested to me by any other individual or group. It is wholly of my own determination and origination.

"Sincerely,

(Signed) "TOM PAGE,

"Senior in the College of Liberal Arts and Sciences,
"University of Kansas, Lawrence, Kansas."

NEW ORLEANS CHARITY HOSPITAL WORK

The New Orleans Charity Hospital, a state institution, is the largest hospital in the South. Over 55,000 patients were treated in this hospital during the year 1933.

Patients from all sections of the state are treated here, not only because the hospital is supported by state funds, but because the best medical and surgical care that can be obtained anywhere is obtained here.

Varied is the work of the Methodist missionary to this institution. In addition to preaching once a month to the nurses, other employees and patients, not counting many who are not Methodists, he visits on the average 100 patients of that denomination each month. In special cases the sacrament is served to patients, while in others the preacher writes cards and letters to the loved ones and friends when the patients so desire and are unable to do so. Many times, too, prayer is offered at the bedside of the sick and dying.

Whenever the ministers of our Conference feel special attention should be given some patient they should write to Rev. Ashley T. Law, 1818 Chestnut Street, New Orleans, La.

DR. W. ANGIE SMITH GOES TO WASHINGTON CHURCH

Dr. W. Angie Smith, pastor of the First Methodist Church of Shreveport for the last four years, has been definitely assigned to the pastorate of the Representative Southern Methodist Church in Washington, D. C., and will assume his duties at the end of the present conference year, early next month.

Dr. Smith came to Shreveport four years ago from El Paso, Texas, and prior to his pastorate at El Paso he was pastor at Nashville, Tenn., having served several of the leading congregations in Methodism. He is a graduate of Southwestern University, Georgetown, Tex., of Southern Methodist University Theological School, and of Union Theological Seminary of New York City. During the World War he served as a soldier overseas.

For one year Dr. Smith served as acting president of Centenary College, in Shreveport, in connection with his pastorate of the First Methodist Church there.

The Sesquicentennial Advocate Enrollment campaign will come to a close on September 30. All pastors are urged to report the results of their efforts to secure subscriptions not later than October 1.

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

D. B. RAULINS, D.D., Editor

C. MILTON CHALMERS, Manager

PUBLISHING COMMITTEE

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Mississippi Conference—Rev. J. T. Leggett, D.D., Rev. Otto Porter, Mr. J. O. Emmerich.
North Mississippi Conference—Rev. J. H. Felts, Rev. L. M. Lipscomb, Rev. V. C. Curtis, D.D.

TERMS:

Subscription Rates: One year, \$1.00; six months, \$0.50. To superannuates and widows of preachers, \$1.00

Editorial

(Continued from Page 1)

of God. If this be granted even for a moment for the sake of argument, let it be held up also as the folly of man.

The scripture upon which Brother Teester based his test will bear further study. Look it up. You will note that it says, "They shall take up serpents." And the rather strong hint is that no harm shall follow. In this case we would conclude that some harm did follow if intense pain and an arm swollen till it burst are to be taken as evidence.

In none of the reports declaring this to be "the great power of God" call to our attention the report that some months ago the wife of this brother died at childbirth because of medical neglect.

It is declared by statistics that only one out of five die of such a snake bite. A sturdy mountaineer might prove a pretty good match for a rattlesnake.

Brother Teester is designated a "holiness preacher." Does not holiness mean wholeness? Does this preacher represent what the poor world needs? Is he not a rebuke to our neglect and a challenge to our faith?

OUR WEEKLY PARTY

Let us not overlook Childhood and Youth Week. It is the third week in October.

The Sardis-Grenada District preachers' meeting was unusually well attended the past week.

Dr. Theodore Copeland, general evangelist, is in a three-weeks' meeting at McFarland Memorial Church, Rossville, Texas.

In early September the eighth annual week of Laymen's Rallies in the Mississippi Conference were held in the Meridian District.

Rev. W. L. Stormont preached at Grenada recently. He reports the outlook in the district as decidedly better than last year.

Rev. W. N. Luncan is rapidly recovering from an attack that indicated overwork. Brother Duncan was confined to his bed for some days.

Dr. Albert S. Lutz, pastor at Hammond, La., reports a good meeting at his church, led by Rev. R. R. Branton, pastor St. Marks, New Orleans.

Rev. S. A. Brown, our pastor at Drew, Miss., is having trouble with his throat. His physician has ordered him to take the rest cure for a time.

Grenada College is opening this week with flattering prospects for an unusual year. The administration building is full to capacity, and still they come.

A series of Bible Conferences, with Dr. J. H. Hicks, of Southern Methodist University, as lecturer, has been under way in the Louisiana Conference.

Dr. M. S. Monk, Parker Memorial, New Orleans, and Rev. A. T. Law, Felicity, New Orleans, were among those reporting good lists of subscriptions last week.

The Centennial Celebration at the Aberdeen, Miss., church, with Bishop Dobbs as preacher, was a great occasion. Echoes of it are still being heard.

Dr. W. L. Doss, Jr., presiding elder of the Ruston District, reports a number of good meetings in his district, and says much for the faithful work of his preachers.

A successful revival for young people, with the preaching done by Rev. D. W. Poole, pastor at Mangham, La., is reported by Rev. C. B. White for his work at Wisner, La.

Rev. Virgil D. Morris, pastor, Chalmette-Gentilly, New Orleans District, has been called to the bedside of a sister quite ill at Little Rock, Ark. Steady him with your prayers.

Are you going to observe "Recognition Day?" We are glad to hear that numbers of churches are planning for the date. October 6 is the day. You may wish to celebrate it Sunday.

Rev. J. T. Weems, pastor at Tylertown, Miss., did the preaching in a revival meeting recently held in the Millsaps Memorial Church, Jackson, Miss. Rev. T. O. Prewitt is the pastor.

Bulletins from First Church, Brookhaven, Miss., indicate that Rev. O. S. Lewis, pastor, is rounding up the year for the coming conference session, which will be held at Hattiesburg.

First Church, Lake Charles, La., Rev. E. C. Gunn, pastor, recently held a service honoring its high school graduates and those going away to college. Why not more of us do this?

The Y. M. C. A. and Y. W. C. A. organizations of Millsaps College are giving a great welcome to new and old students as the old campus springs into life and the new year gets under way.

Can you beat it? Mr. A. M. Mayo, Lake Charles, La., has seen 53 years of continuous service in his church school. Eleven years as secretary, followed by forty-two years as superintendent.

Rev. W. B. VanValkenburg, Elgin, Kansas, accompanied by his daughter, has just completed a summer vacation trip taking him over eight states. He reports a most profitable summer.

Dr. J. L. Decell, pastor of Galloway Memorial Church, Jackson, Miss., and former editor of the Advocate, delivered the address at the Sesquicentennial service during the recent session of the Illinois Conference.

Rev. J. W. Gibson is doing most excellent work on the Holcomb charge. His fourth quarterly conference has already been held. This charge will pay the pastor in full and make a most encouraging report on benevolences.

Rev. C. L. Rogers has grown on the Sardis people the whole year. His quiet aggressiveness and modest efficiency entitle him to the happy consideration of his people. No interest of the church is lost in his hands.

The Jasper County News, Bay Springs, Miss., is carrying a series of interesting articles on "One Hundred Years of Methodism in Jasper County," written by Rev. George H. Jones, pastor of our Montrose, Miss., church.

Rev. Grover C. Schwartz, after a year in Emory University, Candler School of Theology, is ready for an assignment at the coming session of the North Mississippi Conference. Brother Schwartz reports a most profitable year.

Mr. A. M. Mayo, superintendent of the church school of First Church, Lake Charles, La., heartily commends the recent 16-page issue of the Advocate, saying that such a form of the Advocate should attract many more readers. Let us make it come true.

Be on the lookout for the articles on the matter to be voted on by our coming annual conferences. Note in this issue articles from Dr. V. C. Curtis, presiding elder of the Columbus District, and Dr. J. L. Decell, pastor, Galloway Memorial Church, Jackson, Miss.

Writing of his meeting at the Topisaw Campground, Rev. C. W. Wesley, pastor, says: "Dr. Cram is a great preacher and was at his best. We received ten members on profession of faith and the church was greatly revived." Brother Wesley recently visited the Century of Progress Fair, accompanied by his wife and daughter.

Our church at Yazoo City, Miss., Rev. J. B. Cain, pastor, is planning a three-day celebration, September 29, 30, October 1, in commemoration of the one hundredth year of Methodist work in that city. Brother Cain is secretary of the Conference Historical Society and is recognized as an authority in Mississippi Church history.

Mrs. R. P. Neblett, Conference Secretary of the Woman's Missionary Society of the North Mississippi Conference, taught a course on "The Life of Christ" in a leadership training school at

Shreveport, La., September 9-14. The school was under the direction of Rev. A. K. McLellan, Executive Secretary of the Board of Christian Education of the Louisiana Conference.

Some future preachers. Rev. Ira W. Flowers, pastor at Belcher and Gilliam, La., calls his new son Jack Glenn. Rev. and Mrs. Jno. J. Rasmussen, Bunkie, La., with a great deal of happy and commendable excitement, in which we all enthusiastically join, say, "His name is John," John, Jr. Congratulations to these fine young parents, and blessings on the boys.

Dr. H. T. Carley, presiding elder of the Monroe District, reports encouraging features on the district, mentioning a number of good meetings already held. Incidentally he remarked that the weather had been too hot this summer. With reference to his district and the Sesquicentennial Enrollment of the Advocate he says: "The Monroe District will come through."

The Ahten Male Chorus of the Carrollton Avenue Men's Bible Class, this city, staged a most successful Minstrel Show on Thursday and Friday evenings of last week before overflowing crowds. The proceeds will be given over to the Building Committee as a part of the Class' contribution to the purchase of the large house and grounds adjoining the church, recently acquired by the congregation for use by the church school, which has outgrown the present Educational Building.

Mr. Thomas F. Neblett, graduate student at Louisiana State University, Baton Rouge, La., who has been traveling in Japan, China and Manchukuo, following a Japanese-American Student Conference, held in Tokyo July 19-25, returned via Seattle and San Francisco during the early days of September. After spending a few days with his father and mother, Rev. and Mrs. R. P. Neblett, at Pickens, Miss., he resumed his work as assistant to Dr. Chas. W. Pipkin, Dean of the Graduate School at L. S. U.

Rev. L. E. Wilson, of the Okolona charge, Prescott District, Little Rock Conference, desires to exchange work with a member of the Louisiana Conference who wishes to come to Arkansas. Okolona circuit is one of the strongest circuits in this Conference, with one of the largest camp grounds in the state located in its bounds. This circuit paid \$1800 salary up to the depression. All four churches are in the bounds of Okolona school district. The three rural churches are on good roads, each about six miles out, just twenty-two miles from Arkadelphia, the best college town in the state. If interested, write Box 107, Okolona.

We have just received a copy of the Annual of the Louisiana Conference Young People's Assemblies. It is a very attractive 44-page booklet, neatly dressed in silver and gold colors, and it abounds in interesting flashes of life at the assemblies, with a summary history of the conference assemblies from 1919 down to date. A large composite picture says to young people what words do not speak. We congratulate the Louisiana young people upon this new achievement and new evidence of the vitality of their organization. It is dedicated to Mr. Charles White, who was, for six years, president of the Young People's Assembly.

Charles Betts Galloway and Bolton Galloway, sons of the late Dr. E. H. Galloway, of Jackson, and grandsons of the revered Bishop Galloway, were heard in a service of music at First Methodist Church, Brookhaven, recently. Charles Galloway, at the organ, proved himself to be an accomplished musician, covering a wide range of compositions. Bolton, still a student in high school, demonstrated to the delight of all his mastery of the cornet and also sang one number, "God Shall Wipe Away All Tears." The offering for the evening was applied against the debt on the pipe organ, which the visiting organist pronounced one of the finest on which he had ever played.

The Sesquicentennial Advocate Enrollment campaign will come to a close on the last day of this month. It is very important that all reports be in hand not later than October 1, as the annual meeting of the Publishing Committee, at which time the future plans of the Conference organ will be drafted, has been moved up to October 2 in order to enable Bishop Dobbs, who is taking the lead in the drive for a larger and more useful Advocate, to attend the meeting. The future of the Advocate depends upon the success of the present effort. It is the wish of Bishop Dobbs and the presiding elders of the three Conferences that every pastor conduct a canvass on his charge and report the results not later than September 30. If this is done, the future of the Conference organ is assured.

"THIS AND THAT"

By Rev. R. A. Bozeman

Dear Dr. Raulins: We wish to report a few items that we hope will be somewhat edifying to some of the brethren who "read and run."

We have a boy on the place about ten months old who is trying to be red headed, and he has so completely usurped the authority of the premises since his arrival that you hardly have time to think when he is around. One has about as much chance to write around him as the Legislature has of passing a law without the endorsement of Huey P.

We have been having a very prosperous year on the Hornbeck and Peason work. We have been accorded the happy privilege of living on our farm near Pleasant Hill while serving this work. We have never served a finer people since we entered the ministry than these splendid folks. We have more praying men on our work than we have ever had. On Sundays we stand before a group of spiritual people who know the Lord and who love to hear straight preaching. Our houses of worship are always filled with people at every service. Money is not hard to raise and it is a pleasure to preach. The churches are all being thoroughly organized and brought up to our standards in every way. We have organized three new young people's groups, two new missionary societies, and the Sunday schools are all being brought up to our requirements.

We had our presiding elder, Rev. B. F. Rogers, with us in a revival at Hornbeck. We are not throwing bouquets carelessly, and neither are we fishing for an appointment when we pay the very highest tribute possible to his ability as a preacher of the Word. We can with delight and pleasure say that never in all of our life have we had the privilege of listening to a man whose preaching was

of a higher order than that of Brother Rogers. He knows how to handle the people and also the Word. His visits to the home are always remembered with profit and pleasure. He is held in very high esteem by great and small. You will bear us out when you hear him.

Rev. J. B. Williams assisted us at Prospect. We love to see a superannuated preacher who is still active and able to hold a revival. His sermons, needless to say, were very uplifting and edifying.

We just closed one of the best revivals we were ever in at Holly Grove. We had about twenty additions on profession of faith. The pastor did his own preaching and the people cooperated in a very beautiful way. When the meeting closed they filled our car with good things to eat and they replenished a very depleted purse with a nice collection.

We have assisted several of the brethren in their meetings outside. We enjoyed a very profitable meeting with Brother J. C. Rousseaux and his fine people at Jackson. It was a great treat to stand in the pulpit of that historic landmark of Methodism and try to present the gospel of salvation that has been proclaimed so long and faithfully by the eminent prophets of other days. One feels a note of sadness, however, after a visit to Jackson on account of the crumbling ruins of so many excellent buildings that once housed our Centenary College.

In the early spring it was our rare privilege to go back to Oil City and assist our capable young pastor, Brother R. J. Wilson, where we served as pastor ten years ago. Precious memories! Father Time speeds us on our way and when we return to the old stamping grounds we miss many of the "old and familiar faces" we knew in other days.

We begin a meeting with Brother T. D. Lipscomb at Melville for the thirteenth time in the near future. We covet the prayers of all who long for the coming of His kingdom.

NOTES FROM HARPERVILLE, MISS.

There are signs of increasing interest in the work of the church and ongoing of the Kingdom of God within the bounds of the Harpersville charge.

During the months of July and August special revival services have been held at the four appointments on the charge, with more or less gratifying results.

By request of the people, the pastor did his own preaching at Hillsboro, Mt. Zion and Oak Grove.

At Harpersville we were ably assisted by Brother Andrew Boyles, who brought us very helpful and inspiring messages based upon the Scriptures. Brother Boyles is an old Scott County boy, having been reared at Homewood, less than twenty-five miles south of Harpersville, and our people appreciated his services during the five days he spent with us. His own father was present one day and added much to the service. Anyone who knows "Uncle Joe Boyles" loves him, among them being the writer, he having been his pastor in former years. We were all glad to have him with us and knew he felt proud of his boy, as he has every reason to be.

The evident results of these services on the charge are six accessions on profession of faith and one by certificate.

One fine young man applied for membership in the Baptist church, and three applied for membership in our church during the Baptist meeting at Hillsboro, conducted by Brother Howard, the pastor from Forest.

This writer has never been associated with more brotherly men of other denominations than he has this year, in the persons of Brothers Howard and Davis, of Harpersville.



Harperville has remitted \$30 to the Orphanage and have more pledged on this worthy cause.

We also are securing pledges on the benevolences and are working, praying and confidently expecting to make a better report at Annual Conference this year.

In closing I shall quote a statement made to us by one of the officials of our church. As we were speaking of the depression he remarked that he did not see much grounds for better conditions till our people complied with the demand of God as found in the second book of Chronicles, seventh chapter and fourteenth verse, which reads as follows: "If my people, which are called by my name, shall humble themselves, and pray, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land."

Then he added, "Brother Ormond, if we will do all this in deep sincerity of heart we will see our country blessed like a rose."

May every preacher seek to get our people and ourselves to meet the conditions here laid down in God's message to Solomon.

F. B. ORMOND, Pastor.

RELIGIOUS EDUCATION AT L. S. U.

From the College of Arts and Sciences of Louisiana State University comes a bulletin announcing three new departments: Fine Arts, Philosophy, Religious Education. Dr. Fred C. Frey, Dean, College of Arts and Sciences, introduces these departments in the following words:

"To meet the demand now existing for instruction along certain lines not heretofore included in the offerings of the University and to round out the courses and curricula of the College of Arts and Sciences, three new departments have been instituted, effective at the opening of the 1934-1935 session. These are the departments of Fine Arts, Philosophy and Religious Education. Several courses now embodied in these new divisions have been offered in recent years, particularly during the summer sessions, and have served to show that there is a real and growing demand for instruction along these lines among the men and women who attend the University during the regular and summer sessions."

Rev. Joe Brown Love, our Wesley Foundation representative at the University, will offer the following courses in the Department of Religious Education: "The Teachings of Jesus" and "The Bible: Its Origin, Growth, and Use."

Let Methodist parents do two things: Write Rev. J. B. Love at the University, telling him when your son or daughter will arrive at the University; advise that son or daughter to include in his or her course one or both of these courses.

Phone, MAIn 2838

ROSE McCAFFREY
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LOUISIANA YOUNG PEOPLE'S NEWS

The Council meeting of September 1 and 2 is over. Nineteen officers were present. Many things were accomplished under the leadership of our Mr. Lydell Sims.

Your Conference officers are ready in every way to serve you. Be sure you call on them and strive to make this our greatest year in young people's work. Yes, we saw the Assembly moving pictures with our own eyes. They're good! Of course, it might not be safe for Brothers Johns, Bowdon, Townsend, and some others, to bring their wives to see them, but get in touch with Dr. Wallace and see for yourself, and see yourself.

The Annuals are out. They're really worth much more than seventy-five cents. If you have not bought one, send your money to Lydell Sims at Natchitoches. Don't miss one of the biggest treats that the young people can offer you.

Committee on Dramatics

A new committee has been added to the Young People's Division of Louisiana.

WHEN IN NEW ORLEANS
SHOP AT HOLMES

New Orleans Oldest and Best
Department Store
CANAL STREET - - N. O., LA.

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LIQUID, TABLETS, SALVE, NOSE DROPS
Checks Malaria in 3 days, Colds first day,
Headaches or Neuralgia in 30 minutes.

Fine Laxative and Tonic
Most Speedy Remedies Known

**Takes 6 Inches
Off Hips and Bust**

The SAFE Way to Reduce

"For 3 months I've used Kruschen Salts—I've lost 45 lbs.—taken 6 inches off bust—3 bottles gave me splendid results." Mrs. Carl Wilson.

A half teaspoonful of Kruschen in a glass of hot water every morning is the secret how overweight folks can reduce SAFELY and at the same time gain physical attractiveness. One bottle lasts 4 weeks. You can get Kruschen Salts at any drug store in the world.

New Way to Hold Loose

FALSE TEETH

Firmly in Place

Do false teeth annoy and bother by dropping and slipping when you eat, talk or laugh? Just sprinkle a little FASTEETH on your plates. This new, tasteless powder holds the teeth firm and comfortable. No gummy, gooey, pasty taste. Makes breath pleasant. Get FASTEETH today at any drug store.

**PARKER'S
- HAIR BALSAM -**
Removes Dandruff—Stops Hair Falling
Imparts Color and
Beauty to Gray and Faded Hair
60c. and \$1.00 at Druggists.
Hiscox Chem. Wks. Patchogue, N. Y.

WHEN EYES ARE RED
and inflamed from sun,
wind and dust, you can
allay the irritation with
Dickey's Old Reliable Eye Wash
At All Druggists
Price 25c Dickey Drug Co., Bristol, Va.

Stop Chills and Fever!

Rid Your System of Malaria!

Shivering with chills one moment and burning with fever the next—that's one of the effects of Malaria. Unless checked, the disease will do serious harm to your health. Malaria, a blood infection, calls for two things. First, destroying the infection in the blood. Second, building up the blood to overcome the effects of the disease and to fortify against further attack.

Grove's Tasteless Chill Tonic supplies both these effects. It contains tasteless quinine, which kills the infection in the blood, and iron, which enriches and builds up the blood. Chills and fever soon stop and you are restored to health and comfort. For half a century, Grove's Tasteless Chill Tonic has been sure relief for Malaria. It is just as useful, too, as a general tonic for old and young. Pleasant to take and absolutely harmless. Safe to give children. Get a bottle at any store. Now two sizes—50c and \$1. The \$1 size contains 2½ times as much as the 50c size and gives you 25% more for your money.

a. This is a committee on dramatics. Mrs. Guy Nesom, 2406 Hill St., Alexandria, is chairman. Other members are: Dr. W. M. Wallace, First Church, New Orleans; Patricia McHugh, of New Orleans; Ralph McKenzie, of Shreveport, and Charlotte Kearles, of Baton Rouge.

A central library of plays and readings is being established in Alexandria, where you may secure advice on plays and other forms of dramatics. Plays and readings may also be obtained from the library.

Life membership for each department is \$1. You may communicate with the chairman or any of the committee members for information.

The work is already well under way. A list of plays and books ready will be sent to each member. If you or your department have any old plays or books that can be contributed to the committee, the same will be greatly appreciated.

A New Young People's Division

A new young people's division has been organized in the Lake Charles District, at Grand Chenier. Miss Berice Hollister is president.

Report of Camps

The Baton Rouge District young people's camp leads the list. Seventy-one were present, and 49 Christian culture credits were issued. Thirty-one were present at their intermediate camp. Eleven credits were issued. New Orleans holds non-credited camp with 21 present. Lake Charles camp was held at Lake Arthur. Forty-eight attended their young people's camp, and 40 credits were issued. Fifty-six was the number attending their intermediate camp. The Ruston-Monroe District camps at Ki-Ro-Li were held together. Forty-two attended young people's camp, and 28 credits were issued. Thirty-one intermediates were present and 19 certificates were issued, making a total of 38 credits. Well, you can count the totals.

EDITH SKINNER.

WOMAN'S MISSIONARY SOCIETY NEWS

By Mrs. H. McMullan

By Federal decree, Porto Alegre College in Brazil has recently been given permanent standing as an official school, the highest ranking permitted to private or church schools in Brazil. This is a regional school in a city of 150,000 people, a large number of whom are German Protestants. The Woman's Missionary Council appropriates \$510 to this school.

Comparative receipts for second quarter, 1934, in the Woman's Missionary Society of Mississippi Conference shows an increase of \$622.32. \$3,675.32 having been sent to Conference treasurer.

The Woman's Missionary Council has very definite pieces of work which have been given to it as a special charge. The women of its constituency realize, however, that its work is much more far-reaching than this. At the last meeting the members declared: The goal of a missionary church can be realized only by making the families missionary. To the end of cultivating the spirit of missions it agreed to help promote a Missionary Blessing Box, by means of which families might deposit a thank offering for the general missionary fund of the church, whenever they as a group or as individuals had received a blessing from God. Out of the use of this Box there should be cultivated missionary table talk. The children and adults can easily become interested in stories and news items which will enliven and lift the conversation to higher levels. The auxiliaries are asked to co-operate with other agencies of the church in promoting this new project in missionary education.

ALEXANDRIA CHURCH SCHOOL LEARNS ITS METHODISM

Adults Study Their Church

In a communication from Hon. T. W. Holloman, general superintendent of the church school at First Church, Alexandria, La., saying, "Here is a list of topics our Adult Division is using this spring and summer in an effort to understand better our church. The group has been interested and benefited."

A glance at the topics which are given below, will convince you of the truth of this superintendent's claim. And it becomes a suggestion to your school. These topics were assigned to different individuals.

1. John Wesley's Birth and Antecedents.
2. University Life and the Holy Club.
3. In America.
4. The Moravian Influence.
5. May 24, 1738, Premier Day in Modern Christian History.
6. Great Evangelistic Movement in England.
7. The United Society: Organization, Itinerary.
8. Beginnings in America.
9. The Christian Conference, 1794.
10. Asbury, McKendree, Winning the West.
11. An Estimate of the Work and Influence of John Wesley.
12. The Catholicity of Methodism.
13. The Practical Aim of Methodism.
14. The Methodist Emphasis on Experience.
15. The Message of Methodism.
16. The Theology of Methodism.
17. Creed and Confession of Faith in Methodism.
18. The Sacraments in the Methodist Church.
19. The Significance of Church Membership.
20. The Connectional Features of Methodism.

21. The Church as an Educational Institution.

22. The Methodist Church in Society.

23. The Future of Methodism.

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. ANNA E. STEWART

A shadow of sadness was cast over the entire community by the death of Mrs. Anna E. Stewart, who died in Philadelphia Hospital at 4 a. m. on August 14. Anna E. (Hamil) Stewart was born on February 22, 1861, near Walnut Grove, Miss. Going to Georgia and staying with her grandparents during the time her father served in the Civil War, after which, with her parents, she came back to Mississippi and settled at Sebastopol, where she spent the remainder of her life. Mrs. Stewart united with the Methodist Church at the age of 15 and remained a faithful, devoted member. She was a cheerful prayerful woman. She did much to build and maintain the Sebastopol Methodist church.

On September 28, 1882, she was married to R. M. Stewart, who preceded her to the grave. To this union were born five children—two boys and three girls. The girls still live to bless her memory. She was a faithful, loving mother and grandmother, having five grandchildren and five great-grandchildren.

These are some of the many death-bed testimonies: "I am going to heaven. The only thing I mind is leaving my three girls and their families." And at different times she spoke of hearing the beautiful singing and sweet music, seeing the beautiful flowers, green grass and the river of crystal water, and often repeated her childhood prayer, "Now I lay me down to sleep." She practiced "more blessed to give than receive," and her home was always her pastor's home. To know her was to love her and her memory lingers still. Her life was a benediction to all with whom she

came in contact.

The body was laid to rest in Salem cemetery, with Dees Funeral Home in charge.

ONE WHO LOVED HER.

JOSEPH WARREN COOK, aged 88, one of the few remaining Confederate veteran of Pineville Parish, La., was called to rest by his Heavenly Father on August 3, 1934, from the home where he and his devoted wife, Jessie Bryan Cook, had spent the last forty years of their sixty years of married life. His illness was brief, with no internal suffering. He often told his wife that he was ready when the summons came. He was a regular attendant at Grand Bayou Methodist Church until a short time before his death. He had been a member of the Masonic Order for 65 years. "Uncle Joe" possessed an unusual sunny disposition, which won him many friends. His pastor, Rev. P. B. McCullen, and Rev. J. F. Dring, paid the last respects to the deceased at the Wimberly cemetery, where interment was made under the auspices of the Ringgold Masonic Lodge, of which he was a member.

MRS. C. J. FRIZE.

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Superficial Cuts and Burns and Minor Bruises. 25c at Drug Stores.

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Could a Laxative Have!

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Teach your daughter how to guard her health



Mother... You Must Do Your Part

Most girls need a tonic and regulator when they come to womanhood. If your daughter is languid, nervous and cranky... if she complains of new pains and aches... see that she takes Lydia E. Pinkham's Vegetable Compound regularly. When she is a happy, healthy wife and mother she will thank you:

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PROGRESS REPORT

Sesquicentennial Advocate Enrollment

As the Sesquicentennial Advocate Enrollment swings into the last ten days, less than 500 of the 2500 renewals and new subscriptions set as a goal by Bishop Dobbs and the Publishing Committee have been secured.

All pastors who have not already done so are urged to conduct a canvass for subscriptions without further delay and report the results not later than September 30. It is necessary that we have a full report by the 30th from all charges, as Bishop Dobbs will meet with the Publishing Committee on Tuesday, October 2, to review the results of the campaign and make plans for the future of the paper.

Following is a complete list of subscriptions received from July 1 through September 17.

LOUISIANA CONFERENCE	
Alexandria District	
Rev. J. J. Rasmussen, Bunkie....	4
Rev. D. B. Boddie, Pineville.....	2
Total	6
Baton Rouge District	
Rev. W. C. Barham, Church Point	6
Rev. H. N. Brown, Ponchatoula...	7
Rev. J. R. Spann, First Church,	
Baton Rouge	2
Rev. R. S. Walton, Amite.....	1
Rev. J. P. Bonnacarrere, Denham	
Springs	2
Rev. K. W. Dodson, P. E.....	1
Rev. W. W. Perry, Baker.....	2
Rev. F. N. Sweeney, Franklinton..	1
Rev. T. P. Turner, St. Francisville	1
Mrs. C. C. Alford, Angie.....	1
Rev. C. M. Morris, Greensburg....	1
Rev. F. J. McCoy, Keener Memorial	2
Rev. Wm. Schuhle, Plaquemine....	1
Total	28
Lake Charles District	
Rev. F. C. Collins, Leesville.....	1
Mr. A. M. Mayo, Lake Charles...	1
Rev. M. W. Beadle, Lake Arthur...	3
Miss Alice Wynn, Crowley.....	1
Rev. Jas. A. Knight, Eunice.....	2
Rev. L. P. Moreland, Merryville...	2
Rev. J. W. Faulk, Abbeville.....	5
Total	15
Monroe District	
Rev. W. C. Scott, First Church....	14
Mrs. C. M. Purvis, Rayville.....	5
Rev. Geo. Fox, Bonita.....	1
Rev. D. W. Poole, Mangham.....	1
Rev. J. A. McCormack, Mer	
Rouge	1
Rev. L. N. Hoffpauir, Columbia...	1
Rev. T. W. Stodghill, Winnsboro...	2
Rev. C. B. White, Wisner.....	6
Rev. Martin Hebert, West Monroe...	2
Rev. J. H. Midyette, Pioneer.....	4
Total	37
New Orleans District	
Rev. W. H. Giles, Carrollton Ave...	6
Rev. W. W. Holmes, Rayne Me-	
memorial	1
Rev. D. B. Raulins, Algiers.....	12
Rev. A. M. Martin, Lockport.....	2
Rev. C. G. Wier, Franklin.....	20
Rev. J. A. Alford, Covington.....	1
Rev. J. W. Booth, Houma.....	6
Mr. J. G. Wehlen, St. Marks.....	4
Rev. C. W. Lahey, Donaldsonville...	3
Rev. W. H. Wallace, First Church...	4
Rev. V. G. Morris, Chalmette.....	2
Rev. H. M. Johnson, Bogalusa.....	2
Rev. S. J. McLean, Morgan City...	7
Rev. I. O. Donaldson, Pearl River...	1
Rev. M. S. Monk, Parker Memorial	27
Rev. Jas. B. Grambling, Epworth...	6
Rev. A. T. Law, Felicite.....	7
Rev. Jolly Harper, Second Church	1
Total	112
Ruston District	
Mrs. H. B. McEachern, Harnes-	
ville	1
Rev. A. M. Serex, Minden.....	24
Rev. F. A. Matthews, Clay.....	3
Rev. H. L. Johns, Ruston.....	19
Rev. D. B. Watson, Gibsland.....	4
Rev. S. S. Bogan, Sibley.....	4
Rev. W. F. Roberts, Dubach.....	6
Rev. J. H. Bowdon, Arcadia.....	16
Rev. R. V. Fulton, Choudrant....	3
Rev. A. M. Wynne, Cotton Valley...	1
Total	81
Shreveport District	
Rev. I. W. Flowers, Belcher.....	11
Rev. R. T. Ware, Park Avenue....	5
Total	16
Total, Louisiana Conference...	295
MISSISSIPPI CONFERENCE	
Brookhaven District	
Rev. J. C. Jackson, Harrisville....	1
Hattiesburg District	
Rev. A. S. Oliver, Meadville.....	1
Rev. J. T. Abney, Osyka.....	4
Mr. H. H. Goza, Magnolia.....	9
Rev. C. W. Wesley, Summit.....	18
Total	33
Jackson District	
Rev. J. W. Sells, Forest.....	8
Rev. H. S. Westbrook, Florence...	4
Rev. J. E. Johnson, Pelahatchie...	1
Rev. L. D. Haughton, Benton.....	4
Rev. P. H. Grice, Madison.....	1
Rev. J. L. Decell, Galloway Me-	
morial	1
Total	19
Meridian District	
Rev. L. L. Cowen (Mrs. Martin),	
Meridian	7
Mr. W. D. Hawkins, Hawkins Me-	
morial	3
Mrs. O. E. Whyte, Newton.....	5
Rev. E. W. Wedgworth, Burnside	1
Rev. G. G. Yeager, DeKalb.....	1
Rev. H. J. Moore, Decatur.....	2
Rev. Otto Porter, P. E.....	1
Rev. G. A. Broadus, Chunky.....	3
Total	23
Seashore District	
Rev. T. R. Holt, Leakesville.....	4
Rev. V. G. Clifford, Purvis.....	2
Rev. P. M. Caraway, Gulfport....	10
Rev. J. M. Lewis, Long Beach.....	3
Rev. W. B. Alsworth, Picayune....	13
Total	32
Vicksburg District	
Mrs. N. E. Cunningham, Gibson	
Memorial	4
Rev. H. G. Hawkins, P. E.....	1
Rev. W. M. Sullivan, Natchez....	6
Rev. C. E. Downer, Sattalia.....	3
Total	14
Total, Mississippi Conference...	135
NORTH MISSISSIPPI CONFERENCE	
Aberdeen District	
Rev. W. O. Hunt, Shannon.....	2
Rev. M. E. Scott, Pontotoc.....	2
Rev. T. E. Gregory, Okolona.....	6
Rev. W. R. Lott, Aberdeen.....	1
Total	11
Columbus District	
Rev. T. W. Smallwood, Caledonia	2
Rev. H. C. Suydam, Macon Circuit	1
Dr. W. P. Buhrman, Starkville....	5
Total	8
Corinth District	
Rev. A. W. Bailey, Sherman.....	1
Rev. W. R. Liming, Blue Mountain	3
Total	4
Greenville District	
Rev. C. A. Parks, Indianola.....	6
Rev. R. H. B. Gladney, Coahoma	
(Mrs. M. E. Fanb)	3
Rev. S. H. Caffey, Tunica.....	1
Total	10
Greenwood District	
Rev. J. E. Stephens, Lexington....	7
Total	7
Sardis-Grenada District	
Rev. W. C. Beasley, Cold Water...	5
Rev. W. N. Dodds, Hernando.....	5
Rev. J. C. Wasson, Marks.....	11
Total	21
Total, North Miss. Conference...	61
Total, three Conferences.....	488

QUARTERLY CONFERENCES

Greenville Dist.—Fourth Round

Glen Allen Ct., at Glen Allen, Sept. 16, a.m.; Q. C., afternoon.
Hollandale, Sept. 16, p.m.; Q. C., after service.
Leland, prayer service and Q. C., Sept. 19, p.m.
Cleveland, Sept. 23, a.m.; Q. C., afternoon.
Shaw and Litton, at Shaw, Sept. 23, p.m.; Q. C., after service.
Arcola and Murphy, at Arcola, prayer service and Q. C., Sept. 26, p.m.
Indianola, Sept. 30, a.m.; Q. C., afternoon.
Boyle and Pace, at Boyle, Sept. 30, p.m.; Q. C., after service.
Coahoma and Jonestown, at Jonestown, prayer service and Q. C., Oct. 3, p.m.
Friars Point and Lyon, at Friars Point, Oct. 7, a.m.; Q. C., afternoon.
Lula and Dundee, at Lula, Oct. 7, p.m.; Q. C., after service.
Merigold and Sherard, at Merigold, prayer service and Q. C., Oct. 10, p.m.
Clarksdale, Oct. 14, a.m.; Q. C., afternoon.
Dublin and Mattson, at Mattson, Oct. 14, p.m.; Q. C., after service.
Shelby, prayer service and Q. C., Oct. 17, p.m.
Tunica, Oct. 21, a.m.; Q. C., afternoon.
Dubbs and Evansville, at Dubbs, Oct. 21, p.m.; Q. C., after service.
Greenville, Q. C., Oct. 22, p.m.
Duncan and Alligator, at Alligator, prayer service and Q. C., Oct. 24, p.m.
Gunnison Ct., at Gunnison, Oct. 28, a.m.; Q. C., afternoon.
Rosedale, at Benoit, Oct. 28, p.m.; Q. C., after service.
E. NASH BROYLES, P. E.

Greenwood Dist.—Fourth Round

Minter City, Sept. 16, a.m.
Carrollton Ct., at Carrollton, Sept. 16, p.m.
Ruleville and Doddsville, at Ruleville, Sept. 19, p.m.
Winona Ct., at Bethesda, Sept. 22, a.m.
Schlater and Price Memorial, at Schlater, Sept. 23, a.m.
Sunflower Ct., at Sunflower, Sept. 23, p.m.
Acona Ct., at Acona, Sept. 25, a.m.
Winona Station, Sept. 26, p.m.
Webb and Sumner, at Sumner, Sept. 30, a.m.
Moorhead and Baird, at Moorhead, Sept. 30, p.m.
Tchula and Cruger, at Cruger, Oct. 3, p.m.
Duck Hill Ct., at Mars Hill, Oct. 6, a.m.
Kilmichael Ct., at Kilmichael, Oct. 7, a.m.
Vaiden and West, at Vaiden, Oct. 7, p.m.
Poplar Creek Ct., at North Union, Oct. 8, a.m.
Drew Ct., at Drew, Oct. 10, p.m.
Black Hawk Ct., at Smith Chapel, Oct. 13, a.m.
Ebenezer Ct., at Thornton, Oct. 14, a.m.
Inverness and Isola, at Inverness, Oct. 14, p.m.
Lexington Station, Oct. 17, p.m.
Swiftown Ct., at Swiftown, Oct. 21, a.m.
Greenwood, First Church, Oct. 21, p.m.
Belzoni Station, Oct. 24, p.m.
Itta Bena Station, Oct. 28, a.m.
W. N. DUNCAN, P. E.

LOUISIANA CONFERENCE

New Orleans Dist.—Fourth Round

Donaldsonville, at Donaldsonville, Sept. 23.
Algiers, Sept. 30, a.m.; Q. C., Nov. 16, p.m.
McDonoghville, Sept. 30, p.m.; Q. C., Nov. 5, p.m.
Covington-Slidel, Oct. 7, a.m.; at Mandeville, afternoon.

Chalmette, Oct. 7, p.m.; Q. C., Oct. 30, p.m.
Pearl River, at Pearl River, Oct. 14, a.m.; Q. C., afternoon.
Epworth, Oct. 14, p.m.; Q. C., Oct. 24, p.m.
First Church, Oct. 21, a.m.; Q. C., Oct. 31, p.m.
Rayne Memorial, Oct. 28, a.m.; Q. C., Nov. 6, p.m.
Louisiana Ave. and Second Church, Oct. 28, p.m.
Bogalusa, Nov. 4, a.m.
Felicity, Nov. 4, p.m.
Carrollton Ave., Nov. 7, p.m.; Q. C.
Houma and French Mission, at Houma, Nov. 11, a.m.
St. Mark's, Nov. 11, p.m.
Parker Memorial, Q. C., Nov. 14, p.m.
Franklin, Nov. 18, a.m.
Morgan City, at Morgan City, Nov. 18, p.m.

W. L. DUREN, P. E.

E. P. FLANAGAN

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For QUICK RELIEF

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"I have taken Cardui several times for weak, run-down condition and it has helped me," writes Mrs. Walter M. Coulon, of Forsyth, Ga. "I was nervous and suffering from a weak condition. There were days when I had to lie down during the day. I sent for six bottles of Cardui, as it had helped me before. Cardui gave me strength, stopped the nervousness and helped me in every way." . . . Cardui may be just what you need. It can't do you any harm, so why not try it? Thousands of women testify Cardui benefited them. If it does not benefit YOU, consult a physician.

Quickest Way to Soothe Nerves And Ease Headache

High strung nerves, headache, neuralgia, aching joints, muscles and periodic pains due to inorganic causes yield quicker to STANBACK, the speedy, soothing "Balanced Prescription" that leaves no unpleasant after-effect. Try STANBACK. It's different, better for you. Trial size ten cents. Economy size twenty-five cents. Mail this ad to STANBACK, Salisbury, N. C., for a FREE full size package of STANBACK.—Adv.

When answering advertisements mention this paper. Thus you will aid us in securing more advertising patronage.

Christian Advocate

NEW ORLEANS

Vol. 81—No. 38. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 4097.
Published every Thursday, at 512 Camp St., New Orleans, La., by the Publishing Committee of the Methodist Episcopal Church, South. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918

D. B. RAULINS, M.A., D.D., Editor

NEW ORLEANS, LA., THURSDAY, SEPTEMBER 27, 1934.

C. MILTON CHALMERS, Manager

EDITORIAL OBSERVATIONS

HARVEST DAY for the Methodist Orphanage at Ruston, La., is the second Sunday in October. And that is no great while away. Let us go to the harvest with our hands full.

Last spring Dr. R. W. Vaughan, the superintendent, met me at Alexandria early in the morning. As Dr. J. G. Snelling, God's nobleman who looks after the Kingdom's interests at the Memorial Mercy Home in New Orleans, and I stepped to the curb he rolled up in his car with the order, "Hop in."

We turned through the sleeping city and across the Red River bridge. Dr. Vaughan began to ease his foot down on the accelerator. (Jehu had nothing on him so far as speed was concerned). It was just when dogwoods were beginning to bloom. Soon we were slipping out over a perfect road and the farm houses were blurs in the foggy dawn. Long sweeping curves and slopes. And then the things that fellows say as they glide along with few others on the road. And coffee for Dr. Snelling at Winnfield.

At breakfast time we were sitting down to the table at Ruston while Sister Vaughan was serving a meal that pleased and satisfied. With Dr. Vaughan, I went over his growing orchard and early garden. That evening, returning from a district conference, we went more carefully over the place. In addition to the many fine features that rather blended in the high horizon of the life of the Orphanage, two things impressed me keenly. There was a barn of fifty Jersey cows to supply butter and milk, and on the hill over the way one of the most beautiful alfalfa fields in the country, ready for cutting.

But the climax came that evening after supper. Yes, he insisted that I "stay all night."

I went over to the hall where the children meet for the good-night message and the older ones to study. After an orderly assembly there were songs and a prayer. I told them a few stories. Then it was good-night.

Let those who need any reasons for making a big offering on Harvest Day, listen:

Dr. Robt. W. Vaughan probably has no equal in his field of work. His record is the pride of Louisiana Methodists. He is doing his big part at the Orphanage on the farm, using the older boys to help make as much foodstuff as possible. Notwithstanding the fact that dry and hard seasons have come and gone, Dr. Vaughan has declined to allow the institution to drift or fall into debt. Any commercial institution might be proud of its record. In this particular it stands almost alone.

And the dividends are a steady line of handicapped children growing into manhood and womanhood, passing through grade school, high school and college out to the important tasks of good and useful citizenship. Write to Dr. Vaughan for the honor roll of his alumni.

Now, on Harvest Day, Louisiana Methodists, let us prove our confidence in the leadership of Dr. Vaughan and display our love for our 175 children at the Orphanage with a generous offering.

WILLIE JACKSON is the colored boy who comes to mow my yard and rake up the leaves from the old sycamore.

SAY IT WITH SUBSCRIPTIONS

We have received letters and testimonials from a goodly number of people, preachers and laymen, commending most generously the recent sixteen-page number of the Advocate in a new form.

Some have said, "Why wait until the beginning of the new year?" Others have urged its continuance, saying, "That is the kind of paper our people will like."

One asked, "Is this the kind of paper we may expect?"

Yes, if.

The people of Louisiana and Mississippi have promised us 2500 subscriptions during the Sesquicentennial Advocate Enrollment. That pledge, fulfilled, will determine the matter.

Do you want such a paper?

Say it with subscriptions. And say it quickly.

EDITOR.

Who would have thought I could afford a "hired man?" Who ever dreamed that I should become an employer of labor? Did anyone imagine such opulence?

I hear some friendly critic saying, "Raulins cannot afford any such luxury. Furthermore, he is suffering for the exercise that the work offers. And probably his wife has made some such suggestion to him." And it is always good to have someone help you attend to your business. But you are right. That is all true.

But it was like this. Willie came asking for work, saying that he had not had work for quite a while. But I was busy and did not have time, so I thought, to talk with him. And I was turning to go. But Willie did not turn to go. There was nothing for him to go to. But I had joined the Priest and Levite and was about to hasten by on the other side and get on

down to Jerusalem. But as I turned his eyes followed me, not with accusation, but with a plea. I had not so much as taken time to ask him if he had a name. He was just one of the many others who had been by desiring help of some kind. (Did Jesus ever allow a person to be dissolved among "the others?" Did he not say, "Zaccheus?" Did he ever deal with a person impersonally?)

Boy, I said, go back there in the yard. You will find the tools. Clean up the yard. "Pay me what you please," he had said.

The family and I left the parsonage and were gone for some time. Willie was left without a boss and with but few instructions as to how the work should be done or how soon it should be done. When we returned the work was neatly done and the tools had been placed carefully away and Willie was gone.

Next day he came back to receive whatever I wanted to pay him. His very careful work led me to ask his name. I handed him the money, but felt that I had not paid him. To give my conscience a lift, I said, Where are you working, Willie? "I have no work," he said. "I have my card and I hope to get something soon." And he looked steadily into my eyes. And I saw two ghosts looking out at me, one from each eye; the ghost of unemployment and the ghost of a handicapped race.

Somebody must speak to these ghosts. Who is better able to do it than the Christian Church?

That night as I said my prayers I said, Lord, I must try to do something about it.

TRAMP, TRAMP, TRAMP. Here comes Mussolini's baby brigade off to WAR, marching with their faces to the past, double-quick, back to the days and glories of ancient Rome and Caesar. What a spectacle!

Look over my shoulder while I read my morning paper. Do you see that headline? "Il Duce Decrees War Instruction for Children of Country Above 8." "Mussolini Mobilization Sets Peacetime Precedent." And look at this: "Italy's little boys turned tonight from marbles to machine guns as Benito Mussolini ordered compulsory military training for all the nation's males above the age of eight." Speaking of it as an "integral part of the national legislation," Il Duce says compulsory military training "begins as soon as a boy is old enough to learn and continues as long as a citizen is able to carry arms in defense of his country."

(Continued on Page 4)

TERM PRESIDING ELDERSHIP A CONSTITUTIONAL ALTERATION

By Rev. B. F. Rogers

In the issue of the New Orleans Christian Advocate of September 13, Dr. George C. French writes under the heading, "Term Presiding Eldership No Part of Our Constitution." My good friend appears to be absolutely certain that his arguments are unanswerable and leaves no room for the remotest possibility that he might be mistaken in his conclusions. Indeed, it would seem that he would deny to "any fair mind" the privilege of registering a dissenting opinion. Even though I may subject myself to the charge of lacking that most excellent quality of fairmindedness, nevertheless I would like to call to the attention of Dr. French and others who may be of a like mind some considerations that appear to have been overlooked or ignored in his very able discussion of this important subject.

Specific Label Not Necessary to Constitutional Amendment

The author of the article asserts that—"before any measure can possibly become a part of our Constitution" it must be submitted to, and passed by, the General Conference specifically as a proposed amendment to the Constitution and then handed down to the Annual Conferences with that specific label attached. I readily concede that to have been the rule in the past, but I would like for Dr. French to point out the paragraph of the Discipline which says that a proposed constitutional amendment must be specifically labeled before it may legally be submitted for the approval or disapproval of the Annual Conferences. Is that not a mere matter of form which has heretofore been complied with to indicate to the Annual Conferences that they are voting upon such a proposal? The main thing that is essential to the submission of such a question now is that the proposal in question has been declared unconstitutional by the Judicial Council and has received the necessary two-thirds vote of the General Conference. When the Judicial Council in writing advised the General Conference that the legislation was unconstitutional, the General Conference then had due and legal notice that it was voting upon a proposed change in the Constitution of the Church, notwithstanding the fact that the said legislation was not labeled specifically "A Proposed Amendment to the Constitution of the Methodist Episcopal Church, South." Would not any "fair mind" concede that the Judicial Council by its action did actually label the proposed legislation a Constitutional Amendment even though the authors did not intend it to be such?

Section 3 of paragraph 337 of the Discipline provides "that when the Council shall have declared any act of the General Conference unconstitutional it shall take the course provided for constitutional alterations." Proposed "constitutional alterations" have always been submitted to the Annual Conferences. The Judicial Council, being convinced that the proposed legislation involved a constitutional alteration, very properly advised the General Conference to this effect in order that it (the General Conference) might take such further action as it deemed wise. Thereupon, the General Conference, by the necessary vote, decided to refer the proposed change to the Annual Conferences. The Judicial Council being the final authority and having taken this action, it has irrevocably affixed the label, "proposed Constitutional Amendment" to the question under discussion. The opinion of no man can change that action of the Judicial Council.

Constitutional Methods Not Necessary to Pass Purely Statutory Measures

Dr. French says that the legislation "was proposed and passed by the General Conference, not as a constitutional amendment, but as a statutory measure. No one even thought of suggesting that it was of the nature of a constitutional amendment." When the General Conference first voted upon the legislation, it evidently had in mind purely statutory legislation, and it may be true that at least ninety per cent of the members of the General Conference held that view of the measure at that time. However, when the Judicial Council declared that the measure involved a "constitutional alteration" and must be referred to the Annual Conferences for their approval before it could become the law of the Church, it would seem that even Dr. French himself would have been convinced that the measure was more than

merely a statutory measure. Purely statutory measures are not referred to the Annual Conferences. The contention that the General Conference has merely adopted this method of making legal a purely statutory measure does not seem to be sustained by either reason or precedent. Certainly the framers of the Restrictive Rules and of the procedure laid down for their alteration never intended that this cumbersome method should be employed merely to make legal a purely statutory measure. A majority vote of the General Conference has always been sufficient to give legal effect to a proposed purely statutory measure, and such a vote is still sufficient. It is evading the real question at issue to discourse upon what was or may have been in the minds of the members of the General Conference when the Conferences voted by the required two-thirds majority to refer the question to the Annual Conferences. We are not concerned now with what they thought they were doing. We are concerned now with what they actually did. It really does not matter what they overlooked or forgot to attach a specific label to the measure. Fortunately we have a Judicial Council, and that body attended to that formality for the General Conference by its timely action. The Judicial Council had no authority to refer the measure to the Annual Conferences except upon the ground that it contained a constitutional alteration. If it contains a constitutional alteration, it necessarily becomes a part of the Constitution of the Church when it has received the affirmative vote of the proper majority of the Annual Conferences.

To say that such legislation when adopted by the Annual Conferences in the manner required for the adoption of constitutional alterations becomes merely a general statute of the Church and subject to repeal or change by a majority vote of any succeeding General Conference is a strange position for one so fair-minded as Dr. French to take. If the measure is adopted, I sincerely hope that it is correct, for some succeeding General Conference will surely want to modify the measure. The elimination of "lifetime" presiding elders in the church would doubtless meet the approval of a large majority of the Church, but that can be done without writing it into the Constitution of the Church.

I assert without fear of successful contradiction that when this measure shall have been "affirmatively passed upon" by the Annual Conferences it will necessarily become a part of the Constitution of the Church, and the only way it can ever be repealed or modified will be through the process laid down for making constitutional alterations.

GEORGIA, BIRTHPLACE OF METHODISM

By May Belle Clark

The Wesleys Appear In a Pageant of American Progress

The eyes of the nation turned toward Georgia on April 27-29, 1933, as, with colorful pageantry and impressive ceremony, at Savannah, she celebrated the bicentennial of her birth. Hearts thrilled as two hundred years of progress and noble achievements passed in review across the stage under the dome of the fair blue sky and fanned by the same soft breeze that the aboriginal American enjoyed.

Georgia is built on a solid foundation of the sacrifices of three races—the Indian, the Negro, and the White. The Indian came on the stage as the docile pupil of the early Spanish missionaries, and as the friend of Oglethorpe and his band of colonists. But the day came when the Red Man had played his part in the history of Georgia and humbly he stepped aside for the onward march of progress. Realizing that he could no longer hold his land, he accepted an equal area across the Mississippi and a bonus of \$5,000,000 in cash. Full of pathos was the mute procession of men, women, and children, escorted by troops, leaving their familiar streams and hunting grounds.

The Negro appeared, not as a cringing slave, but as the faithful servants of his white folks. Thus and in singing his spirituals he played his part in the colorful colonial life of the eighteenth century. Later, in care-free days in the cotton field and riding on bales of cotton, he did his bit in the industrial development of the state.

The White Man passed across the stage as Spanish missionary, English colonizer, refugee seeking religious freedom, and as patriotic citizen.

The cotton, indigo, rice, and silk industries

were beautifully depicted and, as Eli Whitney rode across the stage with his cotton gin, realization came of the importance of his invention to the industrial development of the country.

While pirates and modern sailors represented the sailing of the "Savannah" (first steamship to cross the Atlantic) from Savannah in 1819, an airplane, symbol of modern progress in navigation, winged its way across the sky above.

Such ceremony cannot be without religious aspects, for woven in with early material and political advancement are the threads of high ideals and aspirations. Hebrews, Salzburger, Moravians, Episcopalians, George Whitefield, and John and Charles Wesley marched in procession, commemorating their coming to the young colony in quest of religious freedom and to scatter the gospel seed.

When Oglethorpe returned to England for more settlers, he persuaded John and Charles Wesley to take charge of the congregation at Savannah and to preach to the Indians, while the latter was to act as Oglethorpe's secretary and chaplain at Frederica.

Religious work at Savannah was full of hardships and required a man who cared little for the pleasures of the world. Oglethorpe was convinced that John Wesley was such a man, and to Wesley a new and undeveloped land offered opportunity for rigorous self-discipline. But just as Wesley's ideals for himself and his parishioners in England were too rigid for harmony, they led to trouble in Georgia. The Indians proved unresponsive, and to the casual observer his stay in Georgia might appear a failure.

But while in Savannah this young man's ardor led him to conduct a Sunday school which was one of the first Sunday schools in America, if not the first. Furthermore, in his home was organized the second Methodist society in the world.

Wesley was not, doctrinally speaking, a Methodist before his sojourn in America. On his voyage to the new land he met a group of Moravians, and Spangenberg taught him the doctrine of free justification by faith and of the witness of the Spirit. It was while in Georgia that he became convinced of the truths that crystallized into Wesley doctrines; and thus, so far as doctrines are concerned, Georgia has been rightly described as the birthplace of Methodism.

The name "Methodist," first used in derision, has come to carry prestige and honor; for the Methodist Church, like the grain of mustard seed, has grown from a small society to one of the greatest Protestant bodies in the world. Through its strongholds (churches, educational buildings, colleges, and hospitals), this great body has attacked sin, ignorance, and misery at home and in the uttermost parts of the earth. The secret of its power lies in the fact that it is the embodiment of the youthful, arduous spirit of its founder. Only when his spirit is lost shall the body grow senile and old. So long as that spirit is kept the Methodist Church will push forward to greater and yet greater endeavor.—Adult Student.

THE LAY LEADER AND STEWARDS

Scores and scores of times in quarterly conferences have we been asked by charge lay leaders, "What is the business of a lay leader?" As a matter of fact, the lay leader has been largely a man with no definite task—there has been much talk but little doing. The whole scheme has been left in thin air, with no one to get the feet of the laymen to the ground. All that is now a thing of the past. The chairman of the board of stewards is now charge lay leader and the stewards become the board of lay activities. Any one can lay hold of this and know what is the business of the lay leader and his board. These are to lead in all the activities of the church, under the guidance and direction of the pastor.

The steward has always been a man of honor and dignity in the Methodist church, but this places added responsibilities upon the office. This makes more urgent the demand that stewards be men of intelligence and solid piety, able to transact the business of the church. How important that the best men be found for stewards—for the board of lay activities. Yes, special diligence should be shown in this at the fourth quarterly conference. For many churches nothing better could happen than to get the dead heads off the board of stewards. Men who will not try to learn what the church is doing and then set about tasks at hand have no place on a board of stewards.

In some of our big churches another group is a hindrance to Zion. This is the group that

compose the committee on finance, many of whom try to run the church after the style of a civic club. They determine the budget and then dictate to all the rest of the church, to the pastor, and to the presiding elder what the church will do. Such men are not leaders; they are dictators. The more serious does this become when these are men who know little of solid piety and godly living. Such do not read the New Testament or give attention to the church papers, yet they are supposed to be leaders in the church of God. Our special attention should be given to the officials of our church, to those who now become the lay leaders. What an honor to be a steward! What a responsibility!

We are sure that more care should be given to the selection and training of our church officials. Through the long years great care has been given to the training of the ministry—and the standards are still being raised—but little is being done for a better order of church officials. Why not make definite demands of them and lead them into richer experiences and larger usefulness? Let the position of lay leader be one of commanding leadership in the local church.

A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE

Dear Brethren: With the Annual Conference session only about two months off, we shall soon be hearing or reading summarized reports of the year's work and achievements. There will certainly be some evidences of progress, of interest and concern, but much remains to be done, and great responsibilities rest upon us in our relation to the interests of the Church during these closing months of the Conference year. The situation calls for very serious and prayerful interest, greater zeal and self-sacrificial effort.

Up to October 6, last year, there had been paid on the benevolences of the Mississippi Conference \$7,386.26, while it will be noted that up to September 13, this year, there has been paid \$9,600.36. This is ground for encouragement, and conditions justify the hope for better collections this fall, but the mass of our membership must become religious enough to find a sense of privilege and joy in contributing to the support of the gospel, which includes pastors, superannuates, missions, educational institutions, orphanage, and other avenues of duty and charity.

You will be interested in the following list of payments on benevolences as recently received from Mr. F. Y. Whitfield, our Conference treasurer. This list includes all payments made to the treasurer during this Conference year up to September 13, 1934:

Brookhaven District

Adams, \$30.45; Brookhaven, \$300; Foxworth, \$10; Georgetown, \$36; Harrisville, \$30.55; Hazlehurst, \$20.49; Magnolia, \$123.77; McComb, Centenary, \$136.52; McComb, LaBranch St., \$69; McComb, Pearl River Ave., \$50; Meadville and Bude, \$140.35; Osyka, \$40; Scotland, \$75.75; Silver Creek, \$45; Summit and Topisaw, \$47.74; Utica, \$6.50; Wesson, \$38.34.

Hattiesburg District

Bay Springs, \$43; Bonhomie, \$80; Bucatunna, \$39.85; Eucutta, \$6.60; Hattiesburg, Broad St., \$44.65; Hattiesburg, Court St., \$68; Hattiesburg, Main St., \$125.01; Laurel, Kingston, \$23.10; Laurel, West Laurel, \$15.50; Matherville, \$9.10; Mt. Olive, \$60; New Augusta, \$30; Petal, \$36; Richton, \$194.6; Shubuta, \$193.35; Sumrall, \$84; Taylorsville, \$10; Wawnesboro, \$42.50.

Jackson District

Benton, \$75; Bolton, \$17.15; Camden and Sharon, \$25.60; Canton, \$20; Carthage, \$177.97; Fannin, \$90.25; Florence, \$61.25; Forest, \$62.75; Jackson, Capitol St., \$250; Jackson, Galloway Memorial, \$984.67; Lake, \$7.75; Lena, \$21.52; Madison and Pocahontas, \$30; Magee, \$90; Mendenhall, \$35; Morton, \$67; Shiloh, \$2.50; Vaughan, \$50.

Meridian District

Cleveland, \$5; Decatur, \$22; DeSoto, \$53.30; Enterprise, \$130; Lauderdale, \$181.15; Meridian, Central, \$175; Meridian, East End, \$455; Meridian, Fifth St., \$131; Meridian, Hawkins Memorial, \$203.33; Meridian, Poplar Springs, \$35; Meridian, Seventh Ave., \$44.93; Newton, \$29.62; Pachuta, \$15; Philadelphia, \$404.60; Philadelphia Circuit, \$61; Porterville, \$10; Rose Hill, \$13.80.

Seashore District

Bay St. Louis, \$30; Biloxi, Main St., \$70.68; Brooklyn and Bond, \$8.31; Carriere, \$37; Coalville,

\$17; Columbia, \$455; Gulfport, First Church, \$700; Hadsboro and Second Church, \$45.25; Kreole, \$13; Logtown, \$36.70; Long Beach and Pass Christian, \$99.10; Leakesville, \$14.65; Lucedale, \$13.03; Lumberton, \$37.50; Moss Point, \$168.06; Ocean Springs, \$6.31; Oloh, \$13.91; Pascagoula, \$20; Picayune, \$41.13; Saucier, \$153.40; Wiggins, \$27.

Vicksburg District

Angulla, \$67.55; Centerville, \$104.50; Edwards, \$38; Fayette, \$43; Loulse and Holly Bluff, \$35.15; Natchez, \$300; Oak Ridge, \$10; Port Gibson, \$457.25; Rolling Fork, \$50; Vicksburg, Crawford St., \$32; Vicksburg, Gibson Memorial, \$33.55; Washington, \$20.55; Woodville, \$20; Yazoo City, \$38.83.

Another report on benevolences will be furnished before the Annual Conference. Bishop Dobbs has been inspiring leaders and workers throughout the Conference through his messages and personal contacts and we should give him encouragement by the fullest co-operation.

I call the attention of our laymen to the fact that for three dollars a subscription can be secured for both the New Orleans Christian Advocate, our Conference organ, and the Christian Advocate (Nashville), which is our General organ, and now the official organ of the lay organization in place of the Methodist Layman. Both of these periodicals are vitally important in the life and religious work of every layman of the Mississippi Conference (and some others). In view of the approaching celebration of the Sesquicentennial of Methodism there will likely be published many articles of historical interest and value that should be widely read within our membership. Subscribe for your Advocates and read them, and you will find that their value cannot be measured by the little money and time that you invest in them.

Fraternally,

J. M. SULLIVAN.

DIVIDENDS

By Mrs. George S. Sexton, Jr.

"If you plant for a season, plant grain; if you plant for ten years, plant trees; if you plant for a century, plant men."—Chinese Proverb.

It was my privilege last week to spend a day and night at MacDonell French Mission School, to welcome the newly-appointed deaconesses arriving for the fall term, and to talk over with Miss Hooper the pressing need for scholarships. While we were talking, the E.R.A. worker came in to ask if there were any possibility of admitting a bright 11-year-old French boy who had never been to school. The father is hopelessly ill with a communicable disease, and the boy's whole future depends on getting him out of the home environment. Miss Hooper told her she had the room and the teachers (Council provides their salary), but the matter of board for several of these children was a pressing problem. It would take a scholarship from some individual or organization to open this door of opportunity—an investment in life.

Later in the morning Miss Hooper took from her desk drawer a letter written in 1928 by a missionary woman in Baltimore and handed it to me to read. I quote extracts:

"My dear Miss Hooper: This evening I was reading in an old Report (1918) of the Woman's Missionary Council your report of your work at Houma, La., and your great desire for a school there. This year I am interested to note that MacDonell School is one of the eleven places to which we of the Baltimore Conference are asked to send supplies.

"You are investing in human souls for Jesus' sake, so I thought you might be encouraged by the enclosed article."

"Yours in the Master's service,

"(Miss) ELMA SHEPPARD."

We appreciate this tribute to our work at Houma, and the article she enclosed is such a beautiful story of investment in human life, no matter the race or color, that I attach it for reprinting in the Advocate:

* * *

TREASURE LAID UP

The Story of a Quaker Woman's Investment in a Human Soul

By R. B. Eleazer

The drama of race relationship, the sisterhood of women, black and white, and the possibilities

which may lie before some tattered little Negro girl whom the throng passes by unheeded, were never better exemplified than in the life story behind a dramatic incident during the recent visit to Los Angeles of Mrs. Mary McLeod Bethune, president of Daytona-Cookman Institute and of the National Federation of Colored Women. The National Federation had concluded its annual meeting at Oakland, and many of the delegates had come on to Los Angeles, where a public meeting and reception were accorded them. Sitting on the platform beside Mrs. Bethune, who, after a successful term of office, had been re-elected president of the Federation, was a shy and modest little white woman. Probably few gave more than a passing thought to her presence or wondered as to its significance.

The meeting reached its climax. Mrs. Bethune had made a stirring address in which she pled for greater help and support for the underprivileged colored girl. A delegation of club women brought forward in appreciation a beautiful bouquet, and the audience watched spellbound as Mrs. Bethune gathered them into her arms and laid them in the lap of the little white woman who sat there. Then she told a story which riveted the attention of every person in the gathering and left scarcely one with dry eyes.

It was this little white woman, Miss Mary Chrisman, who had given Mary McLeod Bethune her chance in life. As a child in a Quaker family, she had been taught to give one-tenth of her income to charity. As she grew up and became a school teacher, she continued the habit. The money which she contributed to the Quaker fund was appropriated toward the education of a little Negro girl in the rice fields of South Carolina. Thirty years had passed. The only communication between the two had been by correspondence, and for many years that had been broken. Meantime, Mary Bethune, fired with the ambition to serve her people, had built up, at Daytona, Fla., a great school for girls and had come to be recognized as the leading woman of her race. Just recently she learned that the woman whose meager savings educated her was still living and in Los Angeles. That was why Miss Chrisman was occupying the place of honor on the platform, while beside her stood the product of her investment—the most outstanding Negro woman in the world today, whose life, poured out in unselfish service, has enriched the life of her race.

Having made her acknowledgment, Mary Bethune began to speak again. Tears were streaming down her cheeks, and every heart was moved as she pled with the multitude present, rich and poor, to "invest in a human soul," the treasure that does not pass away.

TO THE MEMBERS OF THE MISSISSIPPI ANNUAL CONFERENCE

We are not going to mail out assignment cards to you, but wait until your arrival in Hattiesburg to assist you to your home. Report at the Broad Street Church as soon as you arrive in town and be assigned to your home.

If there is any condition or circumstance that we ought to know before your assignment to your home is made, we want you to write us about it. If you want to room with a certain person, or if any two people are coming together in a car and it would be desirable for them to be placed in the same home, or anything else we can do, please write us about it. We want this information not later than October 15, as we expect to begin to decide upon persons and homes immediately after that time. Please do not wait until after October 15 and expect us to grant special requests, unless some extraordinary condition arises over which you have no control.

We are sorry we cannot take care of any one except the regular members of the Conference. We wish we could take care of the preachers' wives, but we cannot.

Please indicate to us if you expect to arrive before noon Wednesday, November 14.

All trains and busses arriving in Hattiesburg between 7 a.m. and 9 p.m. will be met Wednesday, November 14.

Cordially your brother in Him,

R. H. CLEGG,

Pastor-Host, Annual Conference.

The Sesquicentennial Advocate Enrollment campaign will come to a close on September 30. All pastors are urged to report the results of their efforts to secure subscriptions not later than October 1.

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

D. B. RAULINS, D.D., Editor

C. MILTON CHALMERS, Manager

PUBLISHING COMMITTEE

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TERMS:

Subscription Rates: One year, \$1.00; six months, \$0.50. To superannuates and widows of preachers, \$1.00

Editorial

(Continued from Page 1)

In one place the purpose of this training of infants for war is explained by the statement that the "idea of war is floating in the air." Such an explanation leads us to think that it is preparedness for defense, but reading the entire article we find other things. "The purpose of the first stage of compulsory pre-military training is to give boys a passion for military life through frequent contacts with the armed forces whose war-like glories and traditions will be re-evoked." The purpose of the second, so Il Duce explains, "is to perfect the spiritual, physical and military training of a young man so as to form a soldier physically and technically prepared as an individual and to prepare the specialized element of which the armed forces have so much need." The first stage is from 8 to 18; the second is from 18 to 21.

All high schools and colleges will be required to institute courses in military culture. No student can be promoted to higher classes or receive degrees without having followed the military courses with profit.

We don't understand why the girls are not being trained as soldiers or why mothers are to be excused from wearing helmets and sabers while bringing up their children.

Only forty-three years of a man's life will be required for military training and war service. In case he is killed in battle he gets off with less.

Maxim Litvinoff, Russia's spokesman at the League of Nations, said, "No war of any serious dimensions can be localized, and will bring misfortune to all countries. No war of political aims is capable of restoring political and economic justice to the world."

Get your guns, boys. Let's "shoot up" the world.

Page the armament manufacturers. Let's have a mass meeting of the nations. Let us give them our orders, get our equipment, and go out and put a big black period at the end of civilization and history.

But far off I hear it still: They shall beat their swords into plowshares and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more.

"Careless seems the Great Avenger.

History's pages hut record,
One death-grapple in the dark
Twixt old systems and the Word.
Right forever on the scaffold;
Wrong forever on the throne;
But that scaffold sways the future,
And behind the dim unknown,
Standeth God within the shadow,
Keeping watch above his own."

OUR WEEKLY PARTY

Rev. T. E. Gregory, pastor at Okolona, Miss., reports that his sixth year has been a very happy one.

Rev. W. C. Scott, pastor at First Church, Monroe, La., with Mrs. Scott, recently returned from a trip to Denver, Colo. Mrs. Scott's health is reported greatly improved.

Miss Elizabeth Skinner, Simsboro, La., publicity agent for Louisiana Young People, has resigned her place and will shortly become a student in Jno. E. Brown College. Best wishes.

Dr. Wm. B. Riecken, assistant in biology; Mrs. Leo B. Roberts, assistant in English; and Miss Mary Heald, assistant librarian, are new members of the Millsaps College faculty.

Dr. James M. Gray, President of Moody Bible Institute, has resigned. For forty years Dr. Gray has been connected with the Institute. He retires with the title of President-Emeritus.

The pulpit of the Algiers, La., church, in the absence of the pastor, has been very acceptably filled by Rev. H. N. Harrison, superannuate, and Rev. Wiley R. Lyons, local elder of the Algiers church.

Rev. T. O. Prewitt, pastor, Millsaps Memorial Church, Jackson, Miss., is this week assisting Rev. Jas. M. Lewis in a meeting at our Long Beach, Miss., church. The meeting will close on the night of Sunday, September 30.

The annual Salem camp meeting will be held the week of October 9-14, with Rev. T. J. O'Neil, presiding elder of the Seashore District, as the preacher. Salem is the oldest camp ground in Mississippi. Rev. N. S. Loftus is pastor.

One correspondent, in reply to the editorial, "What Shall We Do With the Young Preacher Who Smokes?" asks another question: "What Shall We Do With the Old Preacher Who Smokes?" Well, what shall we do with him?

Brother Hoffpauir, you had better look out for your prayer meeting laurels. Another brother up the creek there is coming strong. He had 79 out the other night and reports an average of 60 since spring. Let us all get together and heat both of them.

Dr. E. Nash Broyles, presiding elder of the Greenville District, a member of the Apportionment Committee of the General Board of Church Extension, recently attended a meeting of that body in Louisville, Ky. Dr. Broyles' health is much improved.

Rev. A. L. Gilmore, formerly Director of Religious Education in Galloway Memorial Church, Jackson, Miss., has been elected to the faculty of Millsaps College in the department of Religious Education. He will continue his work with Galloway Memorial also.

"I have urged state and union officers of the Young People's Conference to read the Advocate regularly. The young people are now taking an active part in the Advocate campaign." That is from Miss Edith Skinner, publicity agent for the Louisiana young people.

Gen. J. C. Hooks, Commander of Forrest's Cavalry Corps, a superannuate member of the Baltimore Conference, was a visitor in New Orleans last week. Brother Hooks attended the Preachers Meeting and told some of his experiences with Gen. N. B. Forrest.

Rev. and Mrs. W. L. Brume, of Lawton, Okla., were among those attending the Discussion Conference at Mount Sequoyah. Brother Brume is an ex-Mississippian and he spoke with moistening eyes of his friends in that state. He is now presiding elder of the Lawton District.

Rev. and Mrs. L. J. Snelgrove were recently called to Dothan, Ala., by the serious illness of their daughter there; but after several days of anxious waiting they were able to return to their parsonage home at Louise, Miss., the patient passing the crisis, and now convalescing.

Twenty-eight new members were received into the Central Methodist Church, Meridian, Miss., last week by the pastor, Dr. Lawrence L. Cowen, as a result of "personal evangelism." This makes a total of 138 for the conference year, and a grand total of 506 during the past three years.

Millsaps College freshmen are beginning to take the hurdles like real collegians. Already 137 have taken the classification examinations, as compared with 90 at this time last year. The city of Jackson, through its different institutions, is giving a big welcome to new and old students.

The parsonage home at Carriere, Miss., has been made a better place to live in since the arrival, on September 14, of Master Roy Leslie, Jr., a lusty nine-pounder. We congratulate the parents, Rev. and Mrs. Roy L. Lane, and wish for the little man a long and useful life in our midst.

Rev. J. P. Bonnacarrere, pastor at Denham Springs, La., has had a great year. Having completed his round of revivals, he reports to date 48 received into the church by vows and baptism and 27 by letter. The organized departments of the church life are in good working order. Let us give him a hand.

"I am going to try to put the Advocate in as many Methodist homes as possible," writes Rev. Ira W. Flowers, pastor of the Belcher-Gilliam, La., charge. That done by every pastor in Louisiana and Mississippi will mean a new day for the membership of our churches, our pastors and the Advocate. We are for the new day.

Vacation Bible Schools seem to have been a prominent feature on the Simshoro, La., charge, where Rev. Al Smith is pastor. He reports four in addition to good revivals. Thirty-two members have been received into the church on profession of faith. Brother Smith speaks highly of the ministerial associations meeting monthly in the Ruston District.

A number of very happy and encouraging reports have recently reached this office, the majority of them coming from circuits, speaking great things both for the preachers and people. Rev. J. W. Faulk is among this number. Brother Faulk gives a glowing report of the visit and sermon of Bishop Dobbs, who was honored with a banquet sponsored by the board of stewards.

In the recent campaign for paying off the debt on the Mississippi Orphanage, the Vicksburg District remitted about \$3600, the largest payments being \$700 from Yazoo City, \$600 from Crawford Street, \$315 from Port Gibson, \$260 from Satartia charge, \$246 from Hermanville charge, and \$235 from Fayette. The Satartia and Pattison congregations paid over their quota.

Have any of you seen anything of Rev. W. H. Giles, pastor at Carrollton Avenue, New Orleans? Would anybody kidnap him? Ah, here is a note from him: "The residential property recently purchased by Carrollton Avenue for educational purposes at a cost of \$10,000 has been renovated and is now in use. A note of \$1,000 plus \$360 interest was paid last week." Well, here is a hand for him and his people.

"I am urging the pastors and their committees to press the Advocate campaign, and secure their quotas, and report to you not later than October 1. I do hope that we will secure the 2500 subscriptions, and believe that we on the Seashore District will secure our quota. You are giving us a most excellent paper. Any one issue of it is worth the dollar, the cost of a year's subscription."—T. J. O'Neil, P. E.

Rev. E. M. Pipkin, member of one of the Arkansas conferences, living at Arkadelphia, was injured in an accident at Alexandria, La., the other day. Brother Pipkin was returning from a visit to his son, Dr. Chas. W. Pipkin, dean of the Graduate School of the Louisiana State University. He sustained a broken arm and cuts about the face. It is hoped that the injuries may not prove serious and that he soon may be well again.

"We had our fourth quarterly conference on the Mooreville charge Saturday, September 15. Then on Sunday following our presiding elder, Rev. J. M. Bradley, of Corinth, after preaching a great inspirational sermon on the place the church should fill in the community, dedicated our new Mooreville church. This church is very unique in that it was built, paid for, and dedicated all in less than a year." Mathis E. Armstrong, P. C.

A number have commended recent editorials. One brother said, though, that some of them are "pretty weak." He must read them pretty closely. We appreciate these faithful readers and their criticisms. Many have spoken highly of the special 16-page number recently issued, saying that that is the sort of paper they want. Well, let all hands move quickly and get in that 2500 new and renewal subscriptions so we can "talk business" about it.

Bishop Dobbs will meet with the Publishing Committee of the Advocate on Tuesday, October 2, at 9:30 a.m., at which time the Committee will review the annual report of the business manager, and will make plans for the future of the paper. A full report of the Sesquicentennial Enrollment is desired for this meeting, and every pastor is urged to have his list of renewals and new subscriptions in the hands of the manager not later than October 1.

The "Home-Coming" celebration held at Rocky Springs, on the Hermanville charge, September 20, in connection with the fourth quarterly conference, was a great occasion, with interest maintained from 10 a.m. to 3:30 p.m. The dinner was wonderful. Those desiring a copy of the splendid paper read by Mrs. W. A. Clark, of Carlisle, on "Rocky Springs and the Natchez Trace" may secure it by sending 15c, to pay for typing and postage, to Rev. H. G. Hawkins, Vicksburg, Miss.

Who wouldn't like to have Mrs. B. W. Lipscomb as a citizen of his community and a member of his church? All hands are up bidding for such a boon. Well, she goes to Lexington, Miss., where she is making her home with her daughter, Mrs. B. S. Beall, Jr. Mrs. Lipscomb spent a number of very fruitful years with the Woman's Council. Rev. J. E. Stephens, pastor at Lexington, says, "Her influence for good and her large service are already being felt in our church and community."

Miss Ella K. Hooper, principal of the McDonnell School at Houma, La., accompanied by Miss Gandy, a member of her staff, were much employed callers at the office this week. Miss Hooper reports an enrollment of 74, while they were prepared to take only 65. I said, "Why, then, did you take them?" She said, "They cried to stay. How could I send them back home?" Miss Hooper's success is proving an embarrassment. But the women of Louisiana are going to help her on "Houma Day."

Rev. M. W. Beadle, pastor at Lake Arthur, La., is super-enthusiastic about the new form, 16-page number of the Advocate, saying, "The people will like it far better. Is this to be a sample of what is to follow?" From this end of the line we are ready to answer "Yes" at once. But we cannot give the full answer. It is for Brother Beadle and the other pastors of Louisiana and Mississippi to give the other half of it. Let them make their answer with 2500 subscriptions. Then we can move on.

Rev. Ellis Smith, pastor at Winnfield, La., was an appreciated caller at the Advocate office recently. He and the editor came to the Louisiana Conference the same year. Brother Smith called our attention to one of our favorite errors. He shows us, where we say that a certain brother "pastored" a church and calls the dictionary to witness that there is no such word. This is not the first dictionary that has gone wrong. There ought to be such a word. If you wish to use it, just mark it "Made in the Advocate." But let us be sure that the church is "pastored."

A WORD OF EXPLANATION

A number of our readers are a bit confused about the Sesquicentennial Advocate Enrollment. It is not to be identified with the spring subscription campaign.

A number of our faithful friends did respond to the appeal in the spring-time, but the response was too small. The financial crisis of a year ago has thrown our subscriptions into an irregular status, a great many subscriptions now falling due in the latter half of the year.

The Sesquicentennial Advocate Enrollment was set for the months of August and September, with a goal of 2500 new and renewal subscriptions secured during that time.

It will be seen, therefore, that subscriptions secured in the earlier half of the year cannot be counted on the Sesquicentennial Enrollment. Those subscriptions, though, have been acknowledged and are fully appreciated.

CROOKS—HOFFPAUR

Wedding bells. Rev. L. E. Crooks, superannuate member of the Louisiana Conference, and Mrs. J. H. Hoffpaur were recently married, the ceremony being said by Rev. J. W. Faulk, our pastor at Abbeville. The bride is the widow of the late Rev. J. H. Hoffpaur, at one time a member of the Louisiana Conference. Rev. and Mrs. L. E. Crooks will reside at Crowley, La.

TO THE READERS OF THE NEW ORLEANS CHRISTIAN ADVOCATE

On March 22, 1934, the Methodist church at Mathiston, Miss., was completely destroyed by fire. There was only \$500 insurance on the building, and we owed a debt of \$400 on the church, which left us without funds to rebuild. The membership of the Methodist church at Mathiston is very small and, composed mostly of women and children, of very limited means. We are trying to raise money to rebuild our church, and are appealing to you for funds to help in this worthy cause. Unless we get help from somewhere we will be unable to rebuild. We have received a

number of contributions from our friends at different places but we need more help. We believe that you will help us in this worthy cause, and will greatly appreciate anything you can do for us.

Yours very truly,
(Miss) BERTHA NORRIS,
Church Treasurer.

REV. A. K. McLELLAN REPORTS THAT—

The fall program of work for the Louisiana Conference Board of Christian Education includes three standard training schools, with a selected list of courses to be given and a splendid faculty to lead the discussions in each of these schools. Beginning Sunday, September 23, a standard training school for the Ruston District will be held at Arcadia, La., with Rev. J. H. Bowdon, pastor; the presiding elder, Rev. W. L. Doss, educational director, and Mr. E. R. Hester, of Arcadia, chairman of the board of managers.

The courses and instructors are as follows:

Teaching Children—Miss Freddie Henry, General Board of Christian Education, Nashville, Tenn.

Worship—Rev. J. E. Cooper, Crossett, Ark.

Organizing for Christian Education in the Local Church—Rev. A. K. McLellan, Alexandria, La.

All committees have been selected and are at work for a large attendance and a successful school for the churches in the city of Shreveport. Mrs. T. M. Brownlee, educational director, and Rev. L. W. Smart, chairman of the board of managers, with their committees, are hoping to have the largest enrollment of any training school ever held in the city. The courses and faculty for the Shreveport school are as follows:

Beginner Materials and Methods—Mrs. J. C. Burrows, Jackson, Miss.

Primary Materials and Methods—Mrs. W. W. Holmes, New Orleans, La.

Junior Materials and Methods—Miss Freddie Henry, General Board of Christian Education, Nashville, Tenn.

Intermediate Materials and Methods—Miss Ethleen Sampley, Savannah, Ga.

Organizing for Christian Education in the Local Church—Rev. A. K. McLellan, Alexandria, La.

Bible: The Teachings of Jesus—Dr. C. M. Bishop, S. M. U., Dallas, Texas.

The city-wide standard training school for New Orleans is under the direction of Mr. J. H. Carter, educational director, and Rev. W. H. Giles, pastor Carrollton Avenue, chairman of the board of managers. The fourteenth session of this school will begin Sunday, October 7. The courses and faculty are as follows:

Teaching Children—Mrs. R. R. Branton, New Orleans, La.

Intermediate Materials and Methods—Miss Ethleen Sampley, Savannah, Ga.

Building the Program for Seniors and Young People—Miss Virginia Thomas, Grenada, Miss.

The Christian Home—Mrs. R. E. Smith, Shreveport, La.

Bible—The Teachings of Jesus—Dr. R. E. Smith, Centenary College, Shreveport, La.

A. K. McLELLAN.

HIGH LIGHTS FROM MERIDIAN DISTRICT

By Rev. Lawrence L. Cowen, Reporter

Dr. Otto Porter, assisted by Dr. J. L. Neil, of East End Methodist church, and Mr. W. D. Hawkins, district lay leader, have just completed the holding of a series of "laymen rallies" throughout the Meridian District to stimulate the pastors and the officials of the various charges in raising all of the benevolences for this Conference year. A joint "religious census" of the city of Meridian, Miss., is now being simultaneously taken by all of the seven churches, whose committees met at the Central Methodist Church last Sunday and launched this splendid piece of evangelistic work and visitation in the homes of the people.

The standard training school of the Meridian District will be held at Central Methodist Church, September 23-28. This is to be followed a few weeks later by a Christian Institute for the young people of Meridian. Under the challenging leadership of the presiding elder, who is proving himself a tireless and indefatigable worker, a more enthusiastic and hopeful spirit pervades the ranks

of the clergy and laymen throughout the bounds of the district. General conditions point to a much finer showing when we come to the close of this Conference year.

MERIDIAN DISTRICT LAYMEN REPORT

By W. D. Hawkins

There are twenty-five charges in the Meridian District, and the meetings were held in each place as indicated on the program. All of the pastors attended one or more of the meetings with the exception of one, and he was out of the state at that time. We had 25 charge lay leaders, 16 church leaders, 133 stewards, 92 members of the young people's division, 197 members of the Woman's Missionary Society, 154 Sunday school officers and teachers, 48 trustees, 43 members of the missionary committee, 27 members of the stewardship committee, 24 members of the church literature committee, and 141 members of the church who were not officials.

Sold 50 copies of the Discipline and 75 copies of "So You Don't Believe in Foreign Missions?" Several of the pastors on rural churches were getting their members to contribute seed cotton on the benevolences with splendid results, and both the pastor and the people were delighted with the results. This was especially true of Philadelphia, Enterprise and Scooba charges. North Bend church, where we held our first all-day meeting, had paid their benevolent apportionment in full.

At each meeting the report of the Committee on Findings was adopted. It was a very profitable week and much good was accomplished, and worth while, not only this year, but in the years to come.

Your Committee on Findings desires to submit the following report:

We pledge ourselves to an earnest effort to pay all collections in full for this Conference year, both local and benevolent budgets.

We believe that we shall accept the apportionments that will be made by the district stewards for the coming Conference year without any reduction, and we promise to do our best to raise all claims in full of another year.

We urge our people, and especially our officials, to subscribe for and read the Nashville Christian Advocate, the New Orleans Christian Advocate and the World Outlook.

We would call attention to the new Discipline of our Church and especially urge officials to get a copy and study it.

We appeal to all of our members to be loyal in their allegiance to Jesus Christ, faithful in their attendance on church service, give some time to personal evangelism and enthusiastically support the church in all of its work.

PRESIDENT ROOSEVELT ENDORSES PLANS FOR LOYALTY SUNDAY

President Franklin D. Roosevelt issued an endorsement of the Loyalty Sunday plans of the National Committee for Religion and Welfare Recovery, which met in Chicago on September 20, it was learned at the Committee's headquarters in the offices of The Golden Rule Foundation, 60 East 42 Street, New York.

In a letter to Walter W. Head, chairman of the Committee, the President said:

"I am gratified to learn that the leaders of the three major faiths have initiated a movement for recovery in the fields of religion and welfare.

"Not only economic, but moral and spiritual foundations throughout the entire world have been shaken. A more abundant life for our people, in the last analysis, depends upon a deeper realization of moral and spiritual values.

"I deeply regret that official duties prevent accepting your kind invitation to attend the meeting of the National Committee on Religion and Welfare Recovery in Chicago, September 20.

"I earnestly hope, however, that there will be a widespread and hearty response to the call which Protestant, Catholic and Jewish representatives have issued to the people to assemble in their churches and synagogues on October 6 and 7 for the purpose of re-dedicating ourselves to the service of God and of our fellow-men, for surely we all feel deeply our human weakness in the presence of the problems that confront us as a people and our need of Divine strength and guidance.

"FRANKLIN D. ROOSEVELT."

WOMAN'S MISSIONARY SOCIETY NEWS

Week of Prayer, November 4-10, 1934
Gifts for Africa, Brazil, Sue Bennett School and Holding Institute. Let us begin our preparation for this Week now. Its success depends upon our readiness.

The Executive Committee of the Federal Council of Churches of Christ in America, at its meeting held on June 22, took further action for strengthening and uniting Protestant activities in behalf of better motion pictures. A special Sunday, the third in October, was designated as a time



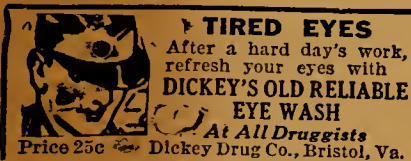
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when all Protestant pastors are urged to present the motion picture problem to their congregations and to secure a concerted emphasis upon it in all church organizations.

Commendation for Louisiana Conference

Dear Mrs. Carver: Your report for the second quarter of 1934, and check for \$4791.96, received, making a total for the quarter of \$5000.96. I find we received twenty-five dollars on the thirteenth of April and that was counted on the first quarter, making your total \$5155.13, or a total for the first half of the year of \$10,156.09. More than two thousand dollars more than for the first half of last year. My! but I am happy over the splendid increase this quarter, and grateful, and wish I could tell every woman what their gifts mean to the ongoing of our Master's work through our Council program.

I know the drought throughout the country is going to make the collection of our funds more difficult for the rest of the year, so hope each of you will do everything possible to encourage your women to give early and systematically in order that our pledge may be paid this year. If we can only begin the upward climb in our finances the work will not have to be cut any more and next year we will be able to give back some of the funds that had to be cut during the past two years.

Thanking you now and always for your wonderful co-operation, I am,
Lovingly,
INA DAVIS FULTON,
Council Treasurer.

LOUISIANA YOUNG PEOPLE'S NEWS

Mr. Jack Rodgers, better known as "Jolly Jack," former publicity superintendent of the Shreveport City Union and editor of "The Informer," their union paper, is the new young people's director of Shreveport District. Let's give him a hand!

Miss Juanita Funderburke, associate director of the Monroe District, reports that Miss Edith Childers, of Gilbert, is president of the "Young People's Lambuth Union," organized on September 9 at Gilbert. Other officers are: Miss Elinor Cain, Winnsboro; Miss Lucy Roach, Wisner; Mr. James Castere, Baskin, and Miss Evelyn Gorton, of Mangham. Miss Mildred Denis is their young people's director. We welcome the new union.

Miss Carrie Lagrone, new publicity agent of the Hoyt M. Dobbs Union, reports a good union meeting. First Church, Baton Rouge, presented "Color Line" very effectively (another echo from assembly.) Mr. Gene Searles presided. New officers elected are: Mr. Cecil Brian, of Baton Rouge, is the new president. Other officers are the Misses Nettie Maye Young, Jessie Lee Slaton and Frances Verdella. Rev. D. F. Anders is counselor.

We have had many reports of the wide-awake young people at Crowley. They recently met and planned their recreation activities through January. They're having plenty of fun. Rev. G. W. Dameron is counselor. Miss Mildred Marsh was the swellelegant toast mistress of their recent banquet.

EDITH SKINNER.

MISSISSIPPI YOUNG PEOPLE'S NEWS

What is Going on in the Districts

Jackson District, with William Fulgham as director, and, by the way, the Jackson district sent William to Lake Junaluska last month, to show him their appreciation for what he had done for them. A nice gift, and well deserved. That is a fine idea, other districts. What about you doing something nice for your director. I

know William appreciated it, and the whole Conference joins the Jackson district in saying, "We are proud of you." Pardon the intrusion, and we will continue now about the plans this district has on foot. First, that every church in the Jackson district is going to be in a union—that is, the Young People's Divisions. Every church—that is a wonderful plan, and we believe they will succeed. And a still better one is that they are making an attempt to get a pledge from all the young people's groups.

Hattiesburg District.—A joint meeting of the Hattiesburg and Laurel unions met in Hattiesburg, Miss., Main Street Church, with a most interested and enthusiastic group. A good program, including reports of activities carried on in each church, made by the president of each division, and the exchanging of ideas, was most successful. A recreational program was held after the regular program, with a representative from Laurel in charge. A discussion of future joint meetings was made, and everyone agreed that it would be fine. Miss Grace McCann, district director, has many plans for the district, and everyone is ready to co-operate with her. She has accepted a position as teacher of music in Webb, Miss., but she intends carrying on the work with the able assistance of Miss Mary Everett, assistant director.

Miss Everett reported a very successful union meeting of Bay Springs and Montrose charges. This union met at Louin, Miss., and 40 young people were present. A most interesting subject was used, "Using the Bible in Every-Day Living." Robert Weir, Hazel Weir, Lula Alice Wilson, and Milla Allay took part on programs, and Miss Everett made a very helpful talk on the importance of the officers of the young people's division. She also stressed the use of the Program Manual and discussed the changes made in the new plan. Mr. Cecil Knowles, of Garlandsville, is president of this union, and he deserves a great deal of credit for helping to organize this union and carrying the work on in such a successful manner.

Let's hear from some more unions. We are all interested in what you are doing.

LAKE CHARLES DISTRICT CAMP

We, your committee on resolutions of the twelfth annual Young People's Camp of Lake Charles District, beg to submit the following report:

Whereas, 1. Our camp has been particularly beneficial to us spiritually, mentally and socially, due to the splendid program provided by our dean and his unceasing work in all phases of the camp; the very efficient director of the financial affairs; the excellent leadership and consecrated work of the faculty; the work of those in charge of morning watch, vespers, and the night features in giving us such inspiring services; and the leadership in our songs and recreation.

2. The meals have been most delicious.

3. Certain individuals of Lake

Arthur and surrounding towns have done much to make our stay here enjoyable.

4. Due to the efforts of those connected with odd jobs, the pop stand, and other incidental services, we have enjoyed conveniences which otherwise would have been impossible.

Therefore, be it resolved:

1. That we extend our hearty appreciation to the following: Dean G. W. Dameron, Miss Marjorie Haggart, our district director and business manager; the faculty, Rev. B. F. Rogers, presiding elder; Rev. and Mrs. F. C. Collins, Rev. Henry Riekey, our morning watch leader, Miss Ruby Jane Daily; members of the faculty and classes who had charge of night programs; Josephine Kisler, our pianist; the recreation committee, Lydel Sims, chairman, and the chaplains.

2. That we extend our hearty appreciation to Myrtis Garlington and her efficient kitchen force.

3. That we deeply thank our helpers, Bernadine Haggart, Merle Haggart, Velma Butcher, and Marguerite Porter, for their assistance with the camp.

Be it further resolved, that we, the Methodist young people, do our utmost to realize the many things we have learned here, and to earnestly devote ourselves to the task of making God's kingdom come on earth by daring to be Christians.

Be it further resolved, that a copy of these resolutions be sent to the New Orleans Christian Advocate.

Respectfully submitted,
ELSIE SENSINTAFFAR.
LYDEL SIMS.
RUBY JANE DAILY.

Phone, Main 2838

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Reduce safely and sensibly by taking a half teaspoonful of Kruschen in hot water every morning—you'll be overjoyed with your improved health and slender, stylish figure. One bottle lasts 4 weeks. You can get Kruschen Salts at any drug store in the world.

RIGHTON METHODIST ADULTS ENJOY SOCIAL

Some sixty-odd members of the three older classes of the Richton Methodist Sunday school enjoyed a chicken supper and social hour recently. The affair, which was the result of an attendance contest between the adult Bible class, the young people's class and the advanced seniors' class, and which was won by the seniors, was greatly enjoyed by all who participated.

The supper was held in the new social room of the church, and consisted of fried chicken and the trimmings, with ice cream and cake, and was beautiful in the extreme. Even the pastor, Rev. E. L. Ledbetter, expressed himself as "being too full for utterance."

The supper was followed by an informal program, and everybody went home happy.

A number of interesting events, in which the new social room and new kitchen are destined to play an important part, are being planned for the fall and winter season.

RUPERT F. SUFFLING.

Richton, Miss.

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Lady Says She Took

CARDUI for Cramps; Was Soon Relieved

Women who suffer as she did will be interested in the experience of Mrs. Maude Crafton, of Belleville, Ill., who writes: "For several years, I suffered from irregular trouble and cramping. There would be days when I would have to stay in bed. I would get so nervous, I was miserable. My aunt told me to try Cardui. She believed it would build me up, regulate me and help the nervous trouble. I knew after taking half a bottle of Cardui that I was better. I kept on taking Cardui and found it was doing me a world of good. I am in good health, which means a lot to me." ... Try this same medicine. Thousands of women testify Cardui benefited them. If it does not benefit YOU, consult a physician.

MEETINGS ON CHOUDRANT CHARGE

Dear Dr. Raulins: On the night of August 24 we closed a series of meetings on this charge, four in number. We began at Douglas on July 22, with Rev. D. B. Boddie doing the preaching, and closed a very fine meeting, with 14 members added to the church on profession of faith and 1 by vows.

At Choudrant we began the night of July 29, with Rev. H. B. Hysel, of Hodge, in charge. We had fine cooperation from all the people and a good meeting, with two accessions on profession of faith. Two have joined since.

On August 10 we began a meeting at Indian Village. Rev. C. B. White did the preaching. We closed the night of August 17, with two members on profession of faith.

Then, last of all, we began a meeting at Beulah on August 18, with Rev. B. D. Watson, a visitor, doing the preaching. This preacher joined the church under my ministry when we organized the church at Pine Hill, on the Greensburg charge, in 1914, and this is the first time I have had the privilege of having him help me in a meeting. I am proud of him. We received seven members on profession of faith.

If you want to enjoy your vacation next year come to the Choudrant charge and take in all the protracted meetings with us and share the hospitality of these people.

R. V. FULTON, P. C.

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

ALLEN DAVENPORT CASSITY

On June 21, surrounded by almost the entire population of the little city, we laid away the mortal body of Allen D. Cassity in the quiet cemetery of Forest, Miss., to await the resurrection morning.

He was born on October 10, 1903, in Louisiana. His parents, Mr. and Mrs. M. M. Cassity, moved to Forest, Miss., in 1916. He grew up in a Christian home and early gave his heart to God and united with the Methodist church. He graduated from Millsaps College in 1924, and the confidence of his home people was shown by his being called to teach in the high school of Forest. He later attended the University of Florida. He married Miss Dorothy Turner in 1927, who, with one son, survive.

In 1931 he moved to Jackson to engage in business. His pure life, his Christian character and happy disposition attracted attention and he was soon placed on the board of stewards of Galloway Memorial Church.

Tenderest sympathy to his beloved parents, his devoted wife and little son.

JAS. G. GALLOWAY.

The gentle, sweet spirit of MRS. GEORGIA BELL BLAKENEY passed away from the scenes of this life to the God that gave it, June 29, 1934. Her untimely passing was felt with deep sorrow throughout this section.

Mrs. Blakeney was the youngest child of the late Mr. and Mrs. George M. McRee. She was born at Mansfield, La., July 27, 1900. Mrs. Blakeney was converted and joined the Methodist Episcopal Church, South, early in life. She was indeed devoted and true to her Church and its activities. She leaves one splendid young son, Edwin, and three devoted sisters, who have the sympathy of a host of friends in their great loss.

FOR SALE BY MISSISSIPPI CONFERENCE HISTORICAL SOCIETY

1. Pamphlet, 12 pages, "Historic Sites of Mississippi Methodism," by Hawkins and Cain. In guide-booklet style, postpaid, 10c each, or two for 15c.

2. Photo, 8x10 inches, of chart giving names of the 97 members of 1845 Louisville Convention, which planned organization of M. E. Church, South, with pictures of Soule, Andrew, Capers, Paine, Pierce, Bascom, Winans, Smith. Postpaid, \$1 each. There is only one original in existence.

3. Jones' "Mississippi Methodism," in 2 volumes. Valuable. Sold originally at \$2 per volume. Postpaid, \$1.25 per set. New but shelf-worn. Supply limited.

4. "History of Lorenzo Dow," by H. A. Baker, five-column newspaper page reprint, on enamel paper, with picture of Dow. Postpaid, 10c each, or two for 15c.

Address Rev. H. G. Hawkins, Vicksburg, Miss.

Mrs. Blakeney was endowed with a strong personality and a noble, generous spirit. There seemed to be a happy blending of the perishable and the imperishable, the mortal and the immortal. Her greatest charm was her sweet smile, that dispelled the gloom and brought cheer to so many.

We will miss her in the home, church and the Bible class, to which she was so faithful. Truly she was a worker in his Master's vineyard. In sorrowful submission we say, "God's will be done." She was in the bloom of young womanhood, but God, in His infinite wisdom, saw fit to relieve her physical suffering. While her friends and loved ones were gathered at her bedside God reached down and plucked this beautiful flower and transplanted it in His heavenly garden, where it will bloom and blossom in perfection.

Through all pain and time,

She smiled a smile of heavenly birth,
And when the angel called her home,
She smiled farewell to earth.

Heaven retaineth now our treasure,
Earth the silent casket keeps;
And the sunbeams love to linger
Where our sainted loved one sleeps.

BY A FRIEND.

MRS. ELIZABETH SIMS, the widow of W. B. Sims, was born in Alabama in 1854, and died in Mobile in 1934, having reached the grand old age of 80 years. On November 4, 1875, she was married to W. B. Sims in Alabama, later moving to Mississippi, and for more than fifty-one years she graced the home and shared with her husband the joys and the burdens of life.

She was converted in early life, and always lived close to her Lord. The church had a faithful worker in her, and her place there will never be filled.

She was the mother of eleven children, six of whom preceded her to the land beyond, the others remaining to mourn her death.

While in the hospital she expressed the thought that God would answer her prayer by taking her home to glory. She died as she had lived, trusting in her Lord.

Funeral services were held in her home church, near Frostbridge, conducted by her pastor, Rev. W. H. McRaney.

There is none that does not regret her going. Her smiles and voice no longer can we see and hear, but the memory of her life is forever stamped upon the canvas of our memories.

W. H. McRaney.

A TRIBUTE TO CORA E. WHITE, WIFE OF JUDGE W. A. WHITE, OF BILOXI

The Woman's Missionary Society of the Main Street Methodist Church, Biloxi, has been called upon to relinquish by death one of its best loved and most faithful members in the person of Cora E. White, wife of Judge W. A. White.

In writing of her activities in the support of the woman's missionary society, it is difficult not to think of her faithfulness to all the depart-

ments and activities of the church. Every part of it received her most cordial interest and support. During her entire life, until her health failed several months ago, her attendance upon all the ordinances of the church was almost perfect. Not only did she love her church, but she exemplified her profession by her life. All people, high and low, came within the range of her friendship, and well did she live the part of neighbor according to the definition of that term given by our Saviour. All calls of need made to her met a hearty, kindly and ready response.

Her sprightly and energetic presence and help will be missed in numberless ways. But especially in the Woman's Missionary Society will her cheery, charming, helpful presence be missed. A part assigned to her was always carried out faithfully, studiously and carefully. It is hard to realize that her helpful presence will not bless us again. But the influence of her busy, kindly life will shine on through the years to come, and the many souls whom she helped will rise up and call her memory blessed.

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Main Street Methodist Church, Biloxi, Miss.

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critical time. When she is a happy, healthy wife and mother she will thank you:

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Sesquicentennial Advocate Enrollment

With the close of the Sesquicentennial Advocate Enrollment less than a week off, the New Orleans District still leads all others, with a total of 113 subscriptions reported. Rev. M. S. Monk, Parker Memorial Church, New Orleans, has sent in the largest individual list, totaling 27.

Anticipating a last-minute rush of subscriptions, the business manager is clearing the decks and preparing for "plenty night work" so that a full report of all subscriptions received through October 1 will be in the hands of the Publishing Committee, which meets with Bishop Dobbs on the morning of October 2.

The following report includes all subscriptions received from July 1 through September 25:

LOUISIANA CONFERENCE

Alexandria District

Rev. J. J. Rasmussen, Bunkle.... 4
Rev. D. B. Boddie, Pineville.... 2
Rev. J. E. Hearne, Olla..... 11

Total 17

Baton Rouge District

Rev. W. C. Barham, Church Point 6
Rev. H. N. Brown, Ponchatoula.. 7
Rev. J. R. Spann, First Church, Baton Rouge 3
Rev. R. S. Walton, Amite..... 1
Rev. J. P. Bonnacarrere, Denham Springs 2
Rev. K. W. Dodson, P. E..... 1
Rev. W. W. Perry, Baker..... 2
Rev. F. N. Sweeney, Franklinton. 1
Rev. T. P. Turner, St. Francisville 1
Mrs. C. C. Alford, Angle 1
Rev. C. M. Morris, Greensburg.... 1
Rev. F. J. McCoy, Keener Memorial 2
Rev. Wm. Schuhle, Plaquemine.... 1
Rev. J. B. Shearer, Clinton..... 7

Total 36

Lake Charles District

Rev. F. C. Collins, Leesville..... 1
Mr. A. M. Mayo, Lake Charles.... 3
Rev. M. W. Beadie, Lake Arthur.. 3
Miss Alice Wynn, Crowley..... 1
Rev. Jas. A. Knight, Eunice..... 2
Rev. L. P. Moreland, Merryville... 2
Rev. J. W. Faulk, Abbeville..... 5
Rev. G. H. Corry, Indian Bayou... 2
Rev. W. T. Gray, Many..... 21

Total 40

Monroe District

Rev. W. C. Scott, First Church.... 14
Mrs. C. M. Purvis, Rayville..... 9
Rev. Geo. Fox, Bonita..... 1
Rev. D. W. Poole, Mangham..... 1
Rev. J. A. McCormack, Mer Rouge 1
Rev. L. N. Hoffpauir, Columbia... 1
Rev. T. W. Stodghill, Winnsboro... 2
Rev. C. B. White, Wisner..... 11
Rev. Martin Hebert, West Monroe. 2
Rev. J. H. Midyette, Pioneer..... 4
Rev. Carl Lueg, Delhi..... 3

Total 49

New Orleans District

Rev. W. H. Giles, Carrollton Ave... 6
Rev. W. W. Holmes, Rayne Memorial 1
Rev. D. B. Raulins, Algiers..... 12
Rev. A. M. Martin, Lockport..... 2
Rev. C. G. Wier, Franklin..... 20
Rev. J. A. Alford, Covington..... 1
Rev. J. W. Booth, Houma..... 6
Mr. J. G. Wehlen, St. Marks..... 4
Rev. C. W. Lahey, Donaldsonville. 3
Rev. W. H. Wallace, First Church. 4
Rev. V. G. Morris, Chalmette..... 2
Rev. H. M. Johnson, Bogalusa.... 2
Rev. S. J. McLean, Morgan City... 7
Rev. I. O. Donaldson, Pearl River.. 1
Rev. M. S. Monk, Parker Memorial 27
Rev. Jas. B. Grambling, Epworth.. 6
Rev. A. T. Law, Felicity..... 7
Rev. Jolly Harper, Second Church. 2

Total 113

Ruston District

Mrs. H. B. McEachern, Harnesville 1
Rev. A. M. Serex, Minden..... 24
Rev. F. A. Matthews, Clay..... 3
Rev. H. L. Johns, Ruston..... 19
Rev. D. B. Watson, Gibsland..... 4
Rev. S. S. Bogan, Sibley..... 4
Rev. W. F. Roberts, Dubach..... 6
Rev. J. H. Bowdon, Arcadia..... 16
Rev. R. V. Fulton, Choudrant..... 3
Rev. A. M. Wynne, Cotton Valley.. 1

Total 81

Shreveport District

Rev. I. W. Flowers, Belcher..... 18
Rev. R. T. Ware, Park Avenue.... 5
Rev. Jas. M. Boykin, Greenwood.. 2
Mrs. J. F. Stephens, Coushatta.... 5

Total 30

Total, Louisiana Conference... 366

MISSISSIPPI CONFERENCE

Brookhaven District

Rev. J. C. Jackson, Harrisville.... 1
Rev. A. S. Oliver, Meadville..... 1
Rev. J. T. Abney, Osyka..... 4
Mr. H. H. Goza, Magnolia..... 9
Rev. C. W. Wesley, Summit..... 18
Rev. J. W. Loudenslager, Scotland 1
Rev. J. B. Holyfield, Utica..... 13

Total 47

Hattiesburg District

Rev. W. W. Moore, Bucatunna.... 8
Miss Julia Bullard, Bay Springs.. 2
Rev. J. H. Jolly, Mt. Olive..... 4

Total 14

Jackson District

Rev. J. W. Sells, Forest..... 8
Rev. H. S. Westbrook, Florence... 4
Rev. J. E. Johnson, Pelahatchie... 1
Rev. L. D. Haughton, Benton..... 4
Rev. P. H. Grice, Madison..... 1
Rev. J. L. Decell, Galloway Memorial 1
Rev. Wesley Ezell, Vaughan..... 1
Rev. D. P. Yeager, Camden..... 1

Total 21

Meridian District

Rev. L. L. Cowen (Mrs. Martin), Meridian 7
Mr. W. D. Hawkins, Hawkins Memorial 3
Mrs. O. E. Whyte, Newton..... 5
Rev. E. W. Wedgworth, Burnside 1
Rev. G. G. Yeager, DeKalb..... 2
Rev. H. J. Moore, Decatur..... 1
Rev. Otto Porter, P. E..... 1
Rev. G. A. Broadus, Chunky..... 3
Rev. W. L. Blackwell, DeSoto..... 1
Mrs. J. L. Butcher, Lauderdale.... 3

Total 27

Seashore District

Rev. T. R. Holt, Leakesville..... 4
Rev. V. G. Clifford, Purvis..... 2
Rev. P. M. Caraway, Gulfport.... 10
Rev. J. M. Lewis, Long Beach.... 3
Rev. W. B. Alsworth, Picayune.... 13
Rev. C. H. Strait, Wiggins..... 8

Total 40

Vicksburg District

Mrs. N. E. Cunningham, Gibson Memorial 8
Rev. H. G. Hawkins, P. E..... 7
Rev. W. M. Sullivan, Natchez.... 8
Rev. C. E. Downer, Satartia..... 3
Mrs. L. M. Elliott (Rev. J. M. Corley), Rolling Fork..... 15
Mrs. J. D. Cooper, Washington Charge 2

Total 43

Total, Mississippi Conference.. 192

NORTH MISSISSIPPI CONFERENCE

Aberdeen District

Rev. W. O. Hunt, Shannon..... 2
Rev. M. E. Scott, Pontotoc..... 2
Rev. T. E. Gregory, Okolona..... 6
Rev. W. R. Lott, Aberdeen..... 1

Total 11

Columbus District

Rev. T. W. Smallwood, Caledonia 2
Rev. H. C. Suydam, Macon Circuit 1
Dr. W. P. Buhrman, Starkville.... 5
Rev. T. M. Bradley, West Point... 13
Rev. W. M. Milligan, Noxapater... 9

Total 30

Corinth District

Rev. A. W. Bailey, Sherman..... 2
Rev. W. R. Liming, Blue Mountain 3
Rev. W. C. McCay, Baldwyn..... 5
Rev. H. C. Lewis, Abbeville..... 1

Total 11

Greenville District

Rev. C. A. Parks, Indianola..... 6
Rev. R. H. B. Gladney, Coahoma (Mrs. M. E. Fant) 3
Rev. S. H. Caffey, Tunica..... 1

Total 10

Greenwood District

Rev. J. E. Stephens, Lexington.... 7
Rev. E. S. Lewis, Winona..... 8
Rev. G. W. Robertson, Acona..... 1

Total 16

Sardis-Grenada District

Rev. W. C. Beasley, Cold Water... 5
Rev. W. N. Dodds, Hernando..... 5
Rev. J. C. Wasson, Marks..... 11
Rev. E. L. Jernigan, Oakland..... 10
Rev. F. P. Luter, Senatobia..... 3

Total 34

Total, North Miss. Conference. 112

Total, three Conferences..... 670

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Baton Rouge Dist.—Fourth Round

Greensburg, at Center, Sept. 29, 11 a.m.
Hammond, Sept. 29, p.m.
Clinton, at Clinton, Oct. 7, 11 a.m.
Zachary, at Zachary, Oct. 7, p.m.
Pine Grove, at Killian Chapel, Oct. 14, a.m.
Amite, Oct. 14, p.m.
Springfield, at Springfield, Oct. 21, a.m.
Ponchatoula, Oct. 21, p.m.
St. Francisville, at Tunica, Oct. 28, 11 a.m.
Jackson, at Ethel, Oct. 28, p.m.
Gonzales, at Carpenter's Chapel, Nov. 4, 11 a.m.

Istrouma, Nov. 4, p.m.
Plaquemine, Nov. 11, a.m.
First Church, Baton Rouge, Nov. 11, p.m.
Baker, at Black Water, Nov. 18, 11 a.m.

K. W. DODSON, P. E.

Monroe Dist.—Fourth Round

Columbia, Sept. 16, preaching, a.m.; Q. C., Nov. 14, p.m.
Gordon Avenue, Sept. 16, preaching, p.m.; Q. C., Nov. 15, p.m.
Tallulah, Sept. 30, preaching, p.m.; Q. C., Nov. 7, p.m.
Mangham, at Baskin, Oct. 7, a.m.
First Church, Monroe, Oct. 7, preaching, p.m.; Q. C., Nov. 12, p.m.
Oak Ridge, at Oak Ridge, Oct. 14, a.m.
Rayville, Oct. 14, p.m.
Waterproof, at Waterproof, Oct. 21, a.m., preaching; Q. C., 2 p.m.
Sterlington and Marion, at Sterlington, Oct. 28, a.m.; Q. C., 2 p.m.
West Monroe, Oct. 28, preaching, p.m.; Q. C., Nov. 13, p.m.

Oak Grove, at Oak Grove, Nov. 4, a.m.
Gilbert, at Boeuf Prairie, Nov. 11, a.m.
Winnsboro, Nov. 11, p.m.
Bonita, at Bonita, Nov. 18, a.m.

The above dates are subject to change, when practicable, to suit the convenience of those concerned.

The pastors will please be prepared to make all the nominations called for at the fourth quarterly conference. Their attention is directed especially to paragraphs 451, 452 and 453 of the new Discipline, in connection with the establishment of the Church Board of Christian Education and the election of a general superintendent and three assistant superintendents for the Church school.

H. T. CARLEY, P. E.

MISSISSIPPI CONFERENCE

Vicksburg Dist.—Fourth Round

Roxie, Sept. 30, 11 a.m. and 2 p.m.
Lorman, Oct. 7, 10:30 a.m. and 11:30 a.m.
Port Gibson, Oct. 7, 4 p.m. and 7:30 p.m.
Sesquicentennial Celebration, at Baltimore, Md., Oct. 10-14.
Oak Ridge, Oct. 21, 11 a.m. and 2 p.m.
Mayersville, at Fittler, Oct. 24.
Natchez, Oct. 28, 11 a.m. and 2 p.m.
Washington, Oct. 28, 4 p.m. and 7:30 p.m.
Edwards, Nov. 4, 11 a.m. and 3 p.m.
Gloster, Nov. 6, 11 a.m.
Eden, Nov. 11, 10:30 a.m. and 11:30 a.m.

Yazoo City, Nov. 11, 2 p.m.
Vicksburg, Crawford St., Nov. 12, 7 p.m.; Sept. 2, 7:45 p.m.
Vicksburg, Gibson Memorial, Nov. 12, 8:30 p.m.; Oct. 21, 7:45 p.m.

Please complete organizations and nominations according to paragraphs 451, 452, 453 of 1934 Discipline.

H. G. HAWKINS, P. E.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Fourth Round

Smithville, at Smithville, Sept. 29, 30.
Tremont, at Mt. Pleasant, Sept. 30-Oct. 1.

Houlka, at Houlka Oct. 3.
Verona, at Union, Oct. 4.
Algoma, at Palestine, Oct. 5.
Nettleton, at Evergreen, Oct. 6, 7.
Fulton Oct. 7, 8.
Salmen and Friendship, at Friendship, Oct. 10.
Toccopolo, at Tula, Oct. 11.
Randolph and Shady Grove, Oct. 12.
Pittsboro and Bruce, at Pittsboro, Oct. 13, 14.
Calhoun City, Oct. 14, 15.
Vardaman, at Lloyd, Oct. 17.
Derma, at Derma, Oct. 18.
Bellefontaine, at Spring Hill, Oct. 19.
Eupora, Oct. 20, 21.
Mathiston and Maben, at Maben, Oct. 21, 22.

T. H. DORSEY, P. E.

Corinth Dist.—Fourth Round

Waterford, Thursday, Sept. 27, 11 a.m.
Abbeville, Friday, Sept. 28, 11 a.m.
Oxford, Sept. 30.
Burnsville, Tuesday, Oct. 2.
Rienzi, at Thrasher, Wednesday, Oct. 3, 11 a.m.
Sherman, at Chesterville, Thursday, Oct. 4, 11 a.m.
Dumas, Oct. 6, 7.
Ripley, Oct. 7, 7 p.m.
Kossuth, at Hightown, Wednesday, Oct. 10, 11 a.m.
Iuka Circuit, at Evergreen, Oct. 13, 14.
Iuka, Oct. 14, 7 p.m.
Booneville Circuit, at Mt. Hebron, Oct. 20, 21.
Corinth Circuit, Tuesday, Oct. 23, 11 a.m.
Corinth, Wednesday, Oct. 24, 7 p.m.
Corinth, Southside, Thursday, Oct. 25, 7 p.m.

J. M. BRADLEY, P. E.

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Christian Advocate

NEW ORLEANS

Vol. 81—No. 39. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 4098.

Published every Thursday, at 512 Camp St., New Orleans, La., by the Publishing Committee of the Methodist Episcopal Church, South. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918

D. B. RAULINS, M.A., D.D., Editor

NEW ORLEANS, LA., THURSDAY, OCTOBER 4, 1934.

C. MILTON CHALMERS, Manager

EDITORIAL OBSERVATIONS

WILL WE CARRY through? Will we pay the price for a better world? That is the rub.

But we should not be discouraged. We may not be willing to go up with Caleb and Joshua at once and possess the land, but we certainly will not join the ten spies who brought up the evil report, the report of the fearful, and join any movement looking toward a return to Egypt. It may take forty years in the wilderness, but we shall spend it trying to find the way into the promised land while a generation of cowards passes away.

One of the most encouraging developments of the period is the tendency of the three major faiths in this country—Hebrew, Catholic and Protestant—to pool some of their resources and agree upon certain stakes and values that they hold in common and certain common goals toward which they may work together.

Recently there has appeared a movement that is called "Religion and Welfare Recovery." Looking to already organized groups to carry forward the work, it proposes to undergird the program for recovery. Here are some statements found in its "Call:" "The world is passing through one of the greatest changes in history. There is a growing conviction that the great scientific, economic and social development of the times may prove of doubtful permanent value unless there can be commensurate strengthening and undergirding of the moral and spiritual resources of the nation."

Secretary Roper recently closed an address by saying, "The church in some form is the organization on which the Federal Government and society generally is dependent for the needed spiritual stimulus to meet and solve existing social problems. You cannot afford to permit us to be disappointed in this hope for constructive help."

Secretary Wallace has been crying loud for the changed heart as a necessary foundation for the new order.

ARE YOU READY for the question?

What question?

Why, this proposed "statute" and "amendment to the constitution." We trust you have been reading the articles on the matter.

The decision of the Judicial Council is that it is an amendment to the constitution involving Restrictive Rule Number Three, and its decision is final so far as the character of the measure is concerned. It remains for the Annual Conferences to say whether or not they wish the constitution thus amended.

Contenters that the measure is a mere

statute have not established their claim. Had the Judicial Council regarded it a statute when called upon to define it the measure would have gone into effect at once as such and that would have ended the matter. Statutes do not have to be passed upon by the annual conferences.

Apparently the measure does need some clarification in its wording. Some say that its use of the word "term" as it applies to the presiding elder is not clear. Seemingly it is as clear as it is as it now stands in Discipline 1934, Paragraph 128, Answer 5. In the closing proviso allowing longer time than four years to a presiding elder it says, "that an unexpired term of less than six months shall not be counted." Surely this refers to four years as a term. This should give us no trouble.

So, are you ready? Do you wish to incorporate this measure in the constitution, or will you reject it?

* * *

MR. CHAIRMAN, do you not think it would be a good idea for us to have a commission of some sort to organize, define, identify and codify our constitution and by-laws? How can an ordinary Methodist ever see through the thing when our best minds differ on these things? And if it is important, it should be made as simple and as clear as possible.

Do we not need an official and authoritative interpretation of the functions of the General Conference, Annual Conference and Judicial Council? Can it be made so clear that he who reads may run without having to look back to see if he started at the right place or is going in the right direction?

* * *

THIS AMENDMENT is worthy of some consideration as to its origin and meaning regardless of the attitude the annual conferences may take toward it. No thoughtful Methodist among us will be quick to say that it is a "spite measure," having in mind as its target the bishops and presiding elders taken as a group. Opponents of the measure give the proponents credit for as good motives as those by which they are governed.

Not many of us feel that those who seek this change do so from the desire to become presiding elders themselves and have thus far failed of the goal. Howbeit, it is not a bad goal to seek, and no one need be despised for aspiring to it if he believes thereby he can render a better ministry to the church.

If we mistake not, something may be said for the critical and fretful mood of the times. There is the feeling that change of any sort means improvement. But the number in this mood is probably small.

Something certainly is to be said for the tendency toward a further application of the principles of democracy in our church government. All along there has been a rather active minority marked by this disposition. And it is well for any organization to foster and protect its minorities. They have a valuable ministry for us. Practically all popular principles and practices were once the pets of minorities.

But the deepest reason for this attempt at a change is to be found in the sincere feeling on the part of a great many that the powers of both the presiding eldership and the episcopacy have been abused or unwisely exercised at times, and that such a change would make for efficiency. Now, of course, if more Methodists could have the viewpoint from the episcopal and presiding elder side they might not think as they do, but for the present it is the case. If the amendment is adopted, more will be seeing it from the presiding elder's viewpoint.

Some do not believe that presiding elder material is quite as scarce as others seem to feel. And they do not think that the eldership is to be put on a par with the episcopacy as a life tenure office. If presiding elder material should, under the new legislation, prove inadequate, repeal will probably prove as easy as passage in case it should be fortunate enough to pass. A goodly number think that such a measure will prove beneficial to bishops, presiding elders and the church as a whole. At least we need not betray a lack of faith in the stability of our church by contending that any such change would wreck the machinery.

But let there be no bitterness, for we be brethren. No status quo has virtue because it is status quo, neither has change any virtue merely because it is change. Some of us may wish mother to crop her hair and put on a little rouge, and some may wish her to keep on being the dear old-fashioned mother that she has always been. But regardless of her decision in the matter, she will still be mother; we shall love her the same and prove it by hastening upon the errands she dictates in a glad comradeship that marches, all together, toward the same goal.

BIBLES, BOTTLES AND THE BATTLE. It must continue to be so.

In early morning I paused in front of the American Bible Society office on St. Charles Street. I was reading some from the open Bibles in the show-window. I moved slowly along. Then the next show-window was filled with bottles and the

(Continued on Page 4)

BENEVOLENCES AND THE FINANCIAL PLAN

By M. L. Walton, Jr., Lay Leader, Baltimore Conference

Our Church has always advocated for its members, reading, meditation and prayer. In the beautiful and impressive ceremony for admitting preachers into full connection, they are directed to employ their time inter alia in reading, meditation and prayer.

Sometimes when I have felt discouraged at the apparent lack of interest on the part of the great majority of our members and their indifference, indicated by the small attendance at public worship, I have concluded that the great underlying cause may be attributed to the rush and hurry which is so characteristic of our age and has resulted in many of our members failing to take time fully to consider the primary place to which our Church is entitled in our lives.

I have also been forced to the conclusion that only an almost negligible minimum of our members are informing themselves of the program of the Church, and Christianity in general, by reading. The small number of subscriptions to our excellent Church organs and the fact that most of these papers are subsidized are positive proof of this fact.

How many of our members take time to meditate as to their responsibilities in connection with the Church? Is not the number small who assume leadership for formulating or considering plans for a program for the local church? What per cent of our members ponder and reach a definite conclusion as to their financial obligation to the Church? It seems the inevitable answer to these questions is that the greater proportion of our membership is recreant in these matters.

A similar conclusion would necessarily follow when we consider the small number of our members who seem to make these important matters of individual and collective responsibility to our Church and Lord the subject of prayer.

It follows that it is imperative for the salvation of our members, as well as for the efficient promotion of our Church program, that their attention be directed to a study of their personal obligation to the Church under the New Financial Plan. We may outline the plan in conference to various congregations and selected groups, but unless a plan is evolved which will reach and challenge the individual member, causing him to stop in the midst of things and ponder, yea, even meditate, on his very own financial obligation to the Church under the New Financial Plan, the program cannot succeed.

It is difficult to obtain this individual approach to the rank and file of our members. Certainly some comprehensive and constructive plan must be adopted to present this matter squarely to our members, and the success of the plan, as well as the future financial program of our Church, will be in direct proportion to those reached who are made to recognize their real obligation to the Church.

Every church and pastor in Methodism could well afford to devote an entire week to public services and private solicitation and counsel by him and his faithful members for the purpose of instilling loyalty on the part of members and to bring them to a conviction as to their Christian obligation and responsibility to the Church. If our members study thoroughly and prayerfully these important matters it is inevitable that they will discern and acknowledge their full Christian responsibility to the Church, and a new day for Methodism will dawn.

Woodstock, Va.

THE MacDONELL FRENCH MISSION SCHOOL, HOUMA, LA.

By Deaconess Ella K. Hooper

Our French mission work in Louisiana is a splendid example of the rural unit plan so strongly recommended by rural experts as the ideal for the countries like India and others where there are densely populated rural areas.* There is a strong central unit situated in Houma, consisting of the MacDonell French Mission School and the Wesley Community House, which includes the work of the nurse, and a strong central church organization. These form the center, or hub, of the wheel. The spokes radiate in every direction,

*Dr. Butterfield in Cole Lectures, 1932.



NEW GIRLS' DORMITORY, MacDONELL FRENCH MISSION SCHOOL, HOUMA, LA.

north, east, south and west, and lead to communities where there is a small rural church, a Sunday school and a missionary society. These rural organizations are headed by the best local leadership available and directly under the supervision and really forming a vital part of the central organizations in Houma.

To cite a specific example will make the plan clearer. Point au Chene (Oak Point) is twenty-two miles from Houma. There is a small, one-room church belonging to the Houma Circuit and under the supervision and leadership of the Houma pastor, but directly ministered to by one of the French assistant pastors. A Sunday school and a missionary society were organized in this community by the deaconess from the MacDonell School. The teaching force is composed of the young people from this community who are pupils at the MacDonell School. They go out from the school every Sunday and on special week-day occasions to assist in the work of their own home church. In the meantime they are also members of the church in Houma and take an active part in all its work, thus growing by participating in a larger, better organized work than is yet possible in the little country place. While we of the school take a few of the most outstanding children from each of these rural communities and keep them in the school for intensive and richly vibrant living, we continue to work with the parents and schools of the local communities to develop them as much as possible in cultural, educational and economic ways. In other words, it is the concern of the church to lift the level of life for the whole community while giving rare and choice opportunities to a few.

The work, however, was not developed according to any set "plan," but grew step by step out of the immediate needs of the particular situation. It has, therefore, a naturalness and a vitality and a more living articulation than might have been the case had it started with the organization and worked out to the individual. It had its foundations in personal friendship. When we came to this field in 1917 as Council workers our chief asset was the fact that we had many friends in various rural sections. We began by visiting them and renewing old ties. There were already three small churches organized in the area and we immediately offered our assistance with the work of the Sunday schools. Opportunities arose for visiting in other communities to organize new work or to co-operate with the preachers in developing communities they had opened up. The work grew rapidly, but it was evident from the start that we could never develop strong Christian character in these isolated, handicapped sections without some intensive plan for training leadership. One must keep in mind that the people of these rural areas were largely illiterate, Roman Catholic, steeped in fears and superstitions, and with not even an understanding of the English language to enable them to have access to streams of influences that would have helped them. Houma, situated at the confluence of many of the numerous bayous and already the trade center for a large rural area, was selected as the center of the work. A home was rented and became a "House of Friendship" to all the rural folk who came into town on errands of business, to see the doctor, or what not. They were always welcome, could leave the children and go shop-

ping, or could find a friendly helper in getting contacts with needed doctors or in transacting matters of business strange and difficult for those not well versed in "American" ways and means.

But, being educationally-minded, we were eager to do a more constructive and thorough piece of work, to get some of the young people in the home with us and enable them to develop the fine qualities which they possessed, but which were unavailable to them. We soon persuaded four girls to make their home with us and attend the public school. There were many things to be learned out of school hours, as well as during that strenuous period: new ideals, sanitary habits and methods, lessons in economic independence, and what not. It was hard for them but they did well and soon the Council was able to purchase for the work a beautiful piece of property of about twenty acres, on which was a lovely old-fashioned farm home. There was then room for more girls, and even one or two boys, for it would have been a very one-sided community, indeed, if only the girls had had a chance to develop. These young people continued to go to the public school and we continued to keep in close touch with the various rural communities from which they came, going every Sunday to as many as could be reached in one day to conduct Sunday schools, taking with us as teachers and helpers the young people of our home and others that we could train for the work. Missionary societies were organized for the week days and through them as much community work as could be planned was carried on.

From the beginning the plan of letting the local people themselves do the work, under guidance, has been followed with remarkable success. The president of one auxiliary was a woman who could not read or write, but by careful instruction and diligent application she soon learned to conduct the meetings, reading the programs in English and reading the Bible lesson and the hymns in French. A boy who had been in school only one year and had not learned to speak English learned to read in Sunday school and later became its superintendent. But this was only temporary progress. We could not develop a strong church or truly Christianized communities without more advanced leadership, so the need of a school for developing the most promising of these young people was more and more evident.

The Council came to the rescue and assigned the Week of Prayer offering for 1922 to the French work for the erection of a school building and boys' dormitory. The building was completed and the school organized in 1923. There was enough money for the erection of an additional unit for the kitchen, dining-room and laundry. The girls continued to occupy the rooms in the old home that came with the original purchase. It was never commodious and soon became overcrowded. There was need of another building to provide dormitory space for the girls and classrooms for their industrial work. A few years later (1926) we purchased the cottage adjoining the school property and fitted it up for a home for the younger girls. But the work continued to grow and even that was overcrowded in just one year's time.

Then, in 1932, it was our happy fortune to be once more the recipients of the Week of Prayer offering, and we have, as a result, a beautiful

dormitory for the girls. On the first floor is a wide, attractive living-room, where the girls often meet for happy hours of recreation and where, on special occasions, they entertain the boys. There is also a large, comfortable sewing room, a small kitchen, and the nurse's room, with two rooms for infirmaries just across the hall. Living rooms for girls and teachers are on the second floor, with ample closet space and other facilities for good housekeeping. All of this added comfort enables the girls to become better trained in the arts of homemaking and will make it possible to put the industrial work on a credit basis when the school develops that phase.

When we remember that the school here is the training center for Christian leadership for a vast territory and a densely populated rural area more in need of emancipation and Christianization than any other equal area of our nation, it will give us a vision of the great possibilities of multiplying our service through the lives of finely integrated, strong, capable young people who go out to all the highways and byways of this great section and carry the good news of rich and abundant Christian life.

WILLIAM LAFAYETTE DOSS

The citizens of Gueydan and southwest Louisiana were saddened by the sudden death of William Lafayette Doss, Sr., Wednesday, August 22, at 1 o'clock p. m., aged 84 years 5 months and 28 days. He was healthy and active and attending to business matters until two hours before his death. His passing was a shock to the entire community. He had helped weather many a depression during the thirty-seven years of his residence here.

Brother Doss was the most loved and respected member of the community, and in his going Gueydan has suffered the loss of her most valuable citizen. The Methodist church, in which he had been a life-long member, has lost one of her most faithful stewards. He was the minister's best friend and his church's staunchest supporter.

Brother Doss' contribution to education, the moral and spiritual development in the community, is beyond appraisal. He hired, and largely paid out of his own pocket, the first teacher that came to Gueydan, that his and other children might be given the advantages of an education. That school has grown to where it now ministers to nearly a thousand students and ranks among the best in the state.

Along with education, Brother Doss was deeply interested in the moral and religious welfare of the community, and accordingly dedicated himself to the task of building a house of worship. He knew that education without religion was incomplete, and in order to get one out of the niche in which he or she was born and give him the right perspective in life and the proper attitude toward life, religious training must be included. And due to his untiring effort and devotion, we have a splendid church in which to worship. He has been the father and shining light of our great church in this community for 37 years. Brother Doss' name was first on her roll, being the first steward and first educational director, in which positions he remained until called from his labors. Like a rock in a weary land, he remained undisturbed and unshaken in his faith in God. He loved and was devoted to his church, and from her services he was never absent other than for reasons over which he had no control. In three years he has missed three services. Brother Doss was full of those Christian virtues that make men sublime and beautiful. He loved his family, was a dutiful husband and a loving father who established his home on a sure foundation. Like a star, though out of his former position, he will continue to shine till time shall be no more.

Brother Doss was born in Dallas County, Ala., and was a son of Thomas Allen King Doss and Martha Traylor Doss. He received his education in private schools of the county in which he was born, and remained on the old homestead with his stepmother until he was twenty-four. In 1874, he located in Morehouse Parish, La., where he remained until 1895, when he and his family moved to Arcadia Parish, near Crowley, La., where he engaged in rice farming. Two years later he and his family moved to Gueydan, where he built the sixth house and opened the first mercantile business in the town. He was there attending to business when stricken.

Besides being a successful merchant, Brother Doss took an active part in state affairs, serving eight years as police jury member and three years as member of the school board of Morehouse Parish. He represented Morehouse Parish

in the Louisiana Legislature from 1888 to 1892, and it was during that term of the Legislature that the famous lottery fight occurred, in which he took a leading part and helped to defeat. In 1876 he took an important part in the movement that resulted in the removal from office of the carpetbag politicians and the ending of their power in Louisiana.

During his residence here, Brother Doss served Gueydan in the capacity of councilman for a number of years, and also as a member of the school board of the Parish of Vermillion.

At the time of his death he was president of the Bank of Gueydan, chairman of the board of stewards of the Methodist church and general superintendent of the Sunday school of our church.

In 1880 Brother Doss was married to Miss Jennie Keller, of Morehouse Parish, a native of East Feliciana, who survives him, with two sons, Rev. W. L. Doss, D.D., presiding elder of the Ruston District, and Thomas Jefferson Doss, who owns a half interest in the store; two daughters, Mrs. J. J. Martis and Miss Bessie Doss, both residents of Gueydan; four grandsons, Jack, Allen D., and Will Martin, of Gueydan, La., and Dr. A. K. Doss, of Baltimore.

May the God and Comforter of this noble saint be the guide and guardian of these and the host of friends that have been left to mourn. Remember, he has left us a great heritage. Let us appropriate it and rejoice with him who rejoiceth in the Lord.

Funeral services were conducted by his pastor, who had known him during the period of his residence here (37 years), assisted by Rev. J. W. Faulk, of Abbeville, and former pastor here, and Dr. B. F. Rogers, of Lake Charles, our beloved presiding elder.

Pallbearers were J. G. Nellis, Ben Isaac, Luther Hardee, Willie Putnam, Ed Baker and Roy Wilkerson.

The funeral was the largest ever held in Gueydan. The cortege extended for nearly three miles. And, in respect to this honored and beloved citizen, all business places in Gueydan were closed during the afternoon of the funeral.

The floral offerings were many and most beautiful. It was the coronation day of a true king worthy of the highest honors within the gift of those he served so well. How beautiful it all was to have a part in presenting him so beautifully to his Lord. He had lived so beautiful a life. No, he is not dead, nor shall he ever be. God just took him because his work was finished. Praise the Lord. We shall long cherish his hallowed memory and strive to better serve his Lord and Master who would be our Lord and Master, too.

"Enter thou into the joy of thy Lord, prepared for you from the foundation of the world."

E. V. DUPLANTIS, P. C.

Gueydan, La.

A DAY AT ROCKY SPRINGS, IN CLAIBORNE COUNTY, MISS.

On Thursday, September 20, a great pleasure was in store for us—a visit to Rocky Springs church, in Claiborne County, to attend the fourth quarterly conference and a zone meeting of the missionary societies. On such historic grounds (where stands the church of ninety-seven years), the saintly Lorenzo Dow, Tobias Gibson, "Uncle" Tommie Owens, D. A. J. Parker, and other godly men, preached God's words of life. We counted it a privilege indeed to visit this sacred spot, and it seemed the spirits of these pioneer messengers filled the plain little building, made attractive by thoughtful hands that had decorated it with beautiful flowers and gray moss. Nature lent her aid in the beautiful September day—a perfect day, with a cloudless sky and a hint of autumn's golden beauty.

The exercises were opened with a hymn, and prayer by Rev. J. L. Sells, and a short sermon by Rev. J. F. Campbell on "The Widow's Mite," so impressing and heart-searching it caused us to pause and examine our own hearts to see if we, too, had given our all.

A talk by Dr. H. G. Hawkins followed, in which he spoke of some valuable books he had on sale, also urging subscriptions to our Church paper, the New Orleans Christian Advocate. The pastors and laymen present retired for their meeting under the trees outside.

The zone meeting was then opened by Mrs. Alton Barnett, who gave a fine talk on "Stewardship," presenting this topic as the slogan of the hour. Mrs. Patterson, of Rocky Springs, in a few well-chosen words assured us a welcome, still glow-

ing bright in every heart. Mrs. Brent, of Gibson Memorial Church, responded in a most gracious manner, showing a hearty appreciation of the hospitality extended. The reports of all circles were called for and the touch of a woman's hand, the enthusiasm of her loving heart, and the determination of her indomitable will were evidenced in every report.

We were then dismissed for dinner. I wish it were in my power to describe this wonderful repast. Depression and its sordid influences surely have not touched these good people, for the heavily loaded table evinced old Southern hospitality and proverbial cooking.

After dinner the fourth quarterly conference was opened and carried on in an orderly, systematic way, with reports from Rev. J. E. J. Ferguson, pastor, and his officials.

We were then entertained by Mrs. W. A. Clark in a wonderful history of Rocky Springs church. Every preacher who had been in charge was enumerated and any relative present was presented to the audience. It was an elaborate paper, concisely and interestingly written.

When the churchful were dismissed, everyone declared it a most enjoyable and instructive day.

ANNIE CRUTCHER LEE.

Vicksburg, Miss.

AN APPRECIATION

By Rev. B. F. Jones

Miss Mary Olive, youngest daughter of the late Geo. W. and Sarah Ledbetter Leighton, was born in Jefferson County, Miss., in 1846, and died on September 19, 1934, in the home of her niece, Mrs. Ida Jones Edwards, in Lorman, Miss., with whom she had lived since leaving the ancestral home several years ago. She was the last remaining member of a family of ten brothers and sisters. She lived to a ripe age, far beyond the allotted time, three score and ten. She experienced the promise of the old prophet, who said: "Thou shalt come to thy grave in a full age, like a shock of corn cometh in in his season."

Hers was a complete life. She had passed through the four stages of life—childhood, youth, middle-age and maturity. A sweet spirit, a cheerful, sunny nature, a winsome smile for every one added charm to a face of smooth, regular features which was beautiful in the halcyon days of young womanhood, in middle-life, and in the glow of ripened age as it slipped gently and peacefully into the shining sea beyond a cloudless and golden sunset.

Hers was a beautiful life. However, it was not without its cares and disappointments, for of these she had her full share. But these were stepping-stones by which she was lifted into a higher spiritual realm. They were transformed into means of grace which enabled her to so live as to set forth and adorn the doctrines of Christ her Saviour.

Her life was beautiful as it moved in the simplicity of her faith, an abiding faith that enabled her to say to her niece, Miss Anna Jones, just a short time before leaving, "I am still trusting in Jesus."

Her life was beautiful in its gentleness and meekness. Unostentatious, uncomplaining, she said, "I am happy in the home of my niece, Mrs. Edwards. I am content. I have everything heart could wish." Everything in the home centered around her comfort. She loved sweetly, and was loved tenderly. She died as she had lived, quietly and peacefully, in the well-grounded hope of a glorious and triumphant resurrection.

She joined the Methodist church at old Cane Ridge early in life, and lived consistently with her profession to the end. Her name appears in the register that records the names of a long line of relatives. We will not say she is dead. She has just gone away to join other loved ones in the "land that is fairer than day," the beautiful "home of the soul."

Brookhaven, Miss.

Ex-Governor O. Max Gardner, North Carolina cotton mill owner, said at a recent public hearing: "The NRA has done more for the textile industry in the South than anything in my day and generation. It has restored and spread employment to such an extent that the old conditions of child labor and the 11-hour day are ended forever. It has done the finest job of social and economic rehabilitation of any agency in this country."

New Orleans Christian Advocate

Office, No. 512 Camp Street, New Orleans, La.

D. B. RAULINS, D.D., Editor

C. MILTON CHALMERS, Manager

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TERMS:

Subscription Rates: One year, \$1.00; six months, \$0.50. To superannuates and widows of preachers, \$1.00

Editorial

(Continued from Page 1)

bottles filled with that which biteth like a serpent and stingeth like an adder; filled with the stuff that steals a man's money, his brains, his job and his family, kidnaper and racketeer of the soul.

As I crossed Lafayette Square I mused: Yes, there are the two ancient foes lined up for battle. The war is not over. The Book and the bottle, which will win? High-powered machinery is here to stay and automobiles increase on our streets and highways. No man has learned to control a car with an unsteady hand, and drunken brain cells mean more deaths along the roads and more burial parties leaving our funeral homes.

"New Orleans, like most large American cities, uses no scientific method of detecting intoxication of a motorist involved in an accident," says a statement in my local paper. But here are some figures that an ordinary cornfield mathematician can understand:

Fatalities Increase

New Orleans: 39 traffic fatalities during the first eight months of 1933 as compared with 62 during the corresponding period of 1934. In that period of 1933 those charged with drunken driving were 108 compared with 173 for the same period in 1934.

Milwaukee: Deaths 17 per cent higher.

Houston: Auto deaths up 30 per cent.

Baltimore: Auto deaths doubled in July; up 80 per cent in eight weeks ending August 4.

Cleveland: Deaths 20 per cent higher; 275 deaths in 52 weeks ending August 4.

Detroit: 336 deaths in 52 weeks ending Aug. 4; 64 per cent death increase in four months, April-July.

Rochester, N. Y.: Auto deaths up 49 per cent in year.

Dayton: Deaths 50 per cent higher.

Fort Worth: Deaths up 35 per cent.

* * *

DRUNKEN MEN cannot direct traffic on our streets or guide affairs in our legislative halls or in industry.

The other afternoon, just as the traffic was getting thick with cars returning home from places of business, a drunken man wobbled into St. Charles Street and began to try to direct the traffic, no policeman being stationed at that point. Up and down the block he staggered, waving his hands while the rapidly moving stream of cars flowed by him on either side. Several times in a very few seconds he came near to being injured and came near to causing injury to motorists who swerved suddenly to avoid hitting the man. After a bit an officer came and led him away.

HOW WILL YOU take your poison?

The FACA (look it up) is trying to get alcohol organized and properly labeled. It is reported that during prohibition people forgot the "art" of drinking liquor. (Well, that is saying something for prohibition perhaps. So when repeal brings the curse back and many feel that they must drink, they just don't know how it is done. They foolishly turn in and drink almost anything in almost any quantity. So the government is going to try to see that everything is properly labeled, properly analyzed, and properly drunk.

Well, you can whitewash a skunk, powder and perfume him and place him in the parlor. But he smells the same.

The thing that condemns liquor is neither its formula nor its label, but the stuff itself. Its character and comrades forever remove it from the category of those things that are necessary to the welfare of men.

OUR WEEKLY PARTY

Rev. S. H. Caffey is preaching in a revival at Durant, Miss., October 1 to 7.

Statistics show that on the average people in New Zealand live longer than those in any other country.

Home Coming and Rally Day services will be conducted at our First Church, Tupelo, Miss., on the morning of October 7.

Rev. G. M. Davenport, P. E., Tuscaloosa, District, Alabama Conference, has been engaged in a revival in the two churches in Columbus, Miss.

Rev. T. E. Gregory has been busy in evangelistic work in addition to his pastorate at Okolona, Miss. He has helped in nine revivals this summer.

Mr. F. M. Laney, lay leader, Tupelo Methodist church, reports a total of \$2680 raised during the recent campaign for the Mississippi Children's Home.

"Dear Advocate: I like the dress you had on the week of September 6 very much. I wish that you could wear it all the time."—R. E. Rutledge, Hattiesburg, Miss.

"I find the Advocate so worthwhile that I can not afford to be without it," are the words that accompanied the renewal of Mrs. L. V. Settoon's subscription, Hammond, La.

Rev. and Mrs. T. B. Cottrell, of Fayette, Miss., are in Meridian, at the bedside of their daughter, Mrs. J. G. Whitehead, who underwent a major operation at Rush's Infirmary.

"I enjoy the Advocate very much," writes Mrs. C. L. Barmore, Mangham, La., "and pray for the continuance of your good work and for the deepening of the spiritual life of the Church."

Rev. J. Henry Bowdon, pastor at Arcadia, La., was a caller last week. He had been in the city visiting a sister who is ill at Touro Infirmary. Reports are that the sister's condition is improved.

Formal opening exercises of Southern Methodist University were held on Thursday, September 27. This year marks the beginning of the twentieth year of the academic history of the college.

First Methodist Church, Tupelo, Miss., recently held a service in honor of "Those Grown Old." The pastor, Dr. H. F. Brooks, selected as the subject of his sermon on this occasion, "The End of the Journey."

Mrs. Minnie Lauderdale was selected by the Aberdeen Missionary Society for a gift of Life Membership this year. No doubt this token of confidence, and a life well spent in the work is well bestowed.

Rev. C. C. Wier, Franklin, La., did the preaching in a revival at the Centreville Presbyterian Church, which came to a successful close on last Sunday night. The Rev. Pierre Denis is the pastor of this sister church.

Rev. J. E. Stephens is closing his sixth year as pastor at Lexington, Miss., where he has erected a fine building and directed his people in its best use. He conducted a revival at Blue Mountain, Miss., September 23 to 28.

The many friends of Mrs. O. L. Tucker, wife of Rev. O. L. Tucker, pastor of Istrouma Church, Baton Rouge, La., will be happy to learn that she is steadily improving since her recent operation for the removal of her appendix.

Dr. C. A. Bowen, secretary of the Editorial Department of the General Board of Christian Education, Nashville, renews his subscription and writes generous words of commendation for the Advocate. Dr. Bowen belongs to us down here.

Dr. H. B. Cottrell, son of Rev. and Mrs. T. B. Cottrell, of Fayette, Miss., who graduated in medicine at Tulane University two years ago, is now taking a special course in the School of Hygiene and Public Health in Johns Hopkins University, Baltimore, Md.

Rev. N. B. Harmon, a superannuate member of the Mississippi Conference residing in Vicksburg, Miss., has recently for several weeks been on a visit to his son, Rev. N. B. Harmon, Jr., who is

a member of the Baltimore Conference and stationed at Roanoke, Virginia.

Those who heard the address of Rev. Melville Johnson at the opening of Grenada College will testify that it was a timely and forceful message. This pastor has a splendid opportunity to preach to many students of Delta State College at Cleveland, Miss., where he is pastor.

Two sons of Rev. T. H. Dorsey, P. E., Aberdeen District, are attending the University of Mississippi this session: Noonon Dorsey, having finished his literary course, is this session finishing his law course. Warren is entering as a first year man from Aberdeen high school.

During a recent visit with relatives in Georgia, Dr. Pierce Cline, President of Centenary College, was initiated into Phi Beta Kappa, national honorary society, by the Gamma Chapter at Emory University, in which institution Dr. Cline had been a student in former years.

Rev. Wm. L. Robinson, pastor at Lake Cormorant, Miss., has something to say about a good year. Thirty additions to the church, twenty on profession of faith. Three training classes have been held on the charge. And he reports better prospects for the benevolences this year.

Mrs. T. B. Cottrell, President of the Woman's Missionary Society of the Mississippi Conference, and Mrs. Gordon Patton, Vice-President, attended the "Spiritual Life Group School" at Scarritt College, Nashville, Tenn., September 19, 1934, as representatives of the Mississippi Conference.

"College Day" was observed by the congregation of Trinity Church, Ruston, La., on Sunday, September 23. The church, of which Rev. H. L. Johns is pastor, has an important part in the development of the spiritual life of the student body of Louisiana Tech, located at that place.

Dr. R. H. Harper, our pastor at Lafayette, La., and former editor of the Advocate, closed a successful revival meeting at our Franklin, La., church on Sunday night, September 9. Rev. C. C. Wier, pastor, reports that he won the hearts of all who heard him with his flowery messages of gospel facts.

"I have been busy since the summer meetings working on Conference claims, but have about all in hand now. I feel that we will have a full report this year," are the encouraging words from the Philadelphia circuit, Rev. T. E. Nicholson, pastor. The same letter contained a list of nine subscriptions to the Advocate.

The Christian Education Building, Trinity Church, Ruston, La., was dedicated on Sunday morning, September 30. At 10:55, immediately following Promotion Day exercises in the church school, Bishop Hoyt M. Dobbs formally dedicated the new building. Rev. H. L. Johns "pastors" this progressive congregation.

"We had splendid services with Dr. Carley with us yesterday," writes Rev. C. B. White, Wisner, La. "He held our fourth quarterly conference in the afternoon. Our annual revival for Wisner begins soon. Pray for us." And in the letter were enough subscriptions to boost his total to 11, with threats of "more to follow."

According to an announcement made by Bishop U. V. W. Darlington recently, Dr. J. L. Decell, pastor of Galloway Memorial Church, Jackson, Miss., and former editor of the Advocate, is to be Conference preacher during the coming session of the Tennessee Conference, which meets at East End Church, Nashville, October 17-21.

The only daughter of Rev. and Mrs. T. E. Gregory, Sarah, Miss., was recently married to Mr. Stone. Both these young people are of Okolona, Miss. Mr. Stone is a promising young merchant of that place. The ceremony was said by Rev. G. C. Gregory, uncle of the bride. The Advocate wishes these young people a very happy life.

Speaking for West Monroe Methodist Church, Mr. Homer Oden tells us that, "From January 18, 1934, to September 26, 1934, inclusive, we had a total of 1,445 attending prayer services. This makes us an average of 60 persons per evening. Our attendance this evening was 78. With 27 stewards on roll, 18 attended the service." Give them a hand.

Rev. H. G. Hawkins, of Vicksburg, Miss., writes that he intends to attend the Methodist Sesqui-centennial Celebration at Baltimore, Md., October 10-14, and that he expects to spend at least two days in Washington, D. C.; that while at the nation's capital he will visit not only Mt. Vernon but also the grave of Lorenzo Dow, which is in Oak Hill Cemetery, Washington.

Miss Mary Oliver Leighton, eighty-eight years of age, oldest living member of the Cane Ridge (now Lorman) congregation, one of the historic churches and communities of Mississippi Methodism, died on September 19, at the family home in Lorman, Miss. Miss Leighton was an aunt of Rev. B. F. Jones, beloved superannuate member of the Mississippi Conference, who lives at Brookhaven, Miss.

"Our fourth quarterly conference, held recently, was by far the best during the four years we have served this charge. We had a large attendance, good spirit and a balanced report on all church activities," writes Rev. E. L. Jernigan, pastor of the Oakland charge, North Mississippi Conference. In his letter, he enclosed a list of subscriptions which was double the amount of the charge's quota.

Think of it! There are 1000 Methodist students at Louisiana State University. First Church, Baton Rouge, and Rev. Joe Brown Love, student pastor of the Wesley Foundation, are seeking to meet the religious needs of these students. Let all parents who have sons or daughters at L. S. U. get in touch with Rev. Joe Brown Love, telling him about their boys and girls. This will help make his service much more effective.

At this time a handsome pipe organ is being built in the auditorium of the new church at Amory, Miss. A fund for this organ was started a number of years ago by a group of young women, "Maids and Matrons." The installation of this organ practically completes the equipment of one of the best churches in Southern Methodism. From nursery department to adults, the equipment is most modern and up-to-date.

The Christian Education Advocate, published by Grenada College and the North Mississippi Conference Board of Christian Education, in a recent number, says that an analysis of this year's student body reveals that there are sixty-three Methodists, nineteen Baptists, thirteen Presbyterians, three Episcopalians, and one Catholic enrolled, in addition to some who do not belong to any church and hold no church preference.

Rev. A. C. McCorkle, pastor at Corinth, Miss., reports two good years at that place, mentioning some things in proof of it. A new roof has been put on the church, while the church has been repainted and redecorated, and all this paid for. For the Orphanage this good church raised \$900. 100 have been received into the membership of the church, bringing the total up to 900. Congregations are good and the church school well attended.

Henry Ford, automobile manufacturer, dedicated the monument erected in memory of William Holmes McGuffey, known as the "Father of American Educators," on September 24, which was recently erected at a cost of \$100,000, contributed for this purpose by Mr. Ford. The rugged granite monument has been erected on the hillside farm situated in the valley of Wheeling Creek, 15 miles west of Washington, where the honored educator was born 134 years ago.

On a recent Sunday evening, the congregation of our First Church, Baton Rouge, La., Dr. J. Richard Spann, pastor, dedicated the large and beautiful organ with a musical program arranged and presented by Mr. Davis H. Piller, organist and choir director, assisted by Mrs. M. H. Eskridge, assistant organist of the church choir. The plaque which was placed on the organ during the service bears the following inscription: "In appreciation of the Woman's Missionary Society, the Wesley Bible Class, the Mizpah Bible Class, who secured the money for this organ."

"Find enclosed \$13 to cover the cost of 10 new and 3 renewal subscriptions to the Advocate. Will be able to send more between now and October 1. We are having a good year on the Utica charge; held our own revival meetings with results beyond expectations. I want to express my appreciation for the 'Specimen Number.' It was fine. If you succeed in giving us just such a paper, it is my opinion that the Advocate problem will be solved. I believe our people will take pride in an Advocate like that of September 6 and will support it."—Rev. J. B. Holyfield, Utica, Miss.

Rev. H. G. Hawkins, presiding elder, gives the following list of congregations in the Vicksburg District which had already, September 27, paid in full the amounts asked for the district work: Centerville, Learned, Union, Pattison, Rocky Springs, Holly Bluff, Valley Park, Pleasant Hill, Bradley's Chapel, Rosetta, Wesley Chapel, Mt. Olivet, Greendale, McNair. He also gives a list of the charges which at the same date had paid

in full the quota assigned for the support of Rev. W. M. Williams, the chaplain at State Sanatorium: Fayette, Natchez, Mayersville, Centerville, Oak Ridge, Satartia, Lorman, Crawford Street, Edwards, Hermanville, Yazoo City and Gloster.

In a letter containing nine Advocate subscriptions, Rev. W. W. Milligan, P. C., Noxapater charge, North Mississippi Conference, writes: "I hope all the brethren will be able to send in their quotas and we can have a full-size paper. I thoroughly enjoy every item the present paper is printing and am sure that the enlarged edition will be as interesting again as the present one."

"I pledged twenty-five subscriptions this year. You have already received five, and I am enclosing herewith sixteen additional ones. I am sure that I will be able to get the other four by Conference. I am giving my personal attention to this matter, and not leaving it in the hands of any committee."—Rev. W. T. Gray, Many, La.

In a letter containing eleven subscriptions to the Advocate, Rev. J. E. Hearne, pastor of the Olla and Jonesville charge, Louisiana Conference, writes: "Everything is going very well with us this year. We closed our meeting at Olla a few days back, the best I have ever been in. It was the fourth meeting here that I have tried to do the preaching in. The Lord wonderfully blessed us and we received 35 into the church, more than half by faith and baptism. Also had a good meeting in Jonesville in the spring. We leave this afternoon to begin a meeting down Black River from Jonesville, at what I call my mission point. We have no church building, but I have been giving them an evening service all the year. There is a great field in that country for the servants of the Lord to labor."

ANNOUNCEMENT

A minister of the Memphis Conference, holding a station appointment, would like to exchange places with some minister holding a like position in the Louisiana Conference. Any one interested may get in touch with position by writing the Editor New Orleans Advocate, 512 Camp Street, New Orleans, La.

VOTES ON CONSTITUTIONAL QUESTION

On the constitutional question, the limited tenure of presiding elders, Annual Conferences have voted as follows:

	Yes	No
Czechoslovak Conference	20	8
Belgian Conference	9	14
Northwest Conference	40	0
Illinois Conference	5	40
Western Virginia Conference.....	124	36
Kentucky Conference	88	58
Southwest Missouri.....	120	6
Totals.....	406	162

APPRECIATION—DR. BROYLES

The fourth quarterly conference of the Arcola and Murphy charge, now in session at Arcola, wish to express our appreciation for the faithful and painstaking service rendered by our beloved presiding elder, Dr. E. Nash Broyles, who has served the Greenville District for the past four years.

May the spirit of the Master ever guide this competent, courteous and genial minister wherever he may be assigned by Bishop Dobbs at the session of the Annual Conference which will convene in Indianola, November 1, 1934.

W. C. BOLAND.

W. C. LOVE.

Stewards.

A CAMPAIGN OF DECENCY

The General Board of Christian Education is joining with other agencies to promote clean pictures and clean literature throughout the nation.

October 21 has been set aside as the day on which the question of motion pictures will be brought to the attention of our people throughout the Church. A pledge card has been made

available by the Federal Council of the Churches of Christ which will pledge our constituency to refuse to attend or approve motion pictures which are questionable or known to be indecent and salacious.

The motion picture reaches an average of approximately eighty million of our people week by week. It is therefore exerting a tremendous influence over the life of our youth, and is having its effect in the home life of our people. We cannot be indifferent to this agency, and our surest method of bring the motion picture producers to the realization of our inflexible and unfailing purpose to purify these pictures is to urge our people everywhere to demand only those presentations which are educational or otherwise worth while.

It is a matter of record that the cleanest pictures have had the largest sale. It is therefore unnecessary for standards to be lowered and questionable scenes to be presented in order to gain the support of the people at large. We invite full and hearty co-operation on the part of all of our leaders in this effort.

ATTENTION, MISSISSIPPI MISSION AND BIBLE STUDY SUPERINTENDENTS

Bible study books for sale: "Prophets of Israel," by C. J. Harrell. Four copies, cost 65 cents new; will sell these used copies for 35 cents each. Write Mrs. J. F. Epperson, Pass Christian, Miss.

Begin your fall study class at once. Select your studies from the approved list and study according to Council requirements. You have until March 1 to complete your course for this Conference year. How many Council certificates will your auxiliary receive in April?

The maximum time for completion of a study is seven weeks, with six hours of class work. The minimum number of sessions is four. No lesson or session may be shorter than one hour, and no session longer than one and one-half hours, and no period of time covered in the course longer than seven weeks. Six hours may be taken, one hour a week, or one and one-half hour lessons in four weeks. One plan may be six one-hour lessons in six days or one and one-half hour lessons in four days. No two sessions may be held the same day. At least six members must attend the sessions and do the required work. The sessions must be in consecutive order.

It is best to send application in as soon as study is completed. I shall be glad to furnish you with application blanks upon request. From study reports coming in, "Christianity and Industry in America," and "Japanese Women Speak," are the leading studies this quarter.

I feel sure we shall be overwhelmed with applications for Council certificates after the "Coaching Days" and the full study of "Suzuki." You will find that book the favorite, and you should use "Typhoon Days," by Spencer, with it, though that is not on the new list which you receive.

I am hoping that each district will make extensive plans for training institute and "Coaching Days."

MRS. W. F. MAHAFFEY,
Miss. Conf. Supt. of Mission and Bible Study.

REFERENCE MATERIALS FOR HOUMA DAY PROGRAMS

World Outlook, October, 1932.

Week of Prayer Literature and Leaflets, 1932.

Program Material, 1929, January-June. For Senior, Young People, by Miss Juanita Brown. (Pamphlet and Year Book for Young People).

The Magazine for Boys and Girls World Clubs, "Friends," October, November and December, 1931, and October, November and December, 1934.

Other Junior Material—"Children of MacDonell School," by Noreen Dunn; "Boys and Girls of Acadia," by Constance Rumbaugh. (Both published in 1931 by Literature Headquarters). Price 10 cents each.

"Our Church at Work in Acadia," by Constance Rumbaugh (recently published by Literature Headquarters). Price 10 cents.

Missionary Voice, April 1931.

Annual Report of Woman's Missionary Society, Louisiana Conference, 1917 to 1934.

Council Minutes, 1917 to 1934.

Board of Missions Year Book, all recent issues. Articles in New Orleans Advocate, June 6, 1929, March, 1934.

Louisiana Missionary News, August, 1930, November, 1932.

MISSISSIPPI YOUNG PEOPLE'S NEWS

The Mississippi Conference Young People's President, John C. Chambers, Jr., called a meeting of the Council at Galloway Memorial, Jackson, recently, and plans for the coming assembly and the year's work were made. Some plans were too adventurous and some were too extravagant, but a lot was accomplished and a most beneficial assembly is beginning to take shape for next year. A great deal of enthusiasm was aroused and the whole

Headache Relief!

Crazed nerves, headache, neuralgia, aching joints, muscles and periodic pains due to inorganic causes yield quicker to STANBACK, the wonderful "Balanced Prescription" that leaves no unpleasant after-effect. Try STANBACK FREE. Mail this ad to STANBACK, Dept. A, Salisbury, N. C., for a FREE full size package.—Adv.

A Laxative That

Does Lasting Good

Nature's own herbs in their natural state (without chemical change) are selected and put together to make Thedford's Black-Draught—the purely vegetable laxative which so many prefer because of the refreshing relief it brings and because it is not expensive. Thedford's Black-Draught is a finely ground, dry medicine, to be taken as needed for constipation and many bad feelings caused by faulty elimination. It does not upset the bowels, but, taken properly, assists in regulating elimination—in a natural, easy way. Sold in 25-cent packages.

Gray Hair

Best Remedy is Made At Home

You can now make at home a better gray hair remedy than you can buy by following this simple recipe: To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it yourself at very little cost. Apply to the hair twice a week until the desired shade is obtained. Barbo imparts color to streaked, faded or gray hair, making it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

GRAY'S OINTMENT

USED SINCE 1820—FOR

BOILS

Superficial Cuts and Burns and Minor Bruises. 25c at Drug Stores.

EASY TO RAISE MONEY for your Favorite Organization

40,000 organizations have raised much needed funds through the sale of Gottschalk's Metal Sponge. Our liberal co-operative plan will make it easy to obtain the money necessary to carry on your work.

Gottschalk's Metal Sponge is known to the housewife from coast to coast. It cleans and scours pots and pans twice as fast with half the effort. Keeps the hands dainty and white. This year, two new items will add materially to your profits—Kitchen Jewel and Hand-L-Mop. They sell on sight and repeat. Write for our liberal money-making plan.

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The Little Fellow that does the BIG Job

GOTTSCHALK'S
THE ORIGINAL—SANITARY
METAL SPONGE

council co-operated to the fullest extent with the president.

Important Happenings

The main thing accomplished was the completing of the organization, the appointing of a person or committee to see that the many things would be looked after. Another important thing that was done was that the duties of the officers and district directors were gone over and discussed. This made each realize, if they had not before, the great responsibility they had, and some other duties were added and given to some of the officers—in other words, the president had a general review of what had to be done, and who should do it.

News Letter

A big discussion followed the president's suggestion of the possibilities of publishing a young people's news letter, another way in which to get the news to the young people. The Council agreed that this would be a grand means of publicity, and a committee, composed of John C. Chambers, Louise Green, and Grace McCann, was appointed to work out the details.

Intermediate Camps

A rather lengthy discussion was also made on this subject, as to the finance, location and age group of these camps, and Brother Carter, Brother Sells, and Miss Singleton Mills were appointed to serve as a committee to report to the mid-year meeting the details in connection with these camps.

Another Job for Miss Mills

Miss Mills was appointed to work on the Home and Foreign missionary enterprises. Someone said advantage was taken of her absence, but the whole Council feels confident she is capable and willing to handle all appointments given her.

Rally

Brother Carter suggested having a rally in each district on the fifth Sundays throughout the year, if possible. In this way the interest can be held, and it is a grand chance for a good time as well as helpful discussions. This suggestion was adopted, and, since September has five Sundays, let's see who will report the first big rally.

Leaders at Assembly

Look around your group, and begin to think about young people who are now good leaders or have qualities of becoming good leaders, to represent your organization at assembly. Presidents of unions, presidents of the divisions, should by all means make their plans to attend assembly. The life and growth of your department depends on its leaders. Let's have more competent, more enthusiastic leaders for the coming months. This suggestion was made by the president, and everyone agreed that we should have more young people at assembly who would go back to their churches and put to use what had been learned.

Other topics of interest were discussed, but they will be developed later.

NEW KIND OF REVIVAL

In connection with the revival at the Blackwater church, Baker charge, Baton Rouge District, a Cokesbury training class was held each morning of the week, August 20-25. The course offered was "The Educational Work of the Small Church," taught by Rev. A. K. McLellan, and a number of the teachers and other workers in this church took the course for credit. Several young people from Istrouma took part, too.

Each evening preceding the preaching service a young people's vesper service was conducted by Miss Mary Searles, well attended by a large group.

The pastor, Rev. W. W. Perry,

brought the evening messages to large and attentive congregations.

The church at Blackwater is one of the most wide-awake, progressive and successful rural churches in the Baton Rouge District.

Another project which they carried out this summer, for the fourth consecutive year, was a Nature-Bible School, held in the educational building of the church under the direction of Mrs. R. H. Hausey. Preservation of Louisiana wild life from wanton destruction was stressed at the school, which lasted two weeks. An outstanding feature was a trip through the museum in the State Capitol, which was of real educational value to the children.

Teachers in the Nature-Bible School were: Nature, Miss Lula Welland; Bible and sewing, Mrs. Robert L. Morgan; carpentering, Charles White; scrapbooks, Mrs. Leon Facundus and Mrs. Boyd Welland.

Primary—Misses Sarah Bliss, Eloise Polk, Mary Edith Cline, and Ella Lee Denham.

Beginners—Mrs. Edgar Rabb and Miss Effie Welland.

Music—Misses Halle Smith and Myra White.

Secretaries—Misses Clothilde Facundus and Ethel Denham.

Mrs. Hausey had charge of the 30-minute assembly period each morning.

MARY SEARLES,
District Director of Y. P. Work.

RESOLUTIONS, BLUFF CREEK CHRISTIAN CULTURE CAMP, AUGUST 7-11, 1934

Whereas, the 1934 Bluff Creek Christian Culture Camp of the Baton Rouge District has made a very real contribution to the lives and characters of those attending, and to the upbuilding of the Kingdom of God, in a day like this; and

Whereas, we believe the group represented has caught a new and broader vision of "Our Task" as Christians; therefore, be it

Resolved, firstly, that we pledge ourselves to strive to follow the vision and to carry out our task to the best that is in us.

Secondly, that our appreciation and gratitude be extended to those responsible for the program, namely:

1. Rev. D. F. Anders, our able dean, for his untiring work in building and carrying out the program.

2. Rev. C. E. McLean, business manager, for the magnificent manner in which the details behind the scenes have been handled.

3. Miss Mary Searles, district director, for her helpful leadership in the program of our camp, which is only a small part of the work she has done throughout the year.

4. Collins Lipscomb, recreation director, and his assistant, Arthur Harvell, for the high type of recreation given us.

5. James Anders, for his efficient leading of the singing.

6. Rev. Fred St. Amant, who brought such inspiring messages at the morning watch.

7. Miss Charlotte Searles and

Elizabeth McCain, and Messrs Arthur Harvell and James Anders, for the thought-provoking and beautiful vesper services.

8. Rev. D. F. Anders, Rev. C. E. McLean, Joe Brown Love and Dr. J. Richard Spann, for the challenging and uplifting platform messages.

9. Rev. Joe Brown Love, Miss Stella Pierce, Rev. J. Richard Spann and Rev. D. F. Anders, for the hours of preparation and the unusually fine manner of presentation of the class work.

10. Miss Alice Treen, for her volunteered services as camp nurse and her watchful care for the health of the group.

11. Mrs. C. C. Simmons, Mrs. Zula Williams, Mrs. C. C. Lipscomb, and the members of the faculty who assisted them as chaperons.

12. Carrie and Robertline Horton, Joe and Jenkins, for their faithful and good-natured service in the kitchen, in giving us the nutritious and delicious meals we received.

13. The "flunkies," for their smiling, willing helpfulness in making our comfort as great as possible.

14. The entire group, for the fine spirit of co-operation, friendliness and desire to achieve.

Thirdly, that copies of these resolutions be sent to the New Orleans Christian Advocate, the Conference Executive Secretary, and to the various local papers in this district.

Respectfully submitted,

JESSIE LEE SLATON,

Chairman.

NETTYE MAYE YOUNG.

IDELL PETTY.

FRED ST. AMANT,

Advisor.

Phone, MAIn 2838

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At these three trying periods a woman needs Lydia E. Pinkham's Vegetable Compound. Give it to your daughter when she comes to womanhood. Take it for strength before and after childbirth. Take it to tide you over Change of Life. Take it whenever you are nervous, weak and rundown.

A medicine which has the written endorsement of nearly 800,000 women must be good. Give it a chance to help you, too. Take it regularly for best results.



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VEGETABLE COMPOUND**

98 out of 100 women report benefit

REPORT OF EVANGELISTIC EFFORT ON THE RINGGOLD CHARGE

Dear Brethren: We have had a very gratifying year of evangelistic effort. Seventy-eight members have been added to the church as a result of this work.

Under the preaching of Rev. A. C. Lawton, of Cedar Grove, we had a great meeting at Heflin, La., where 15 were added. Then we entered into a meeting at Ringgold, La., on Aug. 26, with Harry S. Allen, general evangelist, with his singer, Kermit Hollingsworth, directing the music, and God gave us 32 thus far for our church, and 10 for the Baptist church. Brother Allen is a very effective preacher. He preaches a sin-killing gospel. He is fearless, and tender. Much of his success, I am sure, is due to his very earnest prayer life.

We are planning, in spite of the destructive drouth, to bring up the best report of our life.

Pray for us. We are trusting in God and pushing ahead.

Respectfully,
J. F. DRING, P. C.

Ringgold, La.

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(Chartered 1903)

PURPOSE

To provide homes and support for widows, orphans, disabled and aged ministers and members of the M. E. Church, South, by a practical business insurance system on safe at cost rates.

PROGRAM FOR 1934

Our goal: to multiply membership by members securing additional policies on themselves and on all members of their families and friends, ages from 1 to 60.

POLICY PLANS

Whole Life, 20-Premium Life, 20- and 15-Year Endowment, Endowment at 60, 65, or 70. Disability-Annuity and Juvenile on Term and Endowment at age 21 for education.

WRITE

J. H. SHUMAKER, General Secretary
HOME OFFICE:
Association Building, 808 Broadway,
Nashville, Tennessee

Help Kidneys

Don't Take Drastic Drugs

You have nine million tiny tubes or filters in your kidneys which may be endangered by using drastic, irritating drugs. Be careful. If poorly functioning kidneys or bladder make you suffer from Getting Up Nights, Leg Pains, Nervousness, Stiffness, Burning, Smarting, Acidity, Neuralgia or Rheumatic Pains, Lumbago or Loss of Vitality, don't waste a minute. Try the Doctor's prescription called Cystex (pronounced Siss-tex). Formula in every package. Starts work in 15 minutes. Soothes and tones raw, irritated tissues. It is helping millions of sufferers and is guaranteed to fix you up to your satisfaction or money back on return of empty package. Cystex is only 75c at all druggists.

In Memoriam

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

HENRY PRESCOTT HURLBERT, son of John and Mary Sweatman Hurlbert, was born at Handsboro, Miss., on December 15, 1866, and died very suddenly at his home at Eastabuchie, Miss., on February 27, 1934. On December 28, 1892, he was married to Miss Viola M. Ellis, eldest daughter of the late Rev. G. R. Ellis, and his first wife, who was, before her marriage, Miss Alvira Davis, of Ft. Bayou, Miss. The devoted wife, two daughters, Mrs. W. A. Gable and Mrs. G. L. Smith; three grandchildren of Eastabuchie; two sisters, Mrs. John Clark and Mrs. Mamie Lopper, of Lyman, Miss., and other relatives and hosts of friends mourn the passing of this good man.

In early manhood he began his career as a sawmill man and worked his way up to the top of his vocation. For years he was known as one of the state's best sawyers. Few could equal his skill as such, and scarcely any could excel him.

Henry Hurlbert was an honest man and his honesty was attested to by those who had business dealings with him. He was a lovable man, and those who knew him best loved him most. He called every man "brother," and trusted him as one. He loved and trusted all mankind.

Cheery words and a smiling face were his greetings to those whom he met along life's pathway. His devotion to his beloved wife was something beautiful, and "Mama" was his very life. That name, spoken so often in life as their cherished daughters grew from babyhood to womanhood, was the last name breathed upon the stricken lips as he passed into the great beyond. And "Mama" is so sad and lonely now.

The last year of his life was spent in rebuilding the old home at Eastabuchie, so that his children, other relatives and friends, could have a pleasant place to go to for happy visits and family reunions.

No sacrifice was too great, no task too hard for him to make or do for his children. He was a loving father.

Henry Hurlbert was a God-fearing man. His life was an inspiration and source of new courage to his pastors, and they shall miss him. His loved ones and friends miss him, but to them we would say, "He is just away."

"I cannot say, and I will not say, That he is dead—he is just away. With a cheery smile and a wave of the hand,

He wandered into an unknown land, And left us dreaming how very fair It needs must be since he is there.

"And you, O you! who the wildest yearn For the old-time step and glad return,

Think of him as faring on as dear In the love of there, as the love of here;

Think of him still as the same, I say, For he is not dead—he is just away."

His sister-in-law,
MRS. BENNETT BELL.

RESOLUTIONS

Among the things that make life worth while are beautiful characters and friendships. Such is the heritage left to us by L. Q. C. Williams.

Whereas, our Heavenly Father, in His wisdom, has seen fit to take from us our dear friend and co-laborer with God, who, for more than a quarter of a century, gave his life to his church, to his county and to his

FOR SALE BY MISSISSIPPI CONFERENCE HISTORICAL SOCIETY

1. Pamphlet, 12 pages, "Historic Sites of Mississippi Methodism," by Hawkins and Cain. In guide-booklet style, postpaid, 10c each, or two for 15c.

2. Photo, 8x10 inches, of chart giving names of the 97 members of 1845 Louisville Convention, which planned organization of M. E. Church, South, with pictures of Soule, Andrew, Capers, Paine, Pierce, Bascom, Winans, Smith. Postpaid, \$1 each. There is only one original in existence.

3. Jones' "Mississippi Methodism," in 2 volumes. Valuable. Sold originally at \$2 per volume. Postpaid, \$1.25 per set. New but shelf-worn. Supply limited.

4. "History of Lorenzo Dow," by H. A. Baker, five-column newspaper page reprint, on enamel paper, with picture of Dow. Postpaid, 10c each, or two for 15c.

Address Rev. H. G. Hawkins, Vicksburg, Miss.

and,

Whereas, a great and irreparable loss has been inflicted on all in the passing of this noble man, and the Methodist church of Union, Miss., has lost a most loyal, faithful and consecrated member;

Therefore, be it resolved, first, that while we feel our loss, we shall not grieve as those having no hope, but will think of him as enjoying the fruits of the life he lived during his stay with us.

Second, that while he is not in our midst, in our memories linger his wonderful life of devotion to every institution of the church. We cherish his memory and commend others to follow his example of faithfulness to duty, and his bright Christian character.

Third, that we extend to the bereaved family our heartfelt sympathy. We rejoice with them in their assurance that he awaits their coming in the heavenly home, and we pray that the family tie that is broken here may be reunited where partings are no more.

"Lives like his, so gentle and true, Die not with the passing of years, But leave their impress on our hearts, Stilling our doubts and fears; Guiding our feet into safer paths Through the earthly storm and strife, Until we, too, like him we loved, Receive the crown of life."

Be it further resolved, that the foregoing be adopted as the expression of the membership and the pastor of this church, a copy sent to the family, and a copy sent to the New Orleans Christian Advocate and to the Union Appeal for publication.

REV. H. A. WOOD, Pastor.
MRS. J. J. SPEED.
MRS. O. A. HOLLADAY.
MRS. E. J. EDGAR.
MRS. W. V. HORTON.
MRS. J. P. McMAHON.

RESOLUTIONS

Whereas, God, in His infinite wisdom, has called our friend and brother, John T. Henning, from his labors on earth to rest in heaven. We deem it a privilege to express our appreciation of his life and services to God and humanity.

Whereas, the fact of our beloved brother having lived has been a benefit to humanity, a blessing to the community in which he lived and an inspiration to all who knew him;

Be it resolved, that we, members of the board of stewards of the Henning Memorial Methodist Church, assembled in our regular monthly meeting, September 10, 1934, do hereby express our grief because of our loss, and extend our deepest sympathies to our late brother's loved ones, and exhort others to emulate his life as that of a true Christian gentleman.

"Then be content, poor heart.

God's plans, like lilies, pure and white, unfold.

We must not tear the close-shut leaves apart.

Time will reveal the calyxes of gold.

"And if, through patient toil, we reach the land

Where tired feet, with sandals loosened, may rest,
Where we shall clearly know and understand,
I think we shall say, "God knew best."

Be it further resolved, that a copy of these resolutions be sent to the family, that a copy be placed in the minutes of this meeting, and a copy be sent to the New Orleans Christian Advocate.

Respectfully submitted,
A. B. CROZEIR,
Chairman of the Board.

Don't Endure Slipping

FALSE TEETH

Do your false teeth drop or slip when you talk, eat, laugh or sneeze? Don't be annoyed and embarrassed a minute longer. **FASTEETH**, a new powder to sprinkle on your plates, holds teeth firm. Gives fine feeling of security and comfort. No gummy, gooey, pasty taste or feeling. Get **FASTEETH** today at any drug store.

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Don't put up with the suffering of Malaria—the teeth-chattering chills and the burning fever. Get rid of Malaria by getting the infection out of your system. That's what Grove's Tasteless Chill Tonic does—destroys and drives out the infection. At the same time, it builds up your system against further attack.

Grove's Tasteless Chill Tonic contains tasteless quinine which kills the infection in the blood. It also contains iron which builds up the blood and helps it overcome the effects of Malaria as well as fortify against re-infection. These are the effects you want for COMPLETE relief. Grove's Tasteless Chill Tonic is pleasant to take and absolutely safe, even for children. No bitter taste of quinine. Get a bottle today and be forearmed against Malaria. For sale at all stores. Now two sizes—50c and \$1. The \$1 size contains 2½ times as much as the 50c size and gives you 25% more for your money.

SESQUICENTENNIAL ADVOCATE ENROLLMENT

The following report includes all subscriptions received from July 1 through October 2:

LOUISIANA CONFERENCE	
Alexandria District	
Rev. J. J. Rasmussen, Bunkie....	4
Rev. D. B. Boddie, Pineville....	2
Rev. J. E. Hearne, Olla.....	11
Total	17
Baton Rouge District	
Rev. W. C. Barham, Church Point	6
Rev. H. N. Brown, Ponchatoula..	7
Rev. J. R. Spann, First Church,	
Baton Rouge	3
Rev. R. S. Walton, Amite.....	4
Rev. J. P. Bonnacarrere, Denham	
Springs	2
Rev. K. W. Dodson, P. E.....	1
Rev. W. W. Perry, Baker.....	2
Rev. F. N. Sweeney, Franklinton..	5
Rev. T. P. Turner, St. Francisville	1
Mrs. C. C. Alford, Angie.....	3
Rev. C. M. Morris, Greensburg....	1
Rev. F. J. McCoy, Keener Memorial	2
Rev. Wm. Schuhle, Plaquemine....	1
Rev. J. B. Shearer, Clinton.....	10
Total	48
Lake Charles District	
Rev. F. C. Collins, Leesville.....	1
Mr. A. M. Mayo, Lake Charles....	3
Rev. M. W. Beadle, Lake Arthur..	3
Miss Alice Wynn, Crowley.....	1
Rev. Jas. A. Knight, Eunice.....	2
Rev. L. P. Moreland, Merryville..	2
Rev. J. W. Faulk, Abbeville.....	5
Rev. G. H. Corry, Indian Bayou..	2
Rev. W. T. Gray, Many.....	21
Rev. A. D. George, Vinton.....	3
Total	43
Monroe District	
Rev. W. C. Scott, First Church....	14
Mrs. C. M. Purvis, Rayville.....	20
Rev. Geo. Fox, Bonita.....	1
Rev. D. W. Poole, Mangham.....	7
Rev. J. A. McCormack, Mer Rouge	1
Rev. L. N. Hoffpauir, Columbia..	1
Rev. T. W. Stodghill, Winnsboro..	2
Rev. C. B. White, Wisner.....	11
Rev. Martin Hebert, West Monroe..	2
Rev. J. H. Midyette, Pioneer.....	4
Rev. Carl Lueg, Delhi.....	3
Rev. W. R. Harvell, Bastrop.....	4
Rev. H. B. Hines, Lake Providence	18
Total	88
New Orleans District	
Rev. W. H. Giles, Carrollton Ave...	8
Rev. W. W. Holmes, Rayne Mem-	
orial	1
Rev. D. B. Raulins, Algiers.....	12
Rev. A. M. Martin, Lockport.....	2
Rev. C. C. Wier, Franklin.....	20
Rev. J. A. Alford, Covington.....	2
Rev. J. W. Booth, Houma.....	6
Mr. J. G. Wehien, St. Marks.....	4
Rev. C. W. Lahey, Donaldsonville..	3
Rev. W. H. Wallace, First Church..	4
Rev. V. D. Morris, Chalmette....	3
Rev. H. M. Johnson, Bogalusa.....	2
Rev. S. J. McLean, Morgan City..	7
Rev. I. O. Donaldson, Pearl River..	1
Rev. M. S. Monk, Parker Memorial	27
Rev. Jas. B. Grambling, Epworth..	6
Rev. A. T. Law, Felicite.....	7
Rev. Jolly Harper, Second Church..	2
Rev. A. W. Townsend, McDonogh-	
ville	5
Rev. W. L. Duren, P. E.....	2
Total	124
Ruston District	
Mrs. H. B. McEachern, Harnesville	1
Rev. A. M. Serex, Minden.....	34
Rev. F. A. Matthews, Clay.....	3
Rev. H. L. Johns, Ruston.....	26
Rev. D. B. Watson, Gibsland.....	4
Rev. S. S. Bogan, Sibley.....	4
Rev. W. F. Roberts, Dubach.....	6
Rev. J. H. Bowdon, Arcadia.....	16
Rev. R. V. Fulton, Choudrant.....	5
Rev. A. M. Wynne, Cotton Valley..	1
Total	100
Shreveport District	
Rev. I. W. Flowers, Belcher.....	18
Rev. R. T. Ware, Park Avenue....	6
Rev. Jas. M. Boykin, Greenwood..	2
Mrs. J. F. Stephens, Coushatta....	5
Total	31
Total, Louisiana Conference...	451
MISSISSIPPI CONFERENCE	
Brookhaven District	
Rev. J. C. Jackson, Harrisville....	1
Rev. A. S. Oliver, Meadville.....	1
Rev. J. T. Abney, Osyka.....	4
Mr. H. H. Goza, Magnolia.....	9
Rev. C. W. Wesley, Summit.....	23
Rev. J. W. Loudenslager, Scotland	1
Rev. J. B. Holyfield, Utica.....	13
Rev. B. M. Hunt, McComb.....	7
Rev. W. O. Sadler, Hazlehurst....	2
Total	61
Hattiesburg District	
Rev. W. W. Moore, Bucatunna....	8
Miss Julia Bullard, Bay Springs..	2
Rev. J. H. Jolly, Mt. Olive.....	4
Rev. G. H. Jones, Montrose.....	7
Mr. V. E. Hobgood, Main Street...	24
Rev. C. C. Clark, Waynesboro....	35
Total	80
Jackson District	
Rev. J. W. Sells, Forest.....	8
Rev. H. S. Westbrook, Florence...	4
Total	12
Meridian District	
Rev. L. L. Cowen (Mrs. Martin),	
Meridian	7
Mr. W. D. Hawkins, Hawkins Me-	
morial	3
Mrs. O. E. Whyte, Newton.....	5
Rev. E. W. Wedgworth, Burnside	1
Rev. G. G. Yeager, DeKalb.....	1
Rev. H. J. Moore, Decatur.....	2
Rev. Otto Porter, P. E.....	1
Rev. G. A. Broadus, Chunky.....	7
Rev. W. L. Blackwell, DeSoto.....	1
Mrs. J. L. Butcher, Lauderdale...	3
Rev. T. E. Nicholson, Philadelphia	
Circuit	9
Rev. T. B. Winstead, DeKalb.....	6
Total	43
Seashore District	
Rev. T. R. Holt, Leakesville.....	4
Rev. V. G. Clifford, Purvis.....	5
Rev. P. M. Caraway, Gulfport....	26
Rev. J. M. Lewis, Long Beach....	3
Rev. W. B. Alsworth, Picayune....	22
Rev. C. H. Strait, Wiggins.....	8
Mrs. E. L. Whyte, Bond.....	2
Rev. H. A. Gatlin, Columbia.....	10
Rev. J. E. Williams, Poplarville...	10
Rev. Roy L. Lane, Carriere.....	8
Rev. Roy Wolfe, Saucier.....	3
Rev. W. J. Dawson, Pascagoula...	4
Total	105
Vicksburg District	
Mrs. N. E. Cunningham, Gibson	
Memorial	11
Rev. H. G. Hawkins, P. E.....	10
Rev. W. M. Sullivan, Natchez....	8
Rev. C. E. Downer, Satartia.....	6
Mrs. L. M. Elliott (Rev. J. M. Cor-	
ley), Rolling Fork.....	15
Mrs. J. D. Cooper, Washington	
Charge	2
Rev. J. H. Morrow, Gloster.....	5
Rev. J. L. Sells, Port Gibson.....	9
Rev. L. F. Alford, Silver City....	3
Rev. T. D. Ridgeway, Silver Creek	1
Rev. A. J. Davis, Anguilla.....	6
Total	76
Total, Mississippi Conference...	402
NORTH MISSISSIPPI CONFERENCE	
Aberdeen District	
Rev. W. O. Hunt, Shannon.....	2
Rev. M. E. Scott, Pontotoc.....	2
Rev. T. E. Gregory, Okolona.....	6
Rev. W. R. Lott, Aberdeen.....	24
Rev. R. E. Wasson, Pittsboro....	5
Rev. J. J. Garner, Water Valley...	1
Rev. W. M. Jones, Prairie.....	1
Total	41
Columbus District	
Rev. T. W. Smallwood, Caledonia	3
Rev. H. C. Suydam, Macon Circuit	1
Dr. W. P. Buhrman, Starkville...	5
Rev. T. M. Bradley, West Point...	16
Rev. W. M. Milligan, Noxapater...	9
Rev. Wade Heath, Kosciusko Ct..	2
Curtis Nabors, Weir.....	5
Rev. T. B. Thrower, Central.....	11
Rev. R. P. Neblett, Pickens.....	6
Rev. A. T. McIlwain, First Church	17
Total	85
Corinth District	
Rev. A. W. Bailey, Sherman.....	2
Rev. W. R. Liming, Blue Mountain	3
Rev. W. C. McCay, Baldwyn.....	5
Rev. H. C. Lewis, Abbeville.....	1
Rev. A. C. McCorkle, First Church	4
Total	15
Greenville District	
Rev. C. A. Parks, Indianola.....	6
Rev. R. H. B. Gladney, Coahoma	
(Mrs. M. E. Fant)	4
Rev. S. H. Caffey, Tunica.....	1
Total	11
Greenwood District	
Rev. J. E. Stephens, Lexington...	7
Rev. E. S. Lewis, Winona.....	8
Rev. G. W. Robertson, Acona.....	1
Rev. J. J. Baird, Tchula.....	12
Total	28
Sardis-Grenada District	
Rev. W. C. Beasley, Cold Water...	5
Rev. W. N. Dadds, Hernando.....	5
Rev. J. C. Wasson, Marks.....	11
Rev. E. L. Jernigan, Oakland.....	10
Rev. F. P. Luter, Senatobia.....	3
Rev. W. L. Robinson, Lake Cormo-	
rant	5
Rev. L. M. Lipscomb, Como.....	5
Rev. J. H. Felts, Grenada.....	18
Total	62
Total, North Miss. Conference...	242
Total, three Conferences.....	1095

FROM ONE OF THE LEAST OF THESE

Long before the depression became universal it had come to us.

In 1927 we had a church pledge of \$50 above regular gifts. In June I realized that we would be unable to pay it under existing circumstances.

I asked God to open some way for me to earn that money, pledging to Him that I would put aside, for that purpose, every penny I might make. I also asked Him to impress on my heart some message for my strengthening. Just three words from John 3:33 were indelibly written in my memory, "God is true." I decided this should be my "theme song" for my adventure with Him. I prayed each day through June and July that He would give me some way to earn this money.

In August I heard that one of the public school teachers, who had a little boy two years of age, had been unable to arrange for his care. I thought, "Maybe this is what God would have me do."

So I kept the baby five days each week, from eight till four. Too, a friend who lived out of town arranged to have me give her two children a hot meal at noon. Along with this was the care of my own little girl of three, so my time was well filled. But God glorified my work for me.

In October "my little boy" had diphtheria and before he was able to come back to me my father became very ill. I went over and helped nurse him for several weeks. During that time I so desired to help with expenses there that I went back to God and asked Him to let me give \$15 of my pledge money for that purpose. Counting the time lost and this love gift, I had \$35 that I had anticipated putting on the pledge.

When I reached home I was so tired in mind and body that I was tempted to discouragement. But I reasoned, "If God is true, then the only thing necessary is for me to be true." So we resumed our work.

When the first of January came I had exactly \$50. I was so very happy. And the words of my theme song rang out within my heart on such a victorious note, "God is true; God is true." For wasn't this the victorious conclusion of my adventure with Him?

But before we had opportunity to give in this money my husband lost his job (no fault of his, simply a business arrangement that left him out). There was nothing left except money for taxes and the pledge money.

I tumbled down from my mountain-top in double-quick time. But thanks to His grace I landed on my feet, found my faith alive and my theme song bringing a steady rhythm of sustaining comfort.

I felt that it would be an insult to God and His power to provide for us to keep that money. But fear did not say, "You dare not keep it." Love said, "We will give it."

Soon my husband had a job but with a meager salary. The next six months gave us splendid training for times like these. Our difficulties seemed to multiply and came to a climax when the family cow died. (I smile as I write this, but it was a real calamity for us then).

Early in June my sister came home. She called me aside and explained how she and her husband appreciated a past service, which it was a joy for me to render, "and this is to express a small part of our appreciation," she said.

In my hand she put one hundred dollars!

The end of the story? No. For we still meet difficult days. But I did feel that this was the climax of this adventure with God, extending over a period of a year's time. And to me He seemed to be saying, "My child, I want you, at yours, but you. Here is your life, for your time of

need, with one hundred per cent. interest. Your own heart testifies to your spiritual enrichment. Let this experience ever strengthen you for the difficulties of the way and remember always, in joy or sorrow, that God is true."

"IT'S CODE OR CHAOS!"

"Shall we make our code work, or shall we return to pre-code conditions and resulting chaos?" demands the National Automobile Dealers Association in a bulletin just mailed its members. The President signed the Motor Vehicle Retailing Trade Code last October and most members of the trade have been living up to it, but the chiselers are proving a disturbing element. "No one can gainsay the fact that our code is fundamentally sound," declares the bulletin. "None can ignore the very important benefits already accruing from its operation."



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Here is how Cardui helped an Alabama lady. . . . "I suffered from pains in my back and sides," writes Mrs. A. G. Gray, of Cusseta, Ala. "I was so thin and weak, I read of Cardui and decided to take it. I noticed at once it was helping me. I kept taking Cardui until I had finished five bottles. I gained. My health was much better. Now I am the picture of health. My color is good and my weight increased." . . . Thousands of women testify Cardui benefited them. If it does not benefit YOU, consult a physician.

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Christian Advocate

NEW ORLEANS

Vol. 81—No. 40.

NEW ORLEANS, LA., THURSDAY, OCTOBER 11, 1934.

Whole No. 4099.

EDITOR-ELECT



REV. W. L. DUREN, D.D.





Wallet of the Week



MEETING OF THE PUBLISHING COMMITTEE

The Publishing Committee met in the office of the Advocate October 2, at 9:30 a. m. All the members were present. Bishop Dobbs, being present, was invited to sit with the Committee and have the privilege of the floor.

The work of the closing year was reviewed with careful consideration of every detail. The report of the business manager showed a deficit, but, considering the business conditions of the country, it was not so large as to discourage us.

After due deliberation, the following changes were ordered: The paper to be increased to sixteen pages at once; the subscription price to be raised to \$1.50, to take effect December 1, 1934.

Dr. D. B. Raulins was not an applicant for re-election, so Dr. W. L. Duren, of the Louisiana Conference, was elected to serve as editor without salary.

Mr. C. M. Chalmers was re-elected business manager at the same salary as last year, \$125 per month. Seventy-five dollars per month was allowed for the rent of the presses and office equipment.

The Committee was more encouraged in regard to the future of the Advocate than it had been for several years. We are fortunate in securing the service of Dr. Duren, who is a writer of note and author of several books, one of which is now in the course for young preachers.

The business arrangement is the best that can be had. Several printing establishments in New Orleans and elsewhere had been canvassed for prices with a view of having the Advocate published by contract if better prices could be secured, but all bids were from thirty per cent to fifty per cent higher than which we are now paying.

We are under lasting obligation to Dr. D. B. Raulins, who has served us so faithfully and efficiently under difficult circumstances. A committee was appointed to draft suitable resolutions expressing our appreciation.

The Advocate is essential to the success of our work, and we not only invite but urge all the pastors and friends of the paper to do their best to put it into the Methodist homes of the several Conferences.

V. C. CURTIS, Secretary.

Did you get it? The bigger, better Advocate may be had for One Dollar for a year, provided you subscribe before December 1.

DR. DANA DAWSON COMES TO FIRST CHURCH, SHREVEPORT

Appointment of Dr. Dana Dawson as pastor of First Church, Shreveport, La., to succeed Dr. W. Angie Smith, was announced recently by Bishop Hoyt M. Dobbs.

Dr. Dawson comes to Shreveport from the First Methodist church of Fort Smith, Ark., which he has served as pastor for seven years, during which time he has received into the membership of the church 1,335, of whom 445 were by profession of faith.

Since entering the ministry, Dr. Dawson's pastorates have averaged four years each. Before serving seven years at Fort Smith, he was pastor of the First Methodist Church, Ardmore, Okla., for four years. Prior to that, he was pastor of Grace Methodist Church, Oklahoma City, for five years. He is a member of the Board of Trustees of Hendrix College, Conway, Ark., and also a member of the General Board of Lay Activities of the Methodist Episcopal Church, South.

Dr. Dawson is 42 years of age, a native of Oklahoma, and has two children. Mrs. Dawson is especially interested in music and young people. Their daughter, Miss Laverne, has received her A.B. degree from Duke University, and is a Kappa Alpha Theta. Their son, Dana, Jr., is attending Hendrix College at Conway.

Dr. Dawson spent 1930 studying in Egypt, Syria and Palestine. He has just returned from Russia, where he spent the summer in a study of the United States of Soviet Russia. The North Arkansas Conference, of which Dr. Dawson was a member, meets on November 1 at Fayetteville, Ark., and the time of his arrival in Shreveport will be at an early date.

MRS. ANNIE COLEMAN PEYTON

Honor graduate of Whitworth College, class of 1871, was the founder of Mississippi State College for Women, long known as Industrial Institute and College, which, during this month, will celebrate its semi-centennial.

It was while a teacher on the faculty of Whitworth College that Mrs. Peyton conceived the idea of a state-supported college for women. Her daughter is a member of the present faculty of M. S. C. W.

New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal, Church, South
Published every Thursday, at New Orleans, La. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing
at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918

D. B. RAULINS, M.A., D.D., Editor

THURSDAY, OCTOBER 11, 1934.

C. MILTON CHALMERS, Manager.

AS THE EDITOR VIEWS IT

DR. W. L. DUREN ELECTED EDITOR

At the recent annual meeting of the Publishing Committee of the New Orleans Christian Advocate, Dr. W. L. Duren was elected editor.

The present editor will continue his work until December 1, at which time the editor-elect will ascend the tripod.

At a later date we wish to introduce Dr. Duren to our readers, though he is already well known to many of them.

We ask and anticipate for his editorial ministry the most enthusiastic response from the Methodists of Louisiana and Mississippi.

HEAR YE! HEAR YE!

Beginning with this issue you will note that the Advocate has changed its form and increased the number of its pages. From the many commendations of the specimen copy recently issued we feel that this announcement will be received with much appreciation.

The special departments and features in the specimen number of the Advocate, with other improvements, will be included as soon as our office can be organized for it.

* * *

Advocate Campaign Extended

With instructions from the Publishing Committee, we are extending the Sesquicentennial Advocate Enrollment period to December 1. This will provide ample opportunity for all who have not completed their quotas to do so.

Ponder this and act quickly: The subscription price of your new Advocate is \$1.50. Few there will be who will not say that it rises above its price. But from now until December 1 you are permitted to take subscriptions, new and renewal, at \$1 each. Let us all take advantage of this exceptional opportunity.

A bigger and better Advocate for \$1.00 a year until December 1, 1934. Act now.

MAYO TITLE COMPANY, of Lake Charles, La., operates under a banner bearing this legend, "We Have the Records."

Would that every Methodist church in the Louisiana and all other conferences could pull such a banner to the top of their flagstuffs.

It is reported that some years ago, when the courthouse of Lake Charles burned, forever destroying important records that could not be replaced for crying nor cash, someone in the emergency, suggested a visit to the Mayo Title Co. The call was made. And there above that institution of long years of dependable service was flying the banner, "We Have the Records." This company had preserved such a complete file of its records that the parish authorities were able to recoup a good part of their losses with copies from them.

Pilate, to the Jews who wished to alter the statement on the cross above the thorn-crowned head of Jesus, said, with inflexible Roman firmness, "What I have written I have written."

Sometimes we Methodist record-keepers cannot say that much. Occasionally we can say, "I have written it but misplaced it."

Daniel did not strike oil in Babylon, but hard times. His political promotion aroused the jealousy of the other officials who had been overlooked. They, by flattery, secured an edict from the king that meant the lion's den for Daniel. It is true that he was too tough for the lions, but the point is this: That king was operating under the "law of the Medes and Persians which altereth not," and it was not changed "concerning Daniel."

Once upon a time this editor was pastor of the Lake Charles church. The senior member of the Mayo Title Co. was the "recording steward" of the church. On the first day of each month the pastor's 'phone would ring and a voice would ask, "Bud, what are your records for the past month?" And

you had better get them to him. So, good 'or bad, you will find my record and that of all the other pastors of that church if you wish them.

Occasionally somebody a way off yonder writes back, saying, "Will you please send me my letter? I used to be a member of your church." Maybe some case in court involving inheritance and other matters of importance. They write asking if so-and-so was baptized in this church. All you can do is to go to the records—if there be any.

The other day a priest came to my door to ask if Miss So-and-So was baptized in our church about a certain date. I said, "Just hold your horse till I look." And there it was on the record.

The Church Register prepared by our publishers is well nigh fool-proof. It is simple and comprehensive. You just cannot miss your way in it. But it provides no substitute for energy and a disposition to place the records there and take care of them.

We are told in the Good Book that certain record books will be opened in heaven and that we are to be judged out of them. I fear me much if, up there, they keep records of our failure to keep records, a lot of us preachers and stewards are going to find getting by Saint Peter tough sledding.

Now, may I exhort? Pastors and stewards, if you do not have it, get a church register, put your records, according to form, in it, and keep it up to date. But that looks like orders instead of exhortation. Then let us do it, for in such an hour as ye think not those records will be required of us. And we shall be judged by what is written or not written therein.

ARE PREACHERS cowards?

That was recently answered quite positively in the affirmative by a certain United States senator, and an editor in a nearby state is reported to have said the senator must have been right in his statement, as the preachers who were present did nothing to him.

Of course, action such as the editor hints at might not have required so much courage. And, upon top of that, the senator left a very poor example of courage. For, having delivered his ultimatum to the "brethren," he walked out, leaving a vacant spot at the table, so that what was said had to be said in absentia so far as the senator was concerned.

But take the senator's accusation as you will. Remove all personalities from the scene. Are preachers cowards?

Listen to this: "Pride and anxiety are mixed these days in the breast of Annie Scheitlin Hoover. She has two 'boys,' both in positions of prominence, both in positions of danger."

One of the boys faced great danger when, in a breeches buoy, he visited the ill-fated and burning hull of the Morro Castle for an investigation. Some courage, don't you think?

And the other boy stood amid the lurid light of the underworld and "got" "Machine-Gun" Kelly and John Dillinger, and worked three days and three nights without sleep on the Lindbergh case. For ten days recently the names of these two brothers played hide-and-seek in the front columns and headlines of the daily newspapers.

After saying a number of "thrilling things" about the danger and daring forming the halo about the heads of these brothers, the report continues: "Edgar, though he has not changed his residence, has made an about-face in his interests since boyhood days. Though now the dynamic head of a bureau that deals with fingerprints and sawed-off shotguns, he once seriously contemplated going into the ministry. He is glad now that he didn't. He likes to move fast, and he earns the nick-name that has stuck since boyhood—'Speed.'"

And this final paragraph: "Perhaps when Annie Scheitlin Hoover picks up the morning paper, however, she wishes they had both gone into the ministry."

No, all preachers are not heroes. Some of them are rather pale, rather colorless, no doubt. We cannot claim for them all the high record we should like. That is asking too much. And yet, being the great work that the ministry is, we pray that the number of those who are courageous may increase.

All preachers are not energetic, enterprising and effective, even though they may be on the "effective" list. When someone asked what he thought Wesley would do with the Methodist preachers if he should come back among us today, he replied, "Kill half of them and double the salaries of the other half."

Perhaps the ministry requires a different kind of courage from that mentioned by the senator and the newspaper. Certainly the business of preaching the Gospel demands just about as much and a little more than most other things. Our day is calling for a bigger, braver ministry.

Anyhow, I wonder what the mother of Saul of Tarsus thought that morning when she saw on the front page of the Tarsus Chronicle that her boy had been "beaten up" by that mob up there at Lystra. And what did she think when she read the account of that night in jail over there at Philippi? And what could she have thought when the news flashed from Rome that her boy had laid his neck on the block for the sake of the Gospel?

I suppose she was sorry that her boy did not get a job with the government as a detective.



Views and Reviews



IS JESUS COMING AGAIN?

By Rev. John W. Ramsey

In the Advocate of September 20, the editor writes, as I take it, disparagingly of the doctrine of the second coming of our Lord, notwithstanding that it is taught over and over again by Jesus himself, his apostles, and by other inspired writers of the Bible. If the editor does not believe in the second coming of our Lord, he has certainly either mis-read or mis-interpreted innumerable passages of Scripture which unequivocally teach that doctrine.

The editor seems to have been misled by the fact that, although Jesus declared "that day and hour knoweth no man," some have been so foolish as to fix the exact date; but why should we discount or reject the doctrine because some men have erred? It is not a question of what men say or think, but what does the Bible say.

In his editorial, the editor says: "Second-coming preaching appears to be used as a cudgel to bring people to a religious decision, an attempt to frighten men into conversion." Does the editor intend to include in this charge Jesus, who taught men to fear God, "who is able to destroy both soul and body in hell," and who over and over again told his disciples that he was coming again? The truth is, leaving this doctrine out of present-day preaching is the chief cause of its ineffectiveness.

The editor again says that second-coming preaching "makes much of a world growing worse until the Lord is forced to do something about it." Well, is that not precisely what the Bible teaches? Did not the antediluvian world grow worse and worse till the Lord had to do something about it? And did not Jesus say, "But as the days of Noah were, so shall also the coming of the Son of man be?" In writing to Timothy, did not Paul say: "This know also, that in the last days perilous times shall come?" Has the human family in all the history of the race ever experienced more "perilous times" than now? Did not Jesus have something to say of man's lack of ability to discern the signs of the times? Did he not also say, "So likewise ye, when ye shall see all these things, know that it is near, even at the door?"

I shall also have to enter my protest against the statement of the editor when he says: "This type of preaching discounts the leadership of the Holy Spirit and forgets the 'greater things' about which

Jesus spoke." It is incomprehensible to me how the preaching of the second coming of our Lord can discount the leadership of the Holy Spirit. Will the editor please explain? So far from "forgetting the greater things about which Jesus spoke," the second coming is one of the greatest things about which he did speak. Evidently Paul thought so when he said, "Looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ."

The editor closes his editorial by saying: "This preaching overlooks the fact that God is universally present now and immediately available to all who call upon him." How he arrives at such an illogical conclusion is beyond me to understand, since God's universal presence and his available immediacy is one of the outstanding features of the content of the message of those who accept and preach the second coming of our Lord. Apparently underlying the editor's assertion is the implication that he does not believe in the real, visible second coming of Jesus at any time, either premillennial or postmillennial, but only in his "spiritual" coming, as some others do. If that is his faith, he will have to do as others of that faith—he will have to "spiritualize" every Scripture reference to the second coming of Jesus; those spoken by Jesus himself, by his apostles, and other inspired writers of Holy Writ.

There are five things taught in the Bible which are fundamental to Christian faith: 1. The Incarnation; 2. The Crucifixion; 3. The Resurrection; 4. The Ascension; 5. The Second Coming. Strike these five things from our faith and we might as well throw the Bible away and regard Jesus as a fraud and an imposter. Remember, the fifth item in this list is just as fundamental to the Christian faith as any one or all the others.

Personally, I rejoice in believing in the actual, bodily and, therefore, visible second coming of Jesus. So, I am "looking for that blessed hope and glorious appearing of the great God and our Savior Jesus Christ." I do not know when he shall appear, but I am looking for him any day, and I wish he would come before I die, because I do not want to die—do you? But be that as it may, live or die, I expect some day to see him face to face. Therefore, with Job I can say: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though, after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself." It is true, as John says, "It doth not yet ap-

pear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

It is not at all strange to me that Paul, looking by faith into the far distant future and seeing the second coming of Jesus upon the clouds of heaven with all the holy angels with him, called it "that blessed hope." If the ministry of today would only preach that "blessed hope" as our fathers did, they would be rejoiced at the effectiveness of their ministry and surprised at the earnest faces in their congregations, and how their hungry souls would ask for more of that "blessed hope."

"I'm waiting for Thee, Lord,
Thy beauty to see, Lord;
I'm waiting for Thee, Lord,
For Thy coming again.

"Thou art gone over there, Lord,
A place to prepare, Lord;
Thy home I shall share
At Thy coming again.

"Mid danger and fear, Lord,
I'm oft weary here, Lord;
The time must be near
Of Thy coming again.

"Whilst Thou art away, Lord,
I stumble and stray, Lord.
Oh, hasten the day
Of Thy coming again."

THE TWO HUNDREDTH ANNIVERSARY OF METHODISM IN 1938—SOME SUGGESTIONS

By Rev. George H. McNeal, M.A.

It is rather surprising that nothing has yet been said about the Bicentenary of Methodism that must be celebrated adequately in May, 1938. Everything in our church life sprang from the conversions of John and Charles Wesley in Aldersgate Street and Little Britain on May 24th and 21st, 1738. May, 1938, ought to be the greatest month that British Methodism has had for generations. Ought not the next Methodist Conference at Bristol to appoint a committee to begin to think the whole matter out during the three years that will intervene before the celebrations?

Ought we not, through our Wesley Guilds, Sunday schools, Young Methodism work, to tell again in a more interesting fashion than ever before the story of the beginnings of Methodism? Two or three years' course of instruction should be arranged for.

Could not our Publishing House, in connection

with the Bicentenary, give us new and cheaper editions of the Journal of John Wesley, the Letters of John Wesley and Dr. John S. Simon's great books? Could we not have some new volumes, big and little but all good, retelling the story of our Methodist Church—yes, and many well written and well illustrated cheap pamphlets?

I hope nobody will advocate another million or half-million Connectional Fund as part of the celebration, but we might celebrate the event by an attempt to clear the debt on every chapel in Methodism and to liquidate all liabilities on circuit accounts by 8:45 on the evening of May 24, 1938. Yes, and could we not, during the year following, seek in every circuit a minimum increase of contributions of at least ten per cent on the following Connectional Funds: Home Missions, Foreign Missions, General Chapel Fund, Ministerial Training Fund, London Mission Fund, and perhaps others? Such a financial response would be easier to realize than a great Connectional Fund, and it might bring in a larger amount than Methodism has ever raised in connection with any one effort.

Such a celebration of the Bicentenary, however, even if every such item was more than realized, would be unworthy unless we can have a great heart-warming of the whole Methodist people which will lead to a work of evangelism that will mean thousands of conversions in every part of the country. A spiritual, soul-saving crusade and a great revival of the essential Methodist spirit, and an extension of real Methodist work in every city, town, village, and hamlet in the land, is, in my judgment, what we should aim at.

I only write these things in order to suggest that my fellow-Methodists should begin to think about, pray for and plan an adequate and worthy celebration of the two-hundredth birthday of our Church.—Wesley's Chapel Magazine, London.

SESQUICENTENNIAL CELEBRATION AT MONROE, LA.

On September 23 and 24, the First Methodist Church of Monroe, La., observed the one hundred and fiftieth anniversary of Methodism in America with a very unique program.

The committees started their work well in advance to assure success in every detail. One month before the date, persons were selected to make four-minute announcements at each service on Sunday pertaining to the celebration. Several articles were carried in the local newspapers. One week before the program each member of the church received through the mail an attractive invitation with a

small envelope enclosed in which the Anniversary Birthday Gift was to be made. Each person was given the opportunity of making his gift a memorial gift of some loved-one who had been a pioneer in the earlier church, if desired. These memorial gifts were sent in in advance of the Sunday morning hour, as special mention was made of them at the memorial service. As a result, a large number of birthday gifts were designated as memorials.

At the Sunday morning church school hour each department and division had a special "Home Coming" program with a large attendance. There were several outstanding features at the 11 o'clock church hour. The message of the occasion was delivered by Bishop Hoyt M. Dobbs in his usual eloquent manner. Special memorial pews were reserved for persons who were the descendants of the pioneer members of the local church. A special invitation was sent these persons, and as a result 210 descendants were present to pay tribute to 32 of the pioneer members of more than half a century ago. At the opening of the program a basket of flowers was placed on the altar and a tribute paid these pioneers. The flowers were afterwards sent to the oldest living church member who, because of illness, was unable to be present at the service. The church was packed to capacity for this unusual service.

On Monday evening at 8 o'clock, the birthday party was held. The program was given over to a celebration of the local church and its history. Members of the choir of preceding years were invited to sing. As the story of the early church, beginning with the days of the circuit rider, was told by a historian, life-size pictures from "an old album" were posed in a gilded frame. Each picture was portrayed in costume typical of the day it represented. The pictures were revealed by two young ladies in grandmother's attire, drawing aside velvet curtains, while an elderly member of the church, "who was quite a musician in her day," rendered an appropriate selection on the piano. The pictures were: "A Circuit Rider—Sixty Years Ago," "A Bride and Groom—Fifty Years Ago," "A Family on Sunday Morning—Forty Years Ago," and "An Infant Sunday School Class—Forty Years Ago." The historian then related many interesting facts in the early history of the Monroe church. She was fortunate in discovering old journals, historical records, and communicating with others who had compiled many facts concerning the history of old Ouachita Circuit. It was thrilling to hear of the circuit rider, the first Methodist society, the building of the several churches as they out-grew each other, and of the pioneer members and their part in the growth of the early church. Her history took her hearers back to 1807, and, with the exception of the years of the

Civil War, she had facts pertaining to the entire history, up to the present date.

At the close of the program by the historian there was silence while the church bell, that was given the church in 1870, was rung by the grandson of the donor. Everyone then turned his eyes to the huge birthday cake with its 150 candles atop, which was a little white church that "old-timers" said was an exact duplicate of "the little church that stood on the corner" many years ago. The cake was so large that everyone of the 400 guests at the party was fortunate enough to have a slice. During the social hour young ladies in the costume of grandmother's day served cookies from "grandmother's cookie jar" with iced punch. In attractive places about the room, birthday boxes, on tall pedestals, were found, in which the guests dropped their birthday gifts.

The observance was so successful that many suggested that it be repeated in similar manner fifty years hence. Truly Monroe showed that it is proud of such a rich heritage.

SIDELIGHTS OF THE GREENVILLE DISTRICT

By Rev. M. H. McCormack, Jr., Reporter

Good Work. Dr. Broyles reports that the District fund for the Orphanage will pass the \$5,000 mark.

Bagatelles. The question of the hour in these pages seems to be: "What shall we do with preachers who smoke?" Pardon the impudence, but it occurs that a more practical question would be: "What shall they do with us?" seeing that they are quite in the majority—especially in the "doing" circles. We might pass a law permitting them to smoke for four years and then requiring them to chew for four years before they could be eligible to smoke again. Smoking is a constitutional question, but physicians cannot agree whether it is detrimental to one's constitution or not. Guess that depends on the constitution of one's constitution. Jimmie had a nickel; he bought a sack of Duke's Mixture. That nickel and others like it made the Duke fortune. The Duke fortune founded Duke University. The Methodist Church gave it its blessing. Pa sent Jim to Duke University. Jim came back a preacher—a product of smoking. But our story has a tragic ending: Jim was appointed presiding elder; and now the four-point law has come along, and Jim must go back to preaching; and he has only four sermons. Moral: Don't smoke!

* * *

Size. Men are of different sizes in more ways than one. And there is no ratio between these different

sizes. When we speak of a **big** man we do not necessarily refer to physical size, or even to intellectual capacity. A man may have both in abundance and still be lacking in bigness. The true size of a man is a matter of quality and not of quantity. If you would know the size of a man, gauge his heart. If he has a big heart, he is a big man, and without a big heart any man is little.

Of all the component elements of true greatness, magnanimity is first. That nobleness of soul which raises a man above what is little, mean, and ungenerous; that unselfish spirit which creates in him sympathy and makes brotherhood a reality; that quality of character enabling him to encounter danger and trouble with tranquility, to disdain injustice, meanness, and revenge, and to act and sacrifice for noble objects—that is magnanimity.

The magnanimous man loves to see people happy. His every deed is toward that end. He doesn't take advantage of every opportunity to criticize his brother. It is foreign to his nature to be little, mean, stingy, and selfish. Generosity is natural with him. He would spend his last dollar, or do any honorable thing in his power to help his brother.

Magnanimity is the love of God in the heart of man. It is that type of character which Jesus tried to create in the disciples and all others who received Him. It is the "charity" of the thirteenth chapter of First Corinthians. It is that quality without which a man, though he has all other gifts, is as "sounding brass or a tinkling cymbal." It "rejoiceth not in iniquity, but rejoiceth in the truth." It doesn't delight in unfavorable gossip. Magnanimity "suffereth long, and is (still) kind." It "envieth not, does not put on airs; is not rude, does not insist on its own rights, is not easily provoked, and is not resentful, beareth all things, believeth all things, hopeth all things, and endureth all things." The magnanimous man is sympathetic when others are critical; he is hopeful when others are condemning; he is loving when others are hateful. Such a man is a big man (whether he smokes or not).

A Rhapsody in Heartbeats. The first cool wave.....thoughts of harvest time, with fields dotted with large yellow pumpkins and shocks of golden ripe corn.....darkies carrying baskets of cotton on their heads.....creaky wagons laden with crooked oak limbs, hurriedly gathered for the first autumn fire.....barefooted pickaninnies wearing overcoats and toboggan caps.....log-rollings and hog-killings.....Preludes to another drama.....Conference time.....trains and automobiles arriving from all parts of the state.....smiling faces peering out of the windows.....hurried greetings and a rush to the church, with overcoats on arms and bags in hands.....little groups standing on church steps and street corners.....laughter with

a ring of pathos.....hundreds of new hats, covering heads that have grown grayer with the hardships of circuit life.....an occasional white vest, like a Spheniscus penguin.....shiny cutaways ("Remove not the ancient landmarks").....youngsters with credulous optimism.....oldsters with dampened ardor.....crushed enthusiasm.....all tense with expectancy.....the superannuates and the probationer.....symbols of change.....walk side by side, chatting in friendliness.....but without understanding.....the layman who has eyes but sees not.....preacher is preacher and layman is layman.....and never the twain shall meet.....a circuit steward who has never seen a bishop.....a bishop who has never seen a circuit steward.....days of blessed fellowship gladdened by courage born of a new hope....."a few scattering remarks".....three hearts exhilarated, ninety-seven disillusioned, a hundred disappointed.....all brave and game and obedient unto the heavenly vision.....the curtain falls.....but the drama goes on.

* * *

Remnants. Friars Point church building is getting a new roof and some interior remodeling. The two churches on this charge—Friars Point and Lyon—raised \$151 for the Orphanage fund. From Jones-town come reports of a splendid work well done in the public school by Brother R. H. B. Gladney. Brother Gladney holds chapel services regularly, and is exerting an unusual Christian influence over the entire school. Brother W. P. Bailey reports that the Dubbs and Evansville charge raised \$91 for the Orphanage, a creditable showing for this small charge. It is good to see our presiding elder up and about again, looking none the worse from his recent hospital visit. He is shaping up the affairs of the district for another good report to the Conference. He will be the presiding elder host. The Conference will be held at Indianola, where Rev. C. A. Parks is pastor, beginning November 1. Brother J. W. York is conducting a successful revival meeting in his church at Dundee.

History. Every few days I get a letter from Rev. C. A. Parks, urging us to send a brief history of the churches on our charge. He is preparing a collection of historical sketches of the several churches of the Conference. These will be bound and placed in the archives of the Conference Historical Society. A good work, but our people up here are, at present, more interested in prophecy than they are in history. If he can tell us what cotton will be worth next week we will take time off and write him a history that will make Henry Ford retract his famous indictment of the annalistic art.

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Pastors who have not secured their subscription quotas are urged to do so before the increased subscription price goes into effect on December 1.

Our Weekly Party

A good meeting at Park Avenue, Shreveport, is reported.

Mrs. O. J. Dum, wife of O. J. Dum, active leader of Epworth Church, New Orleans, died Saturday morning, October 6.

Dr. D. M. Key, President of Millsaps College, reports that forty-one students have been granted employment by the Mississippi FERA for the first semester of the school year.

Twenty-four new members were recently added to the roster of Central Church, Meridian, Miss. Dr. L. L. Cowen, sustaining his reputation for building the church.

Mr. A. W. Wehner, Jr., son of Mr. and Mrs. A. W. Wehner, members of our church at Lake Charles, La., was recently married to Miss Grace Duncan, of Orange, Texas. Good wishes to them.

"Loyalty Week" services are scheduled for Second Church, New Orleans, October 22-29, Rev. Martin Hebert, pastor of West Monroe church, leading. Rev. Billy B. Harper is pastor.

The glee clubs of Millsaps College are ambitious this year. They propose to present the oratorio, "The Evangel of the World." This is to be a feature of the Sesquicentennial Celebration.

Rev. B. C. Taylor, pastor at Natchitoches, La., reports large and interested congregations. The State Normal College offers a great opportunity to Brother Taylor, along with his regular membership.

Now, how's this? The two Methodist churches of Lake Charles, La., Methodist Episcopal and our own, united in the elegant, "A Daughter of the Dawn," as a feature of their Sesquicentennial Celebration.

Mrs. A. B. Bony, member of our church at Laurel, Miss., for some time shut in, reported convalescing, having spent several weeks in the hospital at Laurel. Her many friends are making her days as happy as possible.

Epworth Church, New Orleans, under the leadership of the pastor, Rev. J. B. Grambling, observed "Recognition Day" with an evening program of a week day, which Drs. W. L. Duren and D. B. Mullins were speakers.

Up from Jacksonville, Fla., comes a word from Rev. W. T. Griffin, hon-

ored superannuate of the Mississippi Conference. Brother Griffin is always giving a push to things he feels are moving in the right direction.

Whitworth College opens the new school year with ninety-seven in the freshman class. A brief peep behind the scenes at the College finds the work already well under way, with few problems of adjustment.

The annual meeting of the officers of the Woman's Missionary Society of the Louisiana Conference will be held in Amite, La., October 22-24. The ladies of the Amite auxiliary are already looking forward to this meeting with great joy.

The bulletin of First Church, Baton Rouge, La., indicates advancement in that great church. Dr. J. Richard Spann, pastor, ably assisted by Rev. Joe Brown Love, student pastor, is carrying forward a comprehensive and constructive program.

Have you had "Recognition Day" for your church school officers and teachers? If you did not observe the first Sunday in October, use another day. Such recognition might be combined with the installation of officers and teachers.

Rev. Jas. B. Grambling, pastor of Epworth Church, New Orleans, recently assisted Rev. Guy M. Hicks, pastor at Mansfield, La., in a meeting at that place. It is reported that the meeting was quite successful, a number uniting with the church.

Rev. H. B. Hines, Lake Providence, La., was one of a number of pastors who secured the renewal of every subscriber on his charge and added several new readers to the Advocate during the Sesquicentennial Advocate Enrollment, which has been extended to December 1.

A bulletin from the Adams charge, Brookhaven District, where Rev. L. P. Anders, pastor, bearing a lot of good things, has reached us. Notwithstanding a serious handicap of ill health, Brother Anders has made a good record. The bulletin carries a very fine pastoral letter.

Let those who have been sending in lists of subscriptions look for acknowledgment in the columns set aside for this purpose. We greatly appreciate the co-operation given in the Sesquicenten-

nial Enrollment. There are numbers of others who will take advantage of the extension of time.

The recent campaign for funds to relieve the bonded and other indebtedness on the Mississippi Methodist Orphanage at Jackson, Miss., resulted in cash contributions of over \$60,000. The movement was led by Bishop Hoyt M. Dobbs, of Shreveport, La., and Mr. H. V. Watkins, of Jackson, Miss.

First Church, Tupelo, Miss., under the leadership of Dr. Henry Felgar Brooks, pastor, is moving toward the close of a great year of helpful ministry. A recent feature was a program dedicated to the old people of the community. The subject used by the pastor on the occasion was, "The End of the Journey."

Numbers of people have written commending the recent sixteen-page form of the Advocate, expressing the hope that it may be made permanent. This office is still working to that end. We are hoping that pastors, presiding elders and people will help us to realize this dream. Did you notice the notice about it?

The Standard Training School of New Orleans opened its fourteenth annual session Sunday, October 7. Mr. Jno. H. Carter is the director. Dr. and Mrs. R. E. Smith, of Centenary College, Shreveport; Mrs. R. R. Branton, of St. Marks, New Orleans; and Miss Thomas, of Grenada College, are on the faculty.

The Woman's Missionary Society of Gloster, Miss., recently honored Mrs. J. H. Morrow, wife of our good pastor at that place, with an entertainment at the home of Mrs. Margaret McLain. Tea and games gave occasion for a joyous expression of happy spirits. A quilt, bearing the names of many valued friends, was presented to Mrs. Morrow.

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On the corner of a piece of paper, Rev. C. H. Strait, pastor at Wiggins, Miss., scribbled the names of a good list of subscriptions, explaining that he had better paper at home at the time. Nothing was said about the penmanship he had at home. But we were not asking for paper and penmanship, but subscriptions. And that is what he sent.

The presiding elders of the Mississippi Conference met at the district parsonage at Jackson, Miss., on October 4, for the purpose of selecting committee and board members to be nominated at the approach session of the Annual Conference, and attending to a few other details. Dr. and Mrs. B. L. Sutherland were hosts at a splendid dinner.

The oratorio, "The Evangel of the New World," was presented by the choir of First Church, Lake Charles, La., on the evening of September 30, Miss Georgie Woolman directing and Miss Bertha Moss at the organ. The program issued carried the words of this great oratorio, making it possible for the audience more fully to appreciate the rendition.

Dr. W. P. Buhrman, in his first year at Starkville, one of the very important charges of the North Mississippi Conference, has just finished out his quota of subscriptions. His church's response in the recent Orphanage campaign was very creditable. And we learn that this pastor is in favor with his people and the community and is doing an excellent year's work.

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Rev. C. C. Clark, Waynesboro, Miss., for the second consecutive year, has secured the largest individual list of subscribers. Brother Clark's high mark of 35 subscriptions, however, may be passed before December 1, the time to which the campaign has been extended, by Rev. A. M. Serex, of Minden, La., who is a close second to Brother Clark, with 34 subscriptions secured.

From "The Christian Crusade," official bulletin of our church at Oak Grove, La., we learn that the pastor, Dr. A. M. Shaw, was assisted in a meeting, October 1-7, by his son, Rev. Joseph C. Shaw, of DeQuincy, La. Dr. Shaw announces as objectives of an extended series of meetings a spiritual awakening for the present crisis and a Christian crusade for the Kingdom of God.

"The Biggest Business in the World," is the title of a pamphlet bearing the financial report of the board of stewards to the membership of the church, issued by First Church, Gulfport, Miss., where Rev. Porter M. Caraway is pastor. This is a very neat and attractively arranged bulletin. It will go far toward giving and sustaining the high, business-like methods adopted and used by this good church.

A series of revivals was held at each of the six churches on the Silver Creek charge of the Mississippi Conference, of which Rev. D. T. Ridgway is the pastor. Rev. Roy Wolfe, Rev. C. A. Schultz, Rev. A. S. Oliver, Rev. E. A. Kelly, and the pastor, conducted the revivals. Thirty-four members were added, making a total of sixty-six additions to the charge during the two years the pastor has been on the work.

Rev. Walter M. Hester, Longview, Miss., reports with his list of subscriptions and tells of the good year he has had on his charge, saying that he will carry up a good report again this year. He looks forward to the "larger and better Advocate," at the same time laying a bouquet on the reduced Advocate. We join him in happy anticipation of the greater Advocate. Look for notice about it on another page.

Among Methodist speakers on the program of the Semi-Centennial Celebration of Mississippi State College for Women, Columbus, Miss., October 21, are Dr. Guy E. Snively, President of Birmingham-Southern; Dr. H. M. Ivey, Superintendent of Schools, Meridian, Miss.; and Dr. W. P. Few, President of Duke University. M. S. C. W. is a lineal descendant of Mississippi Methodism, having been founded by Mrs. Annie Coleman Peyton, honor graduate of the class of 1871, Whitworth College.

The Wesley Foundation, which carries on the Christian education work for the Methodist student group at Mississippi State College for Women at Columbus, Miss., has its offices this year in the Central M. E. Church, directly across the street from the north campus. Miss Elsie Ellen Moore, who is beginning her third year in Columbus, is directing the work of the Wesley Foundation. In a statement issued recently, Miss Moore announced that the Methodist enrollment at M. S. C. W. this year is slightly more than in previous years. To date there are 357 Methodist girls who have made contact with the Wesley Foundation work.

GRAY'S OINTMENT

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Age 13

Old enough for strong drugs?



It is *not* wise to give a laxative of adult strength to a child, just because you give it less often or in less amounts.

Stomach upsets and bowel troubles of growing children can often be traced to this single mistake.

There is a better way to relieve those occasional sluggish spells or constipation in a child of any age.

Use a liquid laxative containing senna (a natural laxative). California Syrup of Figs has the right amount for children's use, and this rich, fruity syrup does not harm or upset a child's system.

Doctors advise liquid laxatives, and hospitals use the liquid form. Almost any child who has been convalescing in the hospital usually comes out with bowels working like a well-regulated watch.

Make the change now to pure California Syrup of Figs instead of harsh medicines, you won't risk any more violence to your child's appetite, digestion, and general physical condition. Those little upsets and complaints just disappear as a rule and the child is soon normal and happy again.

THE "LIQUID TEST." First: select a liquid laxative of the proper strength for children. Second: give the dose suited to the child's age. Third: reduce the dose, if repeated, until the bowels are moving without any help at all.

An ideal laxative for this purpose is the pure California Syrup of Figs, but be sure the word "California" is on the bottle.

From The Field

ENVELOPES FOR TAKING THE BENEVOLENCES

To the Pastors of the Louisiana Conference—Brethren: You may get envelopes for taking the benevolences by writing to Mr. C. M. Chalmers, publisher of the New Orleans Christian Advocate, they are furnished free by the Louisiana Conference Board of Missions.

H. N. BROWN, Missionary Secty.

EUNICE, LA., ASKS RETURN OF PRESIDING ELDER

We, the members of the quarterly conference of the Eunice charge, Lake Charles District, Louisiana Annual Conference, having had Rev. B. F. Rogers our presiding elder this year, desire to express our high appreciation of his services, his sympathetic consideration of the needs of the charge, his efficient leadership, his ability as a preacher of the gospel, his congenial fellowship and, still greater value, his utter consecration to the work of the district by holding evangelistic services in as many places as he could during the year, and the untold worth of these series of services in the welfare and growth of the work of the church.

So it further resolved, That; since he has laid such a solid foundation for the work of the district in its future growth, we hereby go on record in petitioning the Bishop of the Louisiana Annual Conference that he be continued in his work and allowed to build on the foundation which he has already so well laid for

still more effective work in the coming years.

This resolution passed at fourth quarterly conference, September 21, 1934, at Eunice, La.

JAS. A. KNIGHT, P. C.

BROOKHAVEN DISTRICT MEETING

A meeting of pastors and laymen of the Brookhaven District, Mississippi Conference, was held on September 27 at Brookhaven, with a fine program led by Rev. O. S. Lewis. The meeting was well attended by the pastors and a great many laymen from the various charges, who contributed to the success of the occasion by their presence and helpful addresses.

The general subject of the program was one bearing on the successful closing out of the year's financial program. One of the principal addresses was made by a layman who had postponed a directors' meeting in order to be present. This practical illustration of the right attitude toward the layman's responsibility in the carrying on of the business of the church was an inspiration to all those present. It lent enthusiasm to every speaker on the program.

A discussion of "ways and means" led to the subject of the need of information by our people and centered at last around the problem of increasing the circulation of our Conference organ. The consensus of opinion was that our paper needed to be more generally circulated and read in order that our people might have a better knowledge of the workings of our system and its needs.

Dr. C. W. Crisler, presiding elder of the district, brought the meeting to a climactic close with an inspirational address and a reconsecration service around the Altar.

J. W. MOORE.

MILLSAPS BOYS BECOME PREACHERS

Six members of last year's graduating class of Millsaps College are entering theological seminaries at widely scattered points throughout the South this fall. Rarely has such a large proportion of one class at Millsaps gone on to seminaries to continue preparation for the

ministry, according to Dr. D. M. Key, President of Millsaps College.

The young men and the seminaries which they are entering are: Lester Bennet, Henry Lewis and Connie Hozen-dorf, members of the class of 1934, who are entering Duke University at Durham, North Carolina; William Cox, who enters Union Theological Seminary at Richmond, Virginia; George R. Stephenson, who enters the University of the South at Sewanee, Tennessee; and Duncan Naylor, who enters the Columbia Theological Seminary at Decatur, Ga.

They join Charles Hutton and Robert Hough, 1933 graduates, who will attend the Columbia Theological Seminary, and Vernon Lowe, who will attend the Union Theological Seminary at Richmond.

A GOOD Laxative Children really like for their mothers to give them Syrup of Black-Draught because it tastes so good. And it is good for them because it is made of reliable, dependable extracts of senna and rhubarb (U. S. pharmacopoeia). Cinnamon, cloves and sugar syrup are put in to make it pleasant-tasting. Give your little ones SYRUP OF BLACK-DRAUGHT. Sold at drug stores in 50-cent bottles.

**Why
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The public is fast returning to the use of liquid laxatives. People have learned that the right dose of a properly prepared liquid laxative will bring a more natural movement without any discomfort at the time, or after.

The dose of a liquid laxative can be varied to suit the needs of the individual. The action can thus be regulated. A child is easily given the right dose. And mild liquid laxatives do not irritate the kidneys.

Doctors are generally agreed that senna is a natural laxative. It does not drain the system like the cathartics that leave you so thirsty. Dr. Caldwell's Syrup Pepsin is a liquid laxative which relies on senna for its laxative action. It gently helps the average person's constipated bowels until nature restores their regularity.

You can always get Dr. Caldwell's Syrup Pepsin at any drug store, ready for use.

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A Few Drops Every
Night and Morning
Will Promote a Clean,
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Our Methodist Women

EDITED BY MRS. H. McMULLAN

WHAT THE WOMEN ARE DOING

For sixty cents, the Layman Co., 730 Rush Street, Chicago, Ill., offer to send to any address, postpaid, fifty-three large-page closely printed pamphlets and tabloids on tithing. The price is less than the cost of production. Without extra charge, we will include enough copies of the pamphlet, "Winning Financial Freedom," to supply a copy for each of the church officials, also an instructive circular on a "Ten Weeks' Program of Education in Tithing."

* * *

Beginning with October, 1934, the Adult Student will carry an elective course for adults entitled, "Characters and Events in Methodist History." Dr. W. L. Duren, one of our most widely known writers in this field, has prepared these studies. They are up to the usual high standard of this talented man of letters. Coming at the climax of this "Methodist Year" in our literature, Dr. Duren's interpretation of the work of the famous men and women of American Methodism should be studied carefully by all our congregations. Teaching helps for leaders using this material will be carried in the "Church School Magazine."

* * *

On August 29 the zone meeting was held in the Duck Hill Methodist Church. Opening by singing "Jesus Calls," Mrs. McKee, of Vaiden, led in prayer, fol-

lowed by hymn "Have Thine Own Way, Lord." The devotional was conducted by Mrs. Geo. Barry, of Winona, and was on stewardship. Mrs. W. P. Stucky, of Vaiden, and Mrs. T. W. Holmes, of Winona, sang "Just for Today." The minutes were read and approved. A reading, "My Christ, My Church, Me," was given by Miss Veronica Holmes, of Columbiana. An instructive paper on "Plans and Values of Circuit Missionary Societies" was read by Mrs. S. K. Hogue, of Vaiden. A solo, "Child, I Loved Thee Long Ago," was sung by Mrs. Taylor Everett, of Columbiana. An interesting play was presented by the young people of Duck Hill. There were several questions answered by discussion. Splendid reports from all societies represented. There were present: Winona, 7; Vaiden, 4; Columbiana, 6; Duck Hill, 15; visitors, 3. Winona extended an invitation for our next meeting. After hymn "The Kingdom Coming," Brother Potts, the pastor, closed the meeting with prayer.

MRS. J. B. HAMAN, Secretary.

Vaiden, Miss.

It is a significant fact that in these days when college graduates are finding it difficult to secure places of service, this year's graduating class of Scarritt College, numbering nineteen, has already, for the most part, found doors of service open to them. This year the Board of Missions, Woman's Work, because of financial conditions, was able to use only four, but only two await places, and both feel reasonably sure of opportunity in the field of rural education.

* * *

The third quarter zone meeting in Atcorn County was held at Bethel Church on September 12. Rev. E. M. Sharp gave the devotional, using as his subject, "Stewardship of Prayer." The auxiliaries in this zone are giving special attention to the cultivation of young women's circles.

Round table discussions were held on how to increase attendance, arouse interest, and best methods of conducting mission study classes. The following auxiliaries were represented: Corinth, First Church, Corinth South Side, Pisgah, Rienzi, Kossuth, Caine's Chapel and Bethel. The next meeting will be with the Rienzi auxiliary.

FAITHFULNESS WINS

The unprecedented growth of the Methodist Missionary Society of Marion, La., is indeed worthy of mention.

For years a faithful few, often only six or eight in number, have "carried on" relentlessly in the face of difficulties and discouragements. As a result of their loyalty and faithfulness the society has a membership of twenty-two active workers.

The present objective is to clear the parsonage note, after which we plan to repair the church.

Since December 1, 1933, the society has raised \$167.87 and paid on the parsonage note. In addition, a box of clothing, valued at \$7.50, was sent to the Orphanage at Ruston, and \$1.60 was sent to St. Mark's Mission in New Orleans. A recent entertainment and cake sale netted us \$15, which was applied on church benevolences.

Under the able leadership of Mrs. Kendrick, three mission studies have been completed. Unusual interest has been manifested in each of these studies, being the one society the writer has attended in which all the members really prepare and take part in the lesson.

About eighteen months ago the plan to have secret sisters was introduced to our society. This has no doubt motivated interest and has proven a most enjoyable feature. Through the sweet remembrance and love gifts, members have come to know each other better and friendships have been strengthened. As a result of the "Sunshine Sisters," we are each able to catch a gleam of the sisterhood, infinitely greater, which knows no bounds of race or class distinction of which Christ spoke when He said, "For whosoever shall do the will of My Father which is in Heaven, the same I My brother, and sister, and mother."

The society has regular meetings in the homes of the members. After the meeting a social hour is enjoyed by all.

Good leadership is necessary to the ongoing and success of any organization. We feel that we owe a great debt to the enthusiasm and tireless efforts of our president and leader, Mrs. J. E. Roark. She in turn says that it becomes a pleasure to lead a group who are always eager to work.

MRS. A. B. WHEELIS.

666

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Christian Education Page

MERIDIAN DISTRICT STANDARD TRAINING SCHOOL HAS GREAT SESSION

The standard training school for the Meridian District held its final session Friday evening, September 28, with the largest enrollment of any school that has been held in the Conference this year. Credits were given to 115, with an addition of two office credits, making a grand total of 117. They were distributed among the churches as follows: Fifth Street, 33; East End, 30; Central, 18; Hawkins Memorial, 18; Poplar Springs, 10; Wesley, 3; Vivville, 2. The instructors for the school were: Mrs. W. H. Watkins, of Jackson, who taught "The Administration of the Adult Department;" Mrs. A. L. Gilmore, Director of Religious Education, Galloway Memorial Church, Jackson, taught the Young People's Division, and Mrs. J. C. Burrow, of Jackson, had the course on the teaching of children.

At the closing session of the school the following resolution was adopted:

Whereas, it appears that we are closing tonight one of the best standard training schools yet held in this city, and

Whereas, our Conference Executive Secretary, Rev. Irl Sells, states that more credits are being awarded in this school tonight than have been awarded in any school during the past year:

We feel that we ought to express our appreciation to our presiding elder, Rev. Otto Porter, to each of the co-operating pastors, the General Superintendents of Future Schools, the officers and teachers in these schools, the trustees of Central Church for the use of their commodious plant, and to all others who have in any way contributed to the success of the school; the manager of the Great Southern Hotel, especially the General and Conference Board of Christian Education, and to Rev. Irl Sells, Mr. A. L. Gilmore, Mrs. W. H. Watkins and Mrs. J. C. Burrow, and to the Meridian Star for publicity given.

We would suggest to the board of managers that two schools be provided next year, one to meet in the early part of the year, when only spiritual enrichment courses would be offered, and another in

the fall or late summer, when courses on organization, methods, and pupil study be offered.

SHREVEPORT CHRISTIAN ADVENTURE INSTITUTE

By Anna Pharr Turner

The Christian Adventure Institute, which was conducted at the First Methodist Church, came to a close with an informal banquet and the presentation of certificates to young people who completed the course satisfactorily and were within the age range. Over a hundred were in attendance on Thursday and

Friday nights, and 54 credits were awarded.

The banquet program was cleverly arranged around the theme of "School Days," with a special edition of the A. P. T. Union News containing the program at each plate. Music consisted of vocal renditions of "School Days," "In the Little Red Schoolhouse," and "The Old Family Toothbrush," by various young people. Talks were made by Rev. Jerome Cain and Levins Farmer, Bobby Brown, Deris Hanlin, Jack Rodgers, and Mrs. R. E. Smith, on various phases from the first song.

For the most part, the talks were humorous and original, a more serious note being introduced in the climaxing talk by Mrs. Smith on "Readin', 'Ritin' an' 'Rithmetic." Lydel Sims, of Natchitoches, acted as toastmaster.

The Institute was sponsored by the Intermediate Union of Shreveport Methodist churches, of which Patty Bartmess is president.

Nervous?

Here is a medicine which quiets quivering nerves. . . . You eat better . . . sleep better. 98 out of 100 women say — "It helps me."



"Before my baby was born I was run-down and nervous. My mother told me to take Lydia E. Pinkham's Vegetable Compound to ease my nerves and prepare me for childbirth. After only a few bottles I was up and doing my work cheerfully. Childbirth was very easy, thanks to your medicine". —Mrs. John Ellis, 6308 So. Campbell Ave., Chicago, Illinois.



"For five years I suffered terribly with headache and backache and was so nervous I would have to go to bed. I took different medicines but with no results until a friend told me about Lydia E. Pinkham's Vegetable Compound. After taking four bottles I am a different woman. I only wish I had started on it when I first had my troubles." —Mrs. H. B. Lusby, 202 N. 34th St., Louisville, Kentucky.



"Mother gave me the Compound when I was 13. I took it at childbirth and at the Change. It has been wonderful." —Mrs. John W. Applegate, 215 Walnut Street, Asbury Park, N. J.

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The Methodist Layman

EMPHASIZING CHURCH MEMBERSHIP

By E. D. Bullock

I have been greatly depressed by the appalling loss of members in our church, also the limited increase in active membership over a period of several years.

In over a score of years of service in our church, I have yet to know the presiding elder or superintendent who has been enough interested in how pastors keep church records to ask about the matter or examine my church records. For the last fifteen years I have put new church records into each church I have served. I have tried to keep them accurately and neatly so anyone may be glad to observe them.

During those years I have found some records which should shame any Methodist minister. At times I have called this matter to the attention of my superintendent, believing he should give grave consideration to such carelessness, but in practically every instance the neglect has been excused rather than looked into and corrected. Why should any minister go from charge to charge, leaving behind him only a miserable record of the Lord's work poorly done?

Another practice that I have adhered to for many years is that of giving a membership certificate to every person received into church membership. Why not such a certificate evidencing the fact that an important transaction has taken place? We give certificates in lodges, commercial clubs, and what not. Let us dignify church membership if we deem it important.

Where membership records are lost in fires or otherwise, or even where scores of church members never had their membership properly entered in the records

through carelessness, such a membership card serves to establish every fact of their relationship to the church. Such membership cards should not cost more than one or two cents apiece. The card I use is 5x7 inches, done in gold and black on fine bristle board. I will furnish samples to any preacher who desires to see same.—Northwestern Christian Advocate.

SENIOR BISHOP OF METHODIST CHURCH SPEAKS ON SESQUICENTENNIAL

An address by Rt. Rev. William Fraser McDowell, of Washington, D. C., Senior Bishop of the Methodist Episcopal Church, in connection with the culmination of the Church's sesquicentennial celebration, will be a feature of the Church of the Air broadcast, Sunday, October 14, from 10 to 10:30 a.m., EST, over WABC and the Columbia network. The Bishop will speak on a pertinent topic under the title, "Looking and Going Forward." The choir of the Hamline Methodist Episcopal Church, Washington, under the direction of John H. Marville, will contribute the hymns, "Am I a Soldier of the Cross?" "The Sesquicentennial Hymn," and "Lead on, O King Eternal." The accompanying organist will be Edith B. Athey.

The entire program will originate through the facilities of station WJSV, Washington, D. C.

SESQUICENTENNIAL MEDAL WINNERS

Below will be found the names of those who have won medals in the Sesquicentennial Advocate Enrollment. These medals were offered to each one who secured

Quicker Relief From Headache

STANBACK acts fast! Soothes crazed nerves and relieves the meanest headache in a few minutes. STANBACK is Nature's Friend, because it leaves no unpleasant after-effect. You will marvel at the difference a "Balanced Prescription" can make in easing headache, neuralgia, aching joints, muscles and periodic pains due to inorganic causes. Trial size ten cents. Economy size twenty-five cents. Mail this ad to STANBACK, Dept. A, Salisbury, N. C., for a FREE full size package.—Adv.

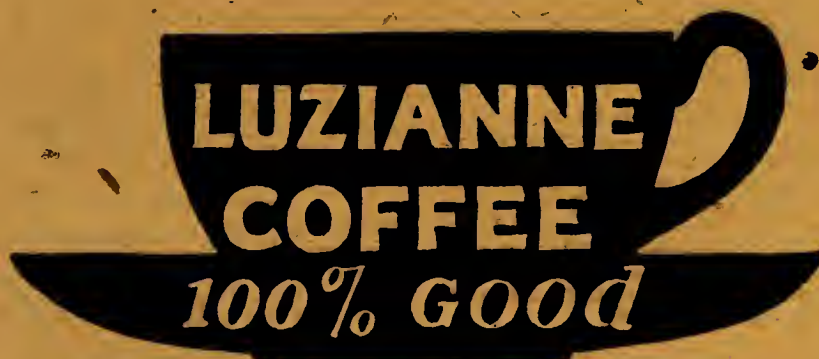
ten or more new or renewal subscriptions during the Enrollment.

Bishop Dobbs, the other day at the annual meeting of the Publishing Committee, with fitting and eloquent words, presented medals to three members of the Committee: Dr. Jas. H. Felts, Grenada, Miss.; Dr. A. M. Serex, Minden, La.; and Rev. H. L. Johns, Ruston, La.

As the Sesquicentennial Advocate Enrollment period has been extended to December 1, opportunity is provided for many others to become medal winners.

Medal Winners

Rev. C. C. Clark, Waynesboro, Miss.	36
Rev. A. M. Serex, Minden, La.	34
Rev. W. R. Lott, Aberdeen, Miss.	23
Rev. M. S. Monk, New Orleans, La.	27
Rev. H. L. Johns, Ruston, La.	26
Rev. P. M. Caraway, Gulfport, Miss.	2
Rev. L. J. Power, Hattiesburg, Miss.	24
Rev. C. W. Wesley, Summit, Miss.	23
Rev. W. B. Alsworth, Picayune, Miss.	22
Rev. W. T. Gray, Many, La.	21
Rev. C. C. Wier, Franklin, La.	20
Mrs. C. M. Purvis, Rayville, La.	20
Rev. J. H. Felts, Grenada, Miss.	13
Rev. I. W. Flowers, Belcher, La.	13
Rev. H. B. Hines, Lake Providence, La.	13
Rev. A. T. McIlwain, Columbus, Miss.	17
Rev. J. H. Bowdon, Arcadia, La.	16
Rev. T. M. Bradley, West Point, Miss.	16
Rev. W. P. Buhrman, Starkville, Miss.	13
Mrs. L. M. Elliott, Rolling Fork, Miss.	13
Rev. J. B. Cain, Yazoo City, Miss.	1
Rev. J. B. Holyfield, Utica, Miss.	1
Rev. W. C. Scott, Monroe, La.	14
Rev. H. A. Gatlin, Columbia, Miss.	14
Rev. J. J. Balrd, Tchula, Miss.	13
Rev. D. B. Raulins, New Orleans, La.	12
Rev. J. E. Hearne, Olla, La.	12
Rev. C. B. White, Wisner, La.	1
Mrs. N. E. Cunningham, Vicksburg, Miss.	1
Rev. T. B. Thrower, Columbus, Miss.	1
Rev. J. C. Wasson, Marks, Miss.	1
Rev. E. L. Jernigan, Oakland, Miss.	1
Rev. A. J. Boyles, Carthage, Miss.	1
Rev. H. G. Hawkins, Vicksburg, Miss.	1
Rev. J. E. Williams, Poplarville, Miss.	1
Rev. J. B. Shearer, Clinton, La.	1



In Memoriam

ROBERT MONROE CUPIT, only son of Mr. and Mrs. F. J. Cupit, was born September 18, 1908. He was fatally injured in a truck wreck near Ferriday, La., dying on the early morning of August 5, 1934, in a Natchez hospital. His remains were laid to rest in the cemetery of Central Church, near Wisner, La., the following day, amidst crowds of friends and grief-stricken loved ones. He was a graduate of the Gilbert, La., high school. He joined the church early in life. He said on two or three occasions, when dangers confronted him shortly before his death, that he was prepared to go. He was married in 1932 to Miss Vella McMahan, who survives him. He also leaves a baby girl, Bobby Faye, his parents, three sisters, a grandfather and grandmother, besides hosts of other relatives and friends, to mourn his sudden departure.

A devoted aunt,

MRS. A. E. SPARKS.

THOMAS O. STEELE was born in Leflore County, Miss., on July 21, 1849. He married Mary Seale. They were both converted and united with the M. E. Church, South, years ago under the ministry of Rev. H. P. Lewis, Sr., and ever after tried to be loyal to their church laws. To this union were born nine

children, six boys, four of whom died in infancy, and three girls, Minnie Thornton, Ludie Dillon and Emma Steele. Two sons, A. H. Steele and E. S. Steele, survive. Mamma preceded us to heaven five years ago. Papa and I remained in the old home until four years ago, when we moved to Columbia, Miss., where we have made lots of good friends. Papa had been under treatment for four years, but on July 23 he was stricken down to his bed, and; after seven long weeks of suffering, almost more than he could bear, the Lord called our dear papa to answer the roll call in heaven, for on September 6, 1934, his spirit took flight. Oh, it is so sad and lonely in this vacant place. But, thank God, he was ready to go. He said to Emma, "All I hate to leave for is leaving you alone, yet I know I have a Heavenly Father who is ever near to comfort and cheer." So, as the song says, how beautiful heaven must be when I think of mamma and papa being there to welcome us home. "Blessed are the dead that die in the Lord."

His daughter,

EMMA STEELE.

RESOLUTIONS ON THE DEATH OF MRS. ORA A. HONAKER

Whereas, our Heavenly Father has so chosen, in His great wisdom, to take from our midst our friend and co-worker, Mrs. Ora A. Honaker; and

Whereas, the Noel Memorial Methodist Church has lost a beloved and faithful member; and

Whereas, the Missionary Society of the Noel Memorial Methodist Church has lost an active, interested member who has been an inspiration to those who knew her; and

Whereas, our hearts are grieved over her going; therefore, be it

Resolved, that this Missionary Society express their profound sympathy to the bereaved family and friends; and be it

Resolved, that her name be placed on the memory roll of this organization; and be it further

Resolved, that a copy of these resolutions be sent to the family and also placed on file in the minutes of this organization, and that a copy be sent to the New Orleans Christian Advocate.

Respectfully submitted,

O'DESSA WILSON WHEELER,

Chairman.

MRS. C. J. BOLIN.

MRS. J. R. INGRAM.

NEW STEREOPTICON LECTURE ON THE BIBLE

Through the office of the Board of Missions, Doctors Bldg., Nashville, Tenn., a new illustrated lecture on the Bible, "The Book Goes Forth," has been recently made available by the American Bible Society. This lecture of 47 beautifully colored slides, after an introduction showing different groups reading the Bible under widely varying circumstances, tells how the Book goes forth from centers in the United States, Latin America, Africa, the Near East, and the Far East.

The daily round of four typical colporteurs—one in Egypt, one in China, one in a metropolitan city, and the fourth in the southwestern United States,—is pictured in detail, illustrating the patience, the ingenuity, the rebuffs, and the successes of these faithful servants of the missionary enterprise. After referring to the Society's service to the blind, the lecture concludes with a series of unusual slides suggesting the significance of the Bible for persons of all ages in every land.

This illustrated lecture, for which no rental charge is made, is appropriate for any service aiming at an exaltation of the Bible and is especially appropriate in a series of Sunday evening or mid-week services related to various phases of the Bible and its use.

Positive Relief for MALARIA!

Sure End to Chills and Fever!

Here's real relief for Malaria—Grove's Tasteless Chill Tonic!

Quickly it stops the chills and fever and restores your body to comfort. Many remedies will merely alleviate the symptoms of Malaria temporarily, but Grove's Tasteless Chill Tonic goes all the way and completely rids your system of the infection.

Grove's Tasteless Chill Tonic is a real corrective of Malaria because it contains two things. First, tasteless quinine which kills the Malarial infection in the blood. Second, tonic iron which helps overcome the ravages of the chills and fever and fortifies against further attack. Play safe! Take Grove's Tasteless Chill Tonic. It now comes in two sizes—50c and \$1. The \$1 size contains 2½ times as much as the 50c size and gives you 25% more for your money. Get bottle today at any store.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

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Until She Got Rid

of the Severe Pains

When Mrs. Ida Hege, of Edinburg, Ind., was in a painful, rundown condition, she took Cardui, with the results she describes below: "I had just been what one might say dragging around, feeling miserable and all out of sorts. I remembered how Cardui helped my aunt. I sent for two bottles of Cardui and when I had taken them, I was much better and no longer. I did not suffer so much pain. I continued taking Cardui until I had taken nine bottles. I do not have the severe pains." . . . Thousands of women who have taken Cardui benefited them. If it does benefit YOU, consult a physician.

ADVOCATE ENROLLMENT EXTENDED TO DEC. 1

The Publishing Committee, which met with Bishop Dobbs in the office of the Advocate on last Tuesday, has authorized the continuance of the Sesquicentennial Advocate Enrollment until December 1, in order to allow pastors who have not yet secured their quotas an opportunity to do so at the \$1.00 rate. Effective December 1, the subscription price of the enlarged Conference organ will be \$1.50 per year.

Less than half of the quota of 2500 subscriptions set as a goal during this enrollment has been received, and all pastors who have not as yet attended to this important part of the Church's program are urged to do so without further delay.

The following report includes all subscriptions received through October 9:

LOUISIANA CONFERENCE			Vicksburg District		
Alexandria District			Mrs. N. E. Cunningham, Gibson Memorial		
Rev. J. J. Rasmussen, Bunkie....	4		Rev. H. G. Hawkins, P. E.	11	
Rev. D. B. Boddie, Plneville....	2		Rev. W. M. Sullivan, Natchez....	10	
Rev. J. E. Hearne, Olla.....	11		Rev. C. E. Downer, Sattalia....	6	
Mrs. Mattie Dalley, Extension....	1		Mrs. L. M. Elliott (Rev. J. M. Corley), Rolling Fork.....	15	
Total	18		Mrs. J. D. Cooper, Washington Charge	2	
Baton Rouge District			Rev. J. H. Morrow, Gloster....	5	
Rev. W. C. Barham, Church Point	9		Rev. J. L. Sells, Port Gibson....	9	
Rev. H. N. Brown, Ponchatoula..	7		Rev. L. F. Alford, Silver City....	3	
Rev. J. R. Spann, First Church, Baton Rouge	3		Rev. T. D. Ridgeway, Silver Creek	1	
Rev. R. S. Walton, Amite.....	4		Rev. A. J. Davis, Angulla.....	6	
Rev. J. P. Bonnacerrere, Denham Springs	2		Rev. J. B. Cain, Yazoo City....	15	
Rev. K. W. Dodson, P. E.	1		Rev. E. A. King, Centreville....	3	
Rev. W. W. Perry, Baker.....	2		Miss S. Moss, Edwards.....	2	
Rev. F. N. Sweeney, Franklinton..	5		Total	99	
Rev. T. P. Turner, St. Francisville	1		Total, Mississipp Conference..	450	
Mrs. C. C. Alford, Angle.....	3		MISSISSIPPI CONFERENCE		
Rev. C. M. Morris, Greensburg....	1		Brookhaven District		
Rev. F. J. McCoy, Keener Memorial	2		Rev. J. C. Jackson, Harrisville... 1		
Rev. Wm. Schuhle, Plaquemine....	1		Rev. A. S. Oliver, Meadville.... 1		
Rev. J. B. Shearer, Clinton.....	10		Rev. J. T. Abney, Osyka..... 6		
Total	51		Mr. H. H. Goza, Magnolia..... 9		
Lake Charles District			Rev. C. W. Wesley, Summit.... 23		
Rev. F. C. Collins, Leesville....	1		Rev. J. W. Loudenslager, Scotland	1	
Mr. A. M. Mayo, Lake Charles....	3		Rev. J. B. Holyfield, Utica..... 15		
Rev. M. W. Beadle, Lake Arthur..	3		Rev. B. M. Hunt, McComb..... 7		
Miss Alice Wynn, Crowley.....	1		Rev. W. O. Sadler, Hazlehurst... 2		
Rev. Jas. A. Knight, Eunice.....	2		Rev. J. O. Ware, Prentiss..... 1		
Rev. L. P. Moreland, Merryville... 2			Rev. J. L. Carter, Crystal Springs. 7		
Rev. J. W. Faulk, Abbeville.....	5		Total	73	
Rev. G. H. Corry, Indian Bayou... 4			Hattiesburg District		
Rev. W. T. Gray, Many.....	21		Rev. W. W. Moore, Bucatunna.... 8		
Rev. A. D. George, Vinton.....	3		Miss Julia Bullard, Bay Springs.. 2		
Rev. S. A. Seegers, Rayne.....	15		Rev. J. H. Jolly, Mt. Olive..... 4		
Total	60		Rev. G. H. Jones, Montrose..... 7		
Monroe District			Mr. V. E. Hobgood, Main Street... 24		
Rev. W. C. Scott, First Church....	14		Rev. C. C. Clark, Waynesboro.... 35		
Mrs. C. M. Purvis, Rayville.....	20		Total	80	
Rev. Geo. Fox, Bonita.....	1		Jackson District		
Rev. D. W. Poole, Mangham.....	9		Rev. J. W. Sells, Foresb..... 8		
Rev. J. A. McCormack, Mer Rouge 1			Rev. H. S. Westbrook, Florence.. 4		
Rev. L. N. Hoffpaul, Columbia....	1		Rev. J. E. Johnson, Pelahatchie.. 1		
Rev. T. W. Stodghill, Wlmsboro... 2			Rev. L. D. Haughton, Benton.... 4		
Rev. C. B. White, Wlsner.....	11		Rev. P. H. Grice, Madison..... 1		
Rev. Martin Hebert, West Monroe.. 2			Rev. J. L. Decell, Galloway Memorial	1	
Rev. J. H. Midyette, Pioneer.....	4		Rev. Wesley Ezell, Vaughan..... 1		
Rev. Carl Lueg, Delhi.....	3		Rev. D. P. Yeager, Camden..... 1		
Rev. W. R. Harvell, Bastrop.....	4		Rev. A. J. Boyles, Carthage..... 10		
Rev. H. B. Hines, Lake Providence	18		Rev. B. H. Williams, Flora..... 2		
Total	90		Rev. J. F. McClelland, Carthage.. 7		
New Orleans District			Total	40	
Rev. W. H. Giles, Carrollton Ave.. 8			Meridian District		
Rev. W. W. Holmes, Rayne Memorial	1		Rev. L. L. Cowen (Mrs. Martin), Meridian	10	
Rev. D. B. Raulins, Algiers.....	12		Mr. W. D. Hawkins, Hawkins Memorial	3	
Rev. A. M. Martin, Lockport.....	2		Mrs. O. E. Whyte, Newton..... 5		
Rev. C. C. Wler, Franklin.....	20		Rev. E. W. Wedgworth, Burnside 1		
Rev. J. A. Alford, Covington....	2		Rev. G. G. Yeager, DeKalb..... 1		
Rev. J. W. Booth, Houma.....	6		Rev. H. J. Moore, Decatur..... 2		
Mr. J. G. Wehlen, St. Marks.....	4		Rev. Otto Porter, P. E.	1	
Rev. C. W. Lahey, Donaldsonville.. 3			Rev. G. A. Broadus, Chunky..... 7		
Rev. W. H. Wallace, First Church. 4			Rev. W. L. Blackwell, DeSoto.... 1		
Rev. V. D. Morris, Chalmette....	3		Mrs. J. L. Butcher, Lauderdale... 3		
Rev. H. M. Johnson, Bogalusa....	2		Rev. T. E. Nicholson, Philadelphia Circuit	9	
Rev. S. J. McLean, Morgan City.. 7			Rev. T. B. Winstead, DeKalb.... 6		
Rev. I. O. Donaldson, Pearl River. 1			Rev. W. F. Baggett, Daleville... 1		
Rev. M. S. Monk, Parker Memorial	27		Total	50	
Rev. Jas. B. Grambling, Epworth.. 6			Seashore District		
Rev. A. T. Law, Feliccity.....	7		Rev. T. R. Holt, Leakesville.... 4		
Rev. Jolly Harper, Second Church. 2			Rev. V. G. Clifford, Purvis..... 5		
Rev. A. W. Townsend, McDonoghville	5		Rev. P. M. Caraway, Gulfport... 26		
Rev. W. L. Duren, P. E.	2		Rev. J. M. Lewis, Long Beach... 3		
Rev. J. C. Rousseaux, Houma.....	2		Rev. W. B. Alsworth, Pkayune... 22		
Total	126		Rev. C. H. Stralt, Wiggins..... 8		
Ruston District			Mrs. E. L. Whyte, Bond..... 2		
Mrs. H. B. McEachern, Harnesville 1			Rev. H. A. Gatlin, Columbia.... 13		
Rev. A. M. Serex, Minden.....	34		Rev. J. E. Williams, Poplarville.. 10		
Rev. F. A. Matthews, Clay.....	3		Rev. Roy L. Lane, Carriere..... 8		
Rev. H. L. Johns, Ruston.....	26		Rev. Roy Wolfe, Saucier..... 3		
Rev. D. B. Watson, Glsland.....	4		Rev. W. J. Dawson, Pascagoula... 4		
Rev. S. S. Bogan, Sibley.....	4		Total	108	

Christian Advocate

NEW ORLEANS

Vol. 81—No. 41.

NEW ORLEANS, LA., THURSDAY, OCTOBER 18, 1934.

Whole No. 4100.

A Message From Stanley Jones To The Sesquicentennial

AS I stood in the pulpit of Wesley in the City Road Chapel in London, there came home to me the fact of the two contributions which the Wesleyan Movement gave to the world. One was the fact of Wesley's heart being "strangely warmed" in the meeting house. The whole movement was founded upon a fact of inner experience of God which transformed and lighted up the whole of life. From that moment all else was secondary to this one central thing—a radiant experience of God.

We must continue this line of the succession of the burning heart. The chief business of the Christian Church is to produce the strange moral and spiritual miracle of conversion. When it has lost its power to do this, it has lost its right to live. If God has raised us up for anything, it is for the perpetuating of this miracle. Methodists of America, look to your marching orders, your commission from God—it includes this central fact. Confused and paralyzed men need this today as never before.

The second great contribution of Wesley was his saying: "The world is my parish." There was to be no territorial or racial limitation to his redemption movement.

These two things stand together. One is the experience and the other is the expression. The experience goes to the depths of the individual's need and extends to the need of the earth's last man. Cool either one, and you kill both.

We, your spiritual children across the seas, from many races and from many classes, ask you to hold to Wesley's vision and to re-affirm that the world is still your parish. But let me ask you to put within that word "world" a deeper content—the world of economic relationships and the world of race and international relationships must be our parish. We must conquer it all for Christ.

If this Sesquicentennial means the rekindling of the human heart and the re-direction to its world task, then it will be not a celebration—but a revival.

Sitapur, India.

—Christian Advocate (N. Y.)





Wallet of the Week



The assassination of King Alexander of Jugoslavia and Foreign Minister Barthou of France must inevitably add to the complications which have kept all Europe in a constant state of tension for a long time. The civilized world shudders at the war threat which flares again in the Balkans. We trust that sober counsel may prevail among the nations affected by the deed of those who appear to be irresponsible assassins.

* * *

The **Presbyterian Tribune** is the title which flies at the masthead of a new paper recently launched in New York. The paper is to appear twice a month, and it has taken over the subscription list of **The Presbyterian Advance**, Nashville, which has been discontinued. Dr. E. P. Chaffee is the editor, and Dr. Clark, of the **Advance**, is retained as a contributing editor.

* * *

The Sesquicentennial Celebration recently held in Baltimore was of world-wide interest to Methodists. It marked the one hundred and fiftieth year of Methodist history and progress in the American Methodist Church; but it celebrated no less the sagacious leadership of John Wesley in the continuation of a movement which international complications had almost destroyed. It was in that city that Dr. Thomas Coke, as the ambassador of Mr. Wesley, organized the Methodist Episcopal Church, and ordained Francis Asbury and the nucleus of a ministry for the church whose progress has surprised the world.

* * *

In the sudden death of Dr. A. T. Robertson, professor for more than forty-six years in the Baptist Theological Seminary, Louisville, Ky., our sister Church has lost one of its worthy and capable sons, and the cause of righteousness has lost a great leader. The Southern Baptist Church will have the sympathy of the Southern Methodists in their bereavement.

* * *

A society for carrying forward work among the lepers in Brazil was organized recently at Campinas, through the instrumentality of Rev. W. G. Borchers, who for fifteen years has been at work among the poor leper folk. The society is composed of Methodists, Presbyterians, and Independent Presbyterians. Because of his well known activity on behalf of the lepers, Mr. Borchers was chosen first

president of the new society. Mr. Borchers goes once a month to preach to the lepers in the leper colony at Pirapitinguy, some forty-five miles from Campinas. In this there are 1300 lepers. Mr. Borchers has been doing this work for some time and now has a large class of candidates for church membership. Money is being raised to erect a church that will accommodate 650 at a service. The American Mission to lepers has contributed liberally toward the erection of the leper church.

* * *

Hon. Olin D. Johnston, the new Governor-to-be of South Carolina, is a graduate of the Textile Industrial Institute. Mr. Johnston defeated the well known politician, Cole L. Blease, with a handsome majority, carrying 38 of the 46 Counties in the State.

Mr. Johnston will be the youngest man to occupy the Governor's Chair in the history of South Carolina. He is the President of the Arcadia Mills of Spartanburg and, of course, a firm friend of the Textile Institute. He has announced business and social policies which caught the imagination of the people.

The Textile Industrial Institute is one of the unique educational adventures of the world, in that it combines work and study in equal proportion. Each student studies half time and works half time in the mills, thus making his expenses and acquiring technical skill. Dr. R. B. Burgess is President of the Institute.

* * *

When trouble comes we turn to fundamentals. Home becomes dearer. Neighbors and friends mean more. We understand better the mission of the church. We appreciate the services of the school. If schools are a blessing in good times, they are an imperative necessity in bad times. They safeguard the health of the child; they fortify the home; they give hope and encouragement to citizens who are the victims of misfortune but who can take satisfaction that their children are cared for. The schools are ourselves working together in the education of our children. When times are hard we need to make that education better—to take more seriously our common task of preparing the young for life.

Times which suggest retrenchment call for increased safeguards for schools. Next to food, clothing and shelter, they stand between us and chaos. Let us preserve and improve our schools. Let us keep the children first.

New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal, Church, South
Published every Thursday, at New Orleans, La. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing
at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918

D. B. RAULINS, M.A., D.D., Editor

THURSDAY, OCTOBER 18, 1934

C. MILTON CHALMERS, Manager.

AS THE EDITOR VIEWS IT

WILL ROGERS gives a lift to freedom, saying, "The greatest thing that I know of that any man could give the world today would be a correct definition of 'liberty.'" He further says, in defense of his thesis, "Everybody is running around in a circle announcing that somebody's pinched their 'liberty.'"

Now Will Rogers is not the only philosopher or ordinary human being who should be giving thought to this matter of liberty. He is demanding a correct definition, saying that the one who can accomplish the task will be rendering a world service. And he is right.

It is difficult enough to define those things that will stay put and in their places, mechanical and material things that remain in bounds set for them. With liberty it is much more difficult. It is one of those things that do not stay put, do not remain in fixed bounds. Its meaning changes with human life and human society. It does not mean the same thing to the modern man that it means to the savage in his tepee. It does not mean the same to the American of today that it meant to the fellows who filled Boston Harbor with boxes of British tea.

Now, I am not a candidate for the job that Will Rogers is trying to assign, but I will say that it is a human experience of such nature that the radius of its spiritual circle lengthens as the radius of the circle of his selfish demands shortens for the person who is seeking to live the best life.

Liberty is a word that is written into the fabric of American life. "My country, 'tis of thee, sweet land of liberty." And yet for each of us what the term comprehends or excludes is different.

Mr. Hoover has issued his volume in defense of liberty. Mr. Roosevelt is working out in the direction that he thinks liberty lies. And yet they do not seem to be thinking quite alike. They are hardly starting from the same place, are not traveling in quite the same direction, and can hardly come to the same goal. So you may take your choice, Hoover liberty or Roosevelt liberty.

Will himself says, unable to leave the thing alone,

"'Course, I guess absolute 'liberty' couldn't mean anything but that anybody can do anything they want to any time they want to. Well, any half-wit can tell that that wouldn't work." And he is right again. It won't work when there is more than one person around.

I suspect we have attempted to keep liberty housed in the bounds in which it was placed at the time of the Revolution, while we have built new homes for other things in our lives. The Liberty Bell and Independence Hall are idols of that day to which we point with much pride. But while we are "re-thinking" missions, Methodism and a few other items we might as well re-think liberty. We cannot sidestep it much longer.

Our personal liberty stops where social injury begins. This was the liberty that Paul preached. And the Christian Gospel still stands for the best meaning of liberty. As we surrender those things that we wish to use for ourselves alone, we purchase for ourselves a larger and better social and spiritual good.

And it will be found that the essential meaning of liberty remains the same wherever it is applied, in individual or community life.

"TOKYO, Oct. 2.—The Japanese army startled the nation today by publishing an official pamphlet in which the strength of the United States in aviation was described as a possible menace to Japan."

"WASHINGTON, Oct. 2.—Establishment of a general headquarters air force, numbering nearly 1000 fighting airplanes and under direct command of the chief of staff of the army, was announced by the war department today."

"Fifty Zeppelin airships, sent from this country, could virtually destroy Japan in two days, General William Mitchell, peppery head of America's World War air service, told President Roosevelt's aviation commission today."

Turn your radio button a little and get General Mitchell himself:

"Our most dangerous enemy is Japan, and our planes should be designed to attack Japan. They should have a cruising radius of 6000 to 8000 miles.

"If we had 50 Zeppelins and Japan opened her head, we could attack her in two days, and there would be nothing left of Japan."

Both of these reports were published in American papers. How much of it was paid for by munitions makers we do not know.

"Bridgeport, Conn., Oct. 3.—Bridgeport literally walked in fear today as each edition of newspapers did not let it forget that twenty pounds of highly explosive 'polnol,' enough to reduce the city to ruins, was still in the hands of thieves who took it Monday night from the warehouse of the Remington U. M. C. plant."

This "polnol" is described as hairtrigger stuff that may be set off by the vibrations of an automobile.

"Washington, Oct. 3.—Burning of enemy cities by the rays of the sun focused through giant lenses carried to great heights by airplanes, was one of the almost fantastic horrors of the next war predicted by Col. Eddie Rickenbacker, World War ace of aces, before President Roosevelt's aviation commission today."

But before this anticipated war, for which the stage is being so energetically set, comes off the people of intelligent and aggressive good-will throughout the world have a bigger one to fight, and it is on now. And it is to be fought out upon moral and spiritual grounds, a war whose weapons are not carnal but are mighty in the tearing down of the strongholds of hate, greed and fear. Already eighty nations have pledged themselves to its purpose. Here they are:

"Article 1: The High Contracting Parties solemnly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in their relations with one another."

"Article 2: The High Contracting Parties agree that the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means."

I move, Mr. Chairman, that this declaration, in flaming letters that will carry far out to sea, be substituted for the light that the Statue of Liberty holds; that a similar sign be erected over our national capitol at Washington; that a like sign be erected on the campuses of West Point and Annapolis, all aviation fields, on all campuses of high

schools; that it be engraved on all aeroplanes and upon every piece of military equipment, including rifles, cannons, sabers, gas masks and bombs; that it be placed in large and attractive letters in the fly-leaf of all books; that it be placed in the vestibule of all churches; that each radio station announce it at the beginning of each program; that every movie reel carry it at the beginning; and that it be written deep on the heart of each of us.

BENCH-WARMERS may yet come into their own and become a credit to the church if what Dr. Clovis G. Chappell says is to be taken as we are gladly disposed to take what he says. He insists that the benches should be warmed and if the bench-warmer is not there the bench will not be warmed.

To be perfectly honest, I had just about forgotten what a bench-warmer was. But it all came back to me. He is the fellow who comes to church, but that seems to be about all. He is over there in his place. The preacher has grown to expect him. And he feels that he cannot get under way very well if he does not see him there. He does not pay anything to the church, it seems; and you cannot get him to do anything. There is no committee on which he is willing to work. But he is *there*.

And that is something.

In this day when church attendance has gotten to be something of one of those things that almost everything has become in the past few years, it might be well to consider the bench-warmer.

Of course, no preacher should become satisfied with his attendance until he can find no room to put the people. No true parent can feel right when, upon glancing around, he does not see all the children at the table. So the preacher is always grieved by the vacant pews, the unwarmed pews. Sometimes it touches him so deeply that he cannot deliver himself fully to the people who are there.

There are so many counter-attractions these days. Why, a man may sit down to the radio and hear a better sermon than you can preach to save your life or his soul. And the music is just about the best, pipe organ and all. Yea, they pray over the radio even for the listener. So much for the positive side of the picture. Negatively: He escapes the collection and the draft of cold air across the church, and he can cut it short whenever he gets ready. He does not have to resort to the embarrassing expedient of walking out on the preacher; he can turn the preacher out and keep his comfortable seat.

Yes, preacher, you may rest assured today that the people who are sitting down here before you, few or many, are interested in religion.

(Continued on Page 7)



Views and Reviews



THE RETIRING EDITOR

Thursday, September 24, 1931, Rev. D. B. Raulins was "drafted" for service as editor of the New Orleans Christian Advocate. He began his work December 3, 1931. October 2, 1934, his resignation was accepted by the Publishing Committee, and Rev. W. L. Duren was elected as his successor.

Dr. Raulins began his work under conditions that would have daunted a less determined man. He gave himself to the task cheerily, happily, successfully—pouring his heart and brain into the waning life of the paper without let. His approach to all questions discussed was most refreshing in its originality and effect. The personal column sparkled no less happily than his editorials. He made friends for himself and the paper. He made possible the continuance of the paper. The three patronizing conferences owe him a debt of gratitude that only love can pay. Thousands of readers will join the Publishing Committee in keen appreciation and hearty good wishes. We doubt if any man, coming at such a time, could have rendered a more praiseworthy service. Dr. Duren will have charge after the approaching session of the Louisiana Conference.

In this connection, we desire to express something of our appreciation of Milton Chalmers, publisher. What a bulwark he is! Take it all in all, we have had a remarkable team in these men. All honor to them. Raulins and Chalmers. Christians, citizens, men who carry on when others would fail—we honor them in our hearts and would bless them with our prayers. We trust that what these men have made possible may hearten and inspire all of us.

JAMES H. FELTS,

For the Committee.

THE PRESIDING ELDER QUESTION

By Rev. James M. Lewis

In the early days of Millsaps College, there was a man who taught in the "Prep" Department. He was one of the best Christian characters I ever met—a sweet-spirited, gentle, kind, lovable character—Professor Ricketts. Among many things he taught the boys who passed through his department was this saying: "Be not the first by whom the new is tried, nor the last to lay the old aside." Whether

that can be applied to this "law" coming down to the Annual Conferences to be voted on, I know not; but after studying the question from every angle, and having read most of the arguments pro and con, I am convinced that it limits the power of the Episcopacy to make all appointments and to place each preacher where, in his godly judgment, he should go. Now, whether that interferes with the "Plan of our general Episcopacy" or not, as it is found in the Third Restrictive Rule, I do not know. If we knew what was in the mind of the great men who drafted this Restrictive Rule, it might be made clear to us; but since we, or many of us, do not know, I think it wise to accept the decision of our Judicial Council and vote on it as a constitutional question.

The law, as it is handed down to the Annual Conference, is not satisfactory, to me at least. I feel that there should have been more elasticity, or provision, attached to it. As I see it, it will cause more confusion, dissatisfaction and unrest among the preachers of our Conferences than we are having now, and we are having too much of that as it is.

I know that our beloved bishops in the past have not used as much discretion in their appointive powers as they should have, and have kept some men in the presiding eldership entirely too long for the good of the cause; and I am frank enough to say that it has happened right in our own Conference, and we are suffering somewhat because of it today, and I say this with all love and esteem for our present presiding elders, for what has happened in our Conference has happened all over Southern Methodism for many years. But I believe that our beloved bishops have learned a much-needed lesson, and I am not in favor of limiting their power, as this law will do, and I shall vote against it and hope and pray that it will be defeated.

Long Beach, Miss.

SOME OBSERVATIONS

By Rev. W. R. Lott, Contributing Editor

It is Christian to be willing to bear the blame which is due another. Most of us are too willing to put the blame where it belongs. We want them to reap their own folly and bear their own burdens. If a mistake is made and we are placed in an em-

barrassing situation, how quickly we explain that it was not our fault but some one else. When work is not done well and it is easily seen that some one has been unfaithful, we hurriedly uncover the weakness of the other to defend ourselves. Yet there is a real joy in sharing the burdens of others, if it is done in the name of the Master. How sweet is the memory that will come to one who recalls that in unselfishness he covered the mistake of his brother or sister!

* * *

It has been said, "When, in the heart of any man, familiarity with his work has bred contempt for it, that man's work is done." This is real danger. How can we keep our enthusiasm? How can we keep from falling into a rut and become dull and deadening? It is hard to keep from becoming like our environment. We have a law of conformity to which we too often agree. The answer to this is in another law—enthusiasm, growth and differentiations have their existence by virtue of being fed. The Sunday school teacher loses heart with her class; the preacher has no hope of seeing his church any different from its present state; and the Christians drop down into a dead, dull existence. The difference in life and death is right there. How can we defeat these laws which are pulling down on us, is the question of every soul. The answer is on the plane of recuperation. The vital forces must be renewed. The Christian feeds and grows on spiritual foods, and when we grow we make environment instead of conforming to it.

* * *

In Robert E. Speer's book, "Seeking the Mind of Christ," he makes the statement that Christians "should learn to detest praise." That cuts right across human nature. The average human delights in praise, even if he knows it is mis-given. Most of us do not deserve any praise at all. We do not do the best we know, and too often we try to deceive people in making them think we are more capable than we really know ourselves to be. On the other hand, there is a false modesty assumed by some in relation to themselves wherein they seem to depreciate themselves, in order that they may hear themselves appreciated. Undoubtedly the source of a true estimate of the worth of a person is to be given in the sight of God. When we see the love of God, the wisdom of God and the demands of the Gospel, then we see ourselves as really too small to be worthy of much praise. But if in the heart of some faithful soul words of praise and appreciation have welled up and been expressed, take them and look to Christ, who is worthy of all praise, and place them at His feet.

SAFETY SIGNALS

By Rev. S. J. Davies, D.D.

Those tremendous figures of speech written in the New Testament concerning the second coming of our Lord give a force and emphasis to this doctrine that admit of no denial.

Periodically this tenet is brought to our notice by sensational articles in the press from prophets of lesser cults, who profess to know the date and day of His second advent. I cannot believe that God has commissioned any of these seers to make a dated appointment for the appearance of the Christ in glory and judgment of this earth. To put it plainly, that surely is His own business, and I hold that no man is good enough or wise enough to know the mystery of the divine plan with reference to this tremendous event. The "how" and "when" should not in the least disturb the faith and even tenor of life, to a sincere Christian.

Personally, one of God's children should be glad to know that the beloved Son of God is coming to this world of trouble and sin and sorrow, and take home with Him all that is pure and best with us—our loved ones, our highest aspirations—and round this earthly career in peace and joy.

The faith that the old Book teaches covers all things of life and immortality, so we best can leave the consummation of Christ's Kingdom to Him who knoweth and loveth all, both small and great, and to His wisdom.

If we attend to present things faithfully and efficiently, rest assured the future is in His hands, who will care for His own in life and in death, here and hereafter. Fear and fanaticism, with a seasoning of superstition, are two enemies of vital religion.

682 Kings Highway, Shreveport, La.

CHARLES H. SPURGEON, MIGHTY MAN OF PRAYER

By H. H. Smith

There are so many remarkable answers to prayer in the life of Charles H. Spurgeon that Russell Conwell gave this title to one of the chapters of his biography of this great preacher: "God Heard Him." Dr. Conwell says that no one can study carefully the life of Spurgeon as a prayerful Christian and not come to the deliberate conclusion that God does hear and directly answer prayer. So much did prayer mean to Spurgeon that he once said that he never

worried about anything beyond the time when he could secure the opportunity to turn aside to prayer.

At a Conference held in 1890, Spurgeon gave this personal testimony: "After a period of continued pain, with little sleep, I sat up, as best I could, one morning in my bed in the agony of pain, and I cried to the Lord for deliverance. I believed fully that he could deliver me then and there; and I pleaded my sonship and his Fatherhood. I went to the length of pleading that he was my Father, and I said, 'If it were my child that suffered so, I would not let him suffer any longer if I could help him. Thou canst help me, and by thy Father's love I plead with Thee to give me rest.' I felt that I could add, 'Nevertheless, not as I will, but as Thou wilt.' I shall never forget my success in my appeal. In real earnest I believed God to be my Father, threw myself upon Him, and within a few moments I dropped back upon my pillow, the pain subsided, and very soon I slept most peacefully."

There are on record many remarkable cases of conversion in answer to prayers. One case occurred in 1887, when he was urgently requested to pray for the conversion of a man in Australia. The man was converted, and it was afterward found out that at the very hour Mr. Spurgeon was praying for his conversion, the unconverted man felt a deep sense of responsibility to God, and was so overcome with emotion that he left his work, went home, and prayed until he received peace.

On another occasion a mother came to Mr. Spurgeon and related how distressed she was for her son, who had enlisted in the French Army. She feared that in his surroundings he would be influenced by bad companions and lose all concern for spiritual matters. "Mr. Spurgeon promised to pray for him, but the mother would not let him go unless he would kneel right then and there and pray with her for her son's welfare. She has since stated that it was at 4:30 in the afternoon that the prayer was offered; and he afterward said that at precisely that hour he was standing in the camp, and that a strange impression ran through his body, filling him with a sense of dismay and terror, as though in the presence of actual death. The army was not engaged in any conflict, and there was no apparent evidence of any near engagement. His emotions were so great that his face turned pale, which attracted the attention of his comrades, who commented with excitement upon his fainting condition. He went to his tent and there alone called upon God for forgiveness and help. By the very next mail that left the camp he wrote to his mother, stating the circumstances and asking her to pray for him, and at the same time strangely suggesting that he wished

she would write to Mr. Spurgeon and ask him to pray for him."

There is but one explanation of these and many similar incidents in the life of that prince of preachers:—God heard him, and answered.

Ashland, Va.

AMERICAN EDUCATION WEEK, NOVEMBER 5-11, 1934

Suggestions for Observance in Churches

1. Confer with public school officials in your community to learn what observance for American Education Week is being planned by the public schools.
2. Appoint a committee for helping plan American Education Week observance in the church. This committee should be composed of representatives of all active groups of the church. The following items will be suggestive as to activities this committee may plan:
3. Plan to have at least one sermon devoted to a discussion of education or some special phase of education.
4. Arrange for observance of American Education Sunday (November 11) in the Sunday school.
5. Arrange special programs for young people's societies.
6. Place poster and leaflet material on bulletin boards or other conspicuous places in the church and Sunday school rooms. All of these have permanent value and may be used throughout the year.
7. Call attention to the American Education week activities in the church announcements which are published in local newspapers.
8. Let the church bulletin for American Education Week Sunday carry pertinent facts and ideas on public education.
9. Arrange for all groups to have access to this American Education Week material.

BENCH-WARMERS

(Continued from Page 4)

And that is what brings the bench-warmer back into the picture.

Preacher, before you become discouraged and take out, just note that more is being heard about religion today than ever before, and Christianity is being considered as a major factor along a wider front than ever before. Remember that your pulpit is your big opportunity still.

Be thankful, therefore, for your bench-warmer. He is a potential citizen of the Kingdom. He has already made the big start. He is interested. Get him into the active ranks.

POETICAL THOUGHTS

By Mrs. George S. Brown

Open thou mine eyes, that I may behold wondrous things out of the law.—Psalms 119: 18.

Open the Door

"Open the door, let in the air;
The winds are sweet and the flowers are fair.
Joy is abroad in the world today.
If your door is open, it may come this way.
Open the door.

"Open the door of the soul; let in
Strong, pure thoughts, which will conquer sin.
They will blossom and grow with a grace divine,
And their fruit will be sweeter than that of the vine.
Open the door.

"Open the door of the heart; let in
Sympathy sweet for the stranger and kin.
It will make the halls of the heart so fair
That angels may enter unaware.
Open the door."

If we keep our doors closed and our shades down, we can never know that the sun is shining and that the world is gay with flowers. The light, the air, the sun, are persistent and will creep in if we just give them half a chance. The sweet odors will waft in through tiny crevices, and joy is just like these things. It is anxious to enter into our hearts and souls. How can we keep our souls within a shell when God wants all of His joys to enter into those whom He created?

Sometimes we close our hearts even to those nearest us who crave our love and sympathy. Even when we feel that strangers and outsiders need our attention and praise we withhold it, but more often from our friends and loved ones. Somehow, we have an idea that it does not matter about them. The child does not seem to know how a mother's heart glows at some little word or deed of appreciation; how his father's heart warms when his boy says he wants to be like him; how proud the sister is when her brother tells her she is above the average girl. The pastor is enabled to do better work when his flock tells him that his sermon has done good. The servant does twice as much when a little praise is given. The employer never loses anything by complimenting an employee. We all hunger for appreciation, and we want sympathy. You know how you feel when you tell your troubles to a friend and see that he is not listening, or that he makes light of what is a burden to you. Someone has said that when you tell your trouble you divide it, and why

should we not listen patiently and sympathetically when we are told in God's word to bear one another's burdens?

The other day a very busy woman was endeavoring to refuse an office that meant much additional work to many other things she was doing along the same line, and she told a friend how she felt about taking on more work when she realized she was not giving the necessary time to other things equally important. The friend replied, "O, you can make time for everything if you really try." Another, hearing the conversation, said, "You are right. If you feel that you are doing all you can, don't add to your burdens and do several things half-way instead of doing one thing well. We who know you realize you are doing your best."

Few of us know how to sympathize, or we are so consumed with our own burdens and trials we think others are of no consequence. Open our doors of sympathy, love; understanding, patience, forbearance and we may entertain angels unawares, who will drive our own cares away and make us forget our burdens and heartaches, for often when we cannot give we can share.

ENVELOPES FOR TAKING THE BENEVOLENCES

To the Pastors of the Louisiana Conference:

Brethren: You may get envelopes for taking the benevolences by writing to Mr. C. M. Chalmers, publisher of the New Orleans Christian Advocate. They are furnished free by the Louisiana Conference Board of Missions.

H. N. BROWN,
Missionary Secretary.

THE WEAK BATTERY

It takes more strength to shine than it does to sound. That is what an amateur electrician found out some time ago. An exchange says that he rigged up an electric light for his room and found after a little that it flickered and faded. A friend examined his plan and told him that it would never again run a light but it might run a call bell. He declared that the battery was not strong enough to make a light, but was still able to make a noise.

And that is what is the matter with some of our church members. They are not strong enough spiritually to make a light, but they are strong enough otherwise to make a noise! And the noise they make is so disturbing that they actually disturb the peace of Zion.

Shine, but be silent!—Hight C. Moore, in The Baptist Message.

Our Weekly Party

The editor is attending the Sesquicentennial Celebration in Baltimore this week, as a representative of the Southern Methodist Press Association.

The bulletin published by First Methodist Church, Greenwood, Miss., shows 196 members received during the year, and over 200 for the past two years. Rev. H. Cunningham is the pastor.

Mrs. James H. Felts, wife of our Grenada pastor, has been spending a week in Corinth, her home for twelve years, looking after Jimmie Felts, III, while his parents were in Chicago.

Dr. R. A. Clanton, popular and loved physician of Grenada, Miss., is chairman of the board of stewards there. No busier physician, yet he finds time to look after the finances of the church and attend to the ordinances thereof.

A card to the editor brings the report of the death of the baby girl born to Rev. and Mrs. Roland W. Faulk, of Rochelle, La. The *Advocate* extends sympathy to these young parents in their sorrow and disappointment.

Rev. James H. Felts, Grenada, Miss., reports most optimistically for the outlook of Grenada College and for the work of the new president. He also spoke at the conclusion of his year's work at Grenada with enthusiastic determination.

Dr. J. D. Fisackerly, one of the recent renewals of this paper, has been seriously ill. Mr. Fisackerly is known as a man of unquestioned piety. He is a landmark in his section. His membership is at Grenada, Miss.

Rev. W. S. Lewis continues to have trouble with his throat. Brother Lewis is resilient beyond most men. A little throat trouble is of small moment. He continues to do the full work of a pastor and leader.

Mrs. Strumm, wife of Captain A. P. Strumm, and a niece of Mrs. F. A. Dicks, died October 7. She was a life-long Methodist and, until her break in health, was constant attendant at her church. Her body was taken to Natchez for interment.

Rev. W. C. Newman is now known as "the spare tire of the North Mississippi Conference." Every time one of the pastors needs to "be out of town," Newman is sent for. Well, whether you call him a "spare tire" or "a pinch hitter," he "delivers the goods."

Brother B. F. Bullard has shown his interest in the *Advocate* by a card stating that six subscribers were secured at the quarterly conference at Mashulaville, Miss., recently. He says that Brother Triplett made the appeal. Blessings upon you all.

A card from Rev. W. J. Ferguson, of First Church, Laurel, Miss., assures us that we will hear from his church in a pleasing report soon. We are listening. Since writing the above, he has kept his word. Twenty-one subscriptions with "more to follow," is the gratifying report.

Mrs. Harriet VanPelt, who was one of the oldest members of Rayne Memorial Church, New Orleans, died October 8. Her going was not unexpected, although she had been critically ill only ten days. Her death was the fourth sorrow which came to the church in the space of a single day.

"The Ideals of Jesus," was the subject of a recent thirty-minute broadcast over Radio Station WHEF, Kosciusko, Miss., sponsored by the Weir Epworth League. The program was dedicated to Dr. V. C. Curtiss, presiding elder of the Columbus District, North Mississippi Conference.

Rev. J. P. Bonnacarrere, Denham Springs, La., reports that his wife, who underwent an operation at a hospital in the city last week, is doing as well as could be expected and that the doctors are hopeful of her recovery. Let prayer be offered for these distressed servants of the church.

Mrs. W. E. Bradshaw, of Route 1, Benton, Miss., renews her subscription, and expresses the hope that the enlarged paper may be published. She says, too, "I love my church and church paper." By the help of such loyal hearts we will make the *Advocate* mean more to the people of the two states.

Mrs. C. M. Martin, of Meridian, Miss., sends us a clipping from the *Meridian Star* which related her unique method for raising her allotment of \$25 on the church debt. She secured a pair of baby

Skin Torment

Itching, roughness,
cracking, easily relieved
and improved with
soothing -

Resinol



overalls upon which she sewed bright pockets, and the mothers of the nursery department did the rest.

Rayne Memorial Church, of this city, has suffered many bereavements this year. Among those who have gone home in recent weeks was Mrs. J. A. Snyder, who for a long time was one of the most valuable and faithful workers in the church. Her consecrated life will linger in benediction for many years to come.

Rev. J. O. Ware, from Prentiss, Miss., sends a list of subscriptions which he says is a "beginner." He reports things as going well in his charge.

Rev. J. E. Williams, of the Poplarville, Miss. charge, says things are going along well, and we report that things are looking up with us—he sends ten subscriptions.

The freshmen election at Whitworth College resulted in the temporary election of Miss Cavell Raulins, daughter of Rev. and Mrs. D. B. Raulins, of New Orleans, as president. Miss Virginia Hanna, daughter of Mr. and Mrs. T. L. Hanna, of Hall Summit, La., was chosen as athletic captain. The final freshman election will be held in six weeks.

Announcement is made that Dr. Forney Hutchinson, for the past two years pastor of Mount Vernon Place

METHODIST BENEVOLENT ASSOCIATION FOR LIFE INSURANCE

(Chartered 1903)

PURPOSE

To provide homes and support for widows, orphans, disabled and aged ministers and members of the M. E. Church, South, by a practical business insurance system on safe at cost rates.

PROGRAM FOR 1934

Our goal: to multiply membership by members securing additional policies on themselves and on all members of their families and friends, ages from 1 to 60.

POLICY PLANS

Whole Life, 20-Premium Life, 20- and 15-Year Endowment, Endowment at 60, 65, or 70. Disability-Annuity and Juvenile on Term and Endowment at age 21 for education.

WRITE

J. H. SHUMAKER, General Secretary

HOME OFFICE:

Association Building, 808 Broadway,
Nashville, Tennessee

WHEN IN NEW ORLEANS SHOP AT HOLMES

New Orleans Oldest and Best
Department Store

CANAL STREET . . . N. O., LA.

Church, Washington, D. C., will transfer to the Little Rock Conference. Dr. Hutchinson will be succeeded in Washington by Dr. W. Angie Smith, for the past quadrennium pastor of our First Church, Shreveport, La.

Mr. Ernest Reimann, of Gulfport, Miss., sends a list of 11 new subscriptions with a "Trusting that this little may help." Thank you. As the original telegraphic message to radio stations says: "Broadcast coming in fine." If our people will just carry through with us, the Advocate will be well on the way to the place which it should have in the life of our Church and people.

The New Orleans Standard Training School, just closed, was a splendid success. Five courses were given and a total of 106 credits were earned. The credits were not more important than the general enthusiasm which prevailed. Teachers, Dean and Mrs. R. E. Smith, Misses Ethelene Sampley, Virginia Thomas and Mrs. R. R. Branton, gave great satisfaction.

We regret to report the tragic accident which occurred in Houma, La., a few days ago. A twelve-year-old boy skated in front of a car driven by Miss Ella K. Hooper, and it was impossible to avoid striking him. He died a few minutes after the accident occurred. We sympathize with the parents of the child and with Miss Hooper, who is giving her life for these people.

We are happy to learn that the condition of little Sarah Jane Wasson, daughter of Rev. and Mrs. L. P. Wasson, Clarksdale, Miss., is reported to be improving. The child, who was severely burned when she fell into a tub of scalding water on the night of September 29,

is still in a critical condition, although attending physicians have hopes of her recovery. Let us remember her in our daily prayers.

The death of Hon. Henry P. Dart recently, removes from the city of New Orleans one of its staunchest citizens, and from the bar of Louisiana one of its ablest and most conscientious lawyers. He was a man of great ability and of spotless integrity; and he is entitled to be remembered as one of the real builders of his state. We mourn his going, but we are profoundly grateful for the gift of such a life.

A note to the editor from Rev. T. W. Lewis says that he started out ten months ago with 160 members in his church, and that he has added 85 already; has no debt, no parsonage, and everything paid in full except one quarter for the presiding elder and a little more than a quarter due the preacher. He says that he has made a thousand pastoral visits, preached 156 times, and his health is good. Page the Bishop!

Dr. A. M. Shaw, of Oak Grove, La., was assisted in a meeting recently by his son, Rev. Joseph C. Shaw. We have not had a report of the meeting since its close, but we shall expect to have encouraging words before very long.

Rev. A. T. McIlwain sends in a good list of subscriptions, two-thirds of them new ones. He speaks approvingly of the effort to make the "bigger and better" Advocate. He and his people are planning a home-coming for their sesquicentennial day.

Dr. J. Richard Spann, of First Church, Baton Rouge, La., had a pleasant surprise a few evenings ago when he returned from a dinner engagement to the tune of, "Happy Birthday to You." Our informant states that "a frosted cake, aglow with exactly the right number of candles," was on the dining-room table. No, it does not give the number. Substantiality was given to their greetings by "Check enclosed." Congratulations and many happy returns of the day and the deed, Doctor!

Mrs. G. D. Shands, widow of the late Lieutenant-Governor of Mississippi, died suddenly on the evening of October 7. She was quite advanced in years and had not been well for a long while, but no one realized that the end was so near. Mrs. Paul Saunders, with whom she lived, but who was at the time in New York, had written Dr. Holmes, telling him that her mother would be glad to have a visit; but the spirit waited not for human ministries. A simple service was held in New Orleans before the body

was taken to Senatobia, Miss., where it will be laid to rest beside that of her distinguished husband.

On Sunday, October 7, Mrs. F. A. Dicks died at the home of her daughter in New Orleans. She was the widow of Mr. F. A. Dicks, who came to the city from Natchez, and was in the wholesale drug business for many years. They were Methodists until a few years ago, when they joined the Presbyterian Church, but their love for the Methodist Church was not withdrawn. Only last year Mrs. Dicks made a generous contribution to the Superannuate Fund of the Louisiana Conference. On Monday afternoon, after a short service in New Orleans, the body was taken to Natchez for interment by the side of her late husband.

GRAY'S OINTMENT

USED SINCE 1820—FOR

BOILS

Superficial Cuts and Burns and Minor Bruises. 25c at Drug Stores.

SOOTHE YOUR EYES

with Dickey's Old Reliable Eye Wash. Used 50 years. Cleanses, and clears. Safe and painless. 25c.

DICKEY DRUG CO., BRISTOL, VA.



Why Hospitals Use a Liquid Laxative

Hospitals and doctors have always used liquid laxatives. And the public is fast returning to laxatives in liquid form. Do you know the reasons?

The dose of a liquid laxative can be measured. The action can thus be regulated to suit individual need. It forms no habit; you need not take a "double dose" a day or two later. *Nor will a mild liquid laxative irritate the kidneys.*

The right dose of a liquid laxative brings a more natural movement, and there is no discomfort at the time, or after.

The wrong cathartic may often do more harm than good.

A properly prepared liquid laxative like Dr. Caldwell's Syrup Pepsin brings safe relief from constipation. It gently helps the average person's bowels until nature restores them to regularity. Dr. Caldwell's Syrup Pepsin is an approved liquid laxative which all druggists keep ready for use. It makes an ideal family laxative; effective for all ages, and may be given the youngest child.

A POST CARD

will bring you the latest

LILY FALL PATTERN BOOK

of easy-to-make, selected style, dresses, suits, blouses, etc., on which we furnish patterns at very low cost. Also FREE—30 yard sample spool of LILY Sewing Thread. Write your name and address clearly. Send to LILY MILLS CO., Shelby, N. C.

Capudin.

EASES ACHES

Whether it be a headache or a neuralgia or perhaps muscular aches from a fresh cold; or may be the aching discomforts that many women suffer occasionally.

Take CAPUDINE
For QUICK RELIEF

Because of Correctly Blended Formula

• LIQUID or TABLET FORM •
Ask Your Druggist

From The Field

TO THE DELEGATES OF THE MISSISSIPPI ANNUAL CONFERENCE

About two weeks ago I had a notice in the paper asking for requests with reference to your entertainment at Conference. I have but a very few answers so far.

Permit me to say that the delegates will be scattered all over Hattiesburg, 75 per cent of them one mile or more from the church. If I do not hear from you by October 25, I will expect you to accept the assignment when you reach the seat of the Conference, even though it may be inconvenient. It may be you will have to walk some distance if I am not notified in advance. I cannot make changes after you arrive, so please let me hear from you if there is to be any suggestion from you at any time with reference to your home. You bring your car, if you have one, for you will need it. If two or more are coming in car together, write me so I can place you in homes convenient for you to go and come together after you arrive and are assigned to your homes.

We are very happy to have you as our guests and want to do everything we can to make your stay with us pleasant indeed.

R. H. CLEGG,
Pastor-Host.

NORTH MISSISSIPPI CONFERENCE BOARD OF MISSIONS

The Board of Missions of the North Mississippi Conference is called to meet at Indianola, Miss., in room appointed, on Wednesday afternoon, October 31, at 4 o'clock. This meeting is very important.

The members of the board are as follows: Melville Johnson, A. H. Beasley,

R. G. Moore, W. L. Atkins, Mrs. S. L. Pope, R. W. Sharp, H. C. Campbell, H. G. Johnson, Mrs. J. C. Ratcliff, E. B. Sharp, W. M. Campbell, P. L. DeLoach, John W. Kyles (member General Board), J. G. Houston, Mrs. B. P. Brooks (ex-officio), and J. D. Wroten.

Sincerely yours,

J. D. WROTEN, Pres.

NOTICE TO MEMBERS OF THE MISSISSIPPI CONFERENCE

According to the rule of our Conference, you are expected to close the books on Tables 1 and 2 on Sunday, November 4, and to mail the reports to me not later than Monday, November 5. You are to use the same statistical blanks as were used last year. Please be as accurate as possible, and do not delay in mailing your reports. The work of compiling these before Conference is not easy for a busy pastor, but it is a great deal harder if you delay in sending your reports. You will hand Table 3 to the auditors at Conference.

SWEPSON F. HARKEY.

Brandon, Miss.

FROM SEMINARY, MISSISSIPPI

First, I want to say I came to Seminary this year after Conference, the parsonage being moved from Williamsburg to Seminary, where I found some very fine people. Added to my work were Seminary, Eminence, Sanford to that of Good Hope and Santel, making five churches in all. We have been moving along very well except in financial lines. We have had good attendance at monthly services at all the churches. We had good meetings at all our revivals. I held my revival at

Sanford and Eminence, our presiding elder, Rev. J. T. Leggett, preaching one day for me at Sanford, which was well done, as he always does. Rev. E. E. McKeithen, from Petal, assisted me at Seminary. I want to say if any pastor wants good help he will not make a mistake in using Brother McKeithen, for he is fine help.

At Santee and Good Hope Rev. E. W. Ulmer, of Sumrall, assisted me. Brother Ulmer is a good preacher and fine help in meetings and a great, good man.

The Lord has been wonderfully good to us. So under the existing circumstances I feel that we have done very well.

Desiring the prayers of all, and trusting to see all the brethren at Annual Conference. I trust we will have a good Conference.

A. J. LEGGETT, P. C.

A Vegetable Laxative

That Thousands Like

So many men and women have proven their preference for Thedford's Black-Draught, by buying it as needed, that you ought to try it if you are not really enthusiastic about the laxative medicine you have been using. Far, and near, for nearly 100 years, Thedford's Black-Draught has been the standby of thousands of families as a laxative for the relief of constipation and many bad feelings due to faulty elimination. Surely it must be very good in its way to have such long, wide-spread use. Let Thedford's Black-Draught help to bring you better health when you need a reliable, purely vegetable laxative.

For Bad Cough, Mix This Better Remedy, at Home

Needs No Cooking! Big Saving!

You'll be pleasantly surprised when you make up this simple home mixture and try it for a distressing cough. It's no trouble to mix, and costs but a trifle, yet it can be depended upon to give quick and lasting relief.

Make a syrup by stirring 2 cups of granulated sugar and one cup of water for a few moments until dissolved. No cooking needed. Get 2½ ounces of Pinex from any druggist, put it into a pint bottle, and fill up with your sugar syrup. The pint thus made gives you four times as much cough remedy for your money, yet it is far more effective than ready-made medicine. Keeps perfectly and tastes fine.

This simple remedy has a remarkable three-fold action. It soothes and heals the inflamed membranes, loosens the germ-laden phlegm, and clears the air passages. Thus it makes breathing easy, and lets you get restful sleep.

Pinex is a compound of Norway Pine, in concentrated form, famous as a healing agent for severe coughs. It is guaranteed to give prompt relief or money refunded.



**LUZIANNE
COFFEE**
100% Good

Our Methodist Women

EDITED BY MRS. H. McMULLAN

LOUISIANA CONFERENCE WOMAN'S MISSIONARY SOCIETY NEWS

Blessing Boxes

There has seemed to be some uncertainty in regard to the money collected from our Blessing Boxes. Because of the pressing need for scholarships at Houma, these boxes were distributed to gather in the pennies over and above the regular pledges or scholarships supported by auxiliary, zone, or district. Returns from the boxes should be mailed to Mrs. Carver and specified as "Special Blessing Box Offering." We are hoping to realize enough from these mites to keep in MacDonell School several of the children Miss Hooper admitted on faith at the beginning of the term. We had already counted on your pledges, free-will offering, and scholarships definitely undertaken. This Houma Day offering is "the second mile"—a penny a meal for love's sake.

* * *

The mid-year executive meeting will be held in Amite, Baton Rouge District, on October 23 and 24. Conference achievements for the half-year will be reviewed and plans made for further promotion. An open meeting is being planned for Wednesday afternoon, when each Conference officer will be introduced and given an opportunity to tell of her work.

The Spiritual Life School and Retreat held at Scarritt College, September 19 to 23, under the auspices of the Woman's Missionary Council, was a time of rich experience for all privileged to attend. Four retreatants from Louisiana were enrolled—Mrs. George Sexton, Jr., President; Mrs. W. H. Martin, Vice President; Miss Grace Gatewood, Deaconess, First Church, Shreveport; and Miss Sheile

Nuttall, Rural Worker. Dr. Lavens Thomas, Emory University, was the leader, and Miss Daisy Davies, Miss Mabel K. Howell and Mrs. B. W. Lipscomb each conducted Spiritual Life groups. Much time was given to prayer, silent meditation and the sharing of Christian experiences. Findings of the Retreat will be printed in early issues of the church papers.

Miss Leola Marcelle, a graduate of MacDonell French Mission School, and of the State Normal, is attending Scarritt College this year in preparation for definite Christian work.

* * *

The Shreveport First Church missionary societies co-operated with the Board of Christian Education in putting on a Leadership School for the C. M. E.

churches of the city. Mrs. R. P. Neblett, Conference Secretary of North Mississippi, taught one of the courses and also met with the women in the mornings to talk to them about the organization and work of the Woman's Missionary Society. This is pioneer work in Louisiana and those sponsoring the school felt gratified at the genuine interest shown and the number of credits earned.

* * *

Miss Berta Hirtzler, Kenner, La., has had to leave Mexico as a missionary because of government regulations and is now working among the Mexicans at Lydia Patterson Institute, El Paso, Texas.

* * *

The Homer auxiliary entertained its "sister society," Arizona, at a delightful picnic meeting at the beginning of the fall.

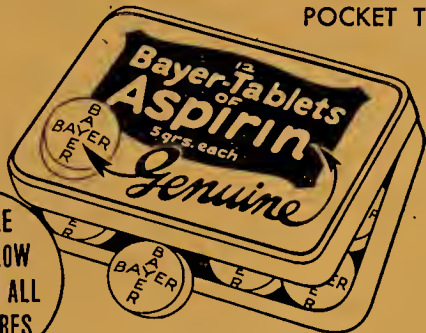
* * *

The splendid Board of St. Mark's Hall in New Orleans has been working hard this summer trying to raise eight hundred dollars for necessary repairs.

MRS. GEO. S. SEXTON, JR.

NOW! GENUINE BAYER ASPIRIN AT DRASTICALLY REDUCED PRICES!

Big Price Cut on Bayer Aspirin!



POCKET TINS OF 12 NOW

15c

PAY
NO
MORE

ON SALE
AT NEW LOW
PRICES AT ALL
DRUG STORES

NOW—Pay Less and Get Real BAYER Aspirin!

So as to put the reliability and quick action of Genuine Bayer Aspirin within the reach of everyone, the price you pay has been drastically cut. Cut so low that nobody need ever again accept an unknown preparation in place of real BAYER Aspirin.

**15c Now For 12
25c Now For 24**

For instance, the pocket tins of 12 real Bayer Tablets have been cut to 15c.

The popular 24 tablet bottles

have been cut to 25c.

And the big, family size, 100 tablet bottles have again been reduced.

**So—Always Say "Bayer"
When You Buy**

These new low prices make it a folly to accept unknown brands in order to save a few cents.

So—never ask for Bayer Aspirin by the name "aspirin" alone when you buy, but always say B-A-Y-E-R ASPIRIN and see that you get it.

NOLA LAUNDRY, INC.

Phone Jackson 2287
3940-44 Third Street

No Other Laundry Affiliation

666

LIQUID, TABLETS, SALVE, NOSE DROPS
Checks Malaria in 3 days, Colds first day.
Headaches or Neuralgia in 30 minutes.

Fine Laxative and Tonic
Most Speedy Remedies Known

ALWAYS SAY "BAYER ASPIRIN" NOW WHEN YOU BUY

Christian Education Page

CAMPAIGN FOR DECENT MOTION PICTURES, SUNDAY, OCTOBER 21

Every pastor is invited to discuss the movement for decency in motion pictures from his pulpit on October 21, or some other Sunday, at his early convenience.

Also, on that date, to take up vigorously the signing, by his people, of the Declaration of Purpose—"to remain away from all motion pictures that offend decency and Christian morality."

The pledges should be circulated on October 21 and later followed up by some designated organization until every church member and friend has had an opportunity, though without pressing, to sign. The cards, when filled in, should be filed in the pastor's office, and the totals reported to denominational headquarters, local councils of churches, or the Federal Council of the Churches, 105 East 22nd Street, New York City.

The Federal Council of Churches has prepared a pamphlet giving valuable information on the motion picture problem in preparation for Sunday, October 21; single copy, 5 cents; \$2.50 for 100; \$20 for 1,000. Pledge cards, with information on the back to guide in the selection of

pictures, can be had for 30 cents per 100; \$2.50 for 1,000. Now is the time to act!

METHODIST STUDENT CONFERENCE

The Methodist Student Conference meets at Millsaps College October 19-21, with its theme, "Dare We Be Christians in the Economic Order?" announces James Noblin, State president of the organization.

Dr. J. W. Workman, well known Arkansas critic, will deliver the keynote address at the banquet Friday evening, October 19. The three-day program will embrace discussions concerning every phase of the relation between Christiaus and the present economic order. Separate discussions of the relations of the church, personality, world peace, and missions with the economic order will be held.

Every effort is being made to insure the presence of delegations from the junior colleges of the state, according to Noblin. Their presence will mark a step forward in the development of the Methodist Student Conference, as there have rarely been junior college representatives at previous conferences.

FIRST IMPRESSIONS OF MacDONELL SCHOOL PATRONS

By A New Worker

"Now what town is this?" asks a newcomer as she bumps merrily over the highway in an easterly direction from Houma, La.

"This isn't a town; this is the country," is the answer. What! All these yards and houses so close together for miles and miles in the country? Even so, this is one of the most thickly-settled rural sections in the United States.

At frequent intervals the workers wave and smile at family groups. Now they are stopped by an anxious mother of two pupils in MacDonell School.

"My baby's been real sick, and I haven't had no chance to make Louis' other undershirts. I sat up till twelve to make the buttou-holes on what he's got, and the baby won't let me sleep in the day; but here's some sweet potatoes I saved for you. You bring a big sack next time

and I'll fill it." With the potatoes comes a blg bright bouquet.

From time to time the rich, sweet voice of one of our alumni, who is riding with us, starts a church hymn. The young man hopes to become a singing evangelist. Another passenger is an attractive young woman, also a graduate, as sweet and wholesome in disposition as she is fair of face.

Arriving at Grand Isle, some eighty miles from Houma, one finds all one's senses busy. The glorious Gulf, the snow-white cranes, the odor of fish and shrimp, scores of pricking sensations from swarms of mosquitoes, the hearty welcome of a friendly woman called in by a neighbor purposely to prepare a fish and shrimp dinner for us. Another patron sings the praises of the school in French to her friends. Afterwards she leads devotions in that language for a group of missionary women at Golden Meadow, miles away, as easily and charmingly as do many of the MacDonell pupils lead children's and young people's meetings in English.

FRANCIS DENTON.

THE HOUSE OF THE PEOPLE

The American common school is the expression of a mighty faith. It has grown up out of need and aspiration. It is the bulwark of those democratic ideals and rights for which mankind has sacrificed and suffered throughout the ages. It is the home of light and of reason. It is the hope of a better tomorrow. The common school is the house of the people. Let all the people gather as of old in the neighborhood school. Let them renew their faith in themselves and in their children. Let them discuss their problems and determine how their schools may be made better. Let them return to the house of the people and know that through this, their own house, they may again bring order and promise and hope to the republic.—Jessie Gray, in The Journal of The N. E. A.

Quickest Way to Soothe Nerves And Ease Headache

High strung nerves, headache, neuralgia, aching joints, muscles and periodic pains due to inorganic causes yield quicker to STANBACK, the speedy, soothing "Balanced Prescription" that leaves no unpleasant after-effect. Try STANBACK. It's different, better for you. Trial size ten cents. Economy size twenty-five cents. Mail this ad to STANBACK, Dept. A, Salisbury, N. C., for a FREE full size package of STANBACK.—Adv.

MALARIA

Speedy Relief of Chills and Fever

Don't let Malaria tear you apart with its racking chills and burning fever. Trust to no home-made or mere makeshift remedies. Take the medicine prepared especially for Malaria—Grove's Tasteless Chill Tonic.

Grove's Tasteless Chill Tonic gives real relief from Malaria because it's a scientific combination of tasteless quinine and tonic iron. The quinine kills the Malarial infection in the blood. The iron builds up the system and helps fortify against further attack. At the first sign of any attack of Malaria take Grove's Tasteless Chill Tonic. Better still take it regularly during the Malaria season to ward off the disease. Grove's Tasteless Chill Tonic is absolutely harmless and tastes good.

Grove's Tasteless Chill Tonic now comes in two sizes, 50c and \$1. The \$1 size contains 2½ times as much as the 50c size and gives you 25% more for your money. Get a bottle today at any store.

The Methodist Layman

A WARNING BY ROGER BABSON

That keen student of the tides of business, Roger Babson, in one of his current bulletins for investors, warns against the advertising of a leading tobacco company, which "gives the impression that cigarette smoking is good for the health." He makes this pertinent comment:

"We believe that if such advertising is persisted in, it is bound to bring about a reaction which will be very detrimental to the entire tobacco industry. Even a worse reaction would follow if similar advertising were adopted by the liquor manufacturers. The movie industry is already suffering from its indiscretions. The American people have repealed prohibition. They do not want their personal liberties interfered with; but they are not interested in having liquor or tobacco or movie companies, or even newspapers, make profits. Too much careless advertising will cause the American people to crack down upon the liquor, the movie, and even the tobacco industries in a way which will greatly harm their securities. What has happened to public utilities and banks should be a warning to other industries."

If Mr. Babson will scan the liquor advertisements in the public prints, we think he will conclude that the advertising of gin and whiskey is already "care-

less," if not reckless. In the endeavor to create a market for its goods (would not "bads" be the fit word?) it often makes claims for high-powered alcoholic beverages which have no basis of truth, and which men of sober judgment will not accept. Probably even the advertisers do not expect to fool that type of reader. Their aim just now is to create new markets among the inexperienced, to lead youths and women by the cocktail by-path to the use of the habit-forming narcotic to which they give such pretty names and ascribe such delightful qualities as to make the purchaser forget the inescapable truth confirmed by universal experience, "In the end it biteth like a serpent and stingeth like an adder!"—New York Christian Advocate.

UNIVERSAL BIBLE SUNDAY

The theme for Universal Bible Sunday, which is to be observed on December 9, is related to the four hundredth anniversary of the publication of Martin Luther's translation of the Bible.

Early in November the American Bible Society will provide the pastors of America, for their use in observing Bible Sunday, suitable free material which will include a brochure, "Across the Barriers of Language," by Dr. Abdel Ross Wentz, Professor of Church History in the Lutheran Seminary at Gettysburg, Penna., a three-color poster showing Luther at work above a large reproduction of a first edition copy of Luther's Bible open at Psalm forty-six, and free responsive readings for congregational use containing passages of Scripture related to Luther's religious experiences and beliefs.

FINANCIAL RECOVERY FOR THE LOCAL CHURCH

With the whole church in hopeful expectancy as the result of the new financial plan soon to be put to a practical test throughout the bounds of the Methodist Episcopal Church, South, the announcement of Whitmore & Smith that the official book on church finances, sponsored by the Board of Lay Activities, is off the press and a limited supply of advance copies is now available, will be of interest.

"Financial Recovery for the Local Church," is the title of the new official

book, by Dr. J. E. Crawford, specialist in church finance. The book contains helps and suggestions on church financing for presiding elders, pastors, lay leaders, church treasurers, and boards of stewards for the new quadrennium.

BISHOP DuBOSE'S NEW BOOK

Bishop H. M. DuBose, one of the eminent bishops of the Methodist Episcopal Church, South, has received notification that his new book, "Through Two Generations—A Study in Retrospect," will be off the press of Fleming Revell at an early date and will be put on sale simultaneously in Nashville, Tenn., and London, England, early in October. The forthcoming volume, according to Bishop DuBose, was completed after the recent General Conference session, which witnessed his retirement from active administrative life. Of the book, the Bishop says: "It is not an autobiography so much as a book of memories in which the writer's observations and deductions from events in the intellectual, social, religious and scientific world are set down."

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**Lady Went Back
To Taking CARDUI
and Was Helped**

For severe periodic pains, cramps or nervousness, try Cardui which so many women have praised, for over fifty years. Mrs. Dora Dungan, of Science Hill, Ky., writes: "Several years ago, when I was teaching school, I got run-down and suffered intensely during menstruation periods. I took Cardui and was all right again. After I was married, when I felt all run-down and was irregular, I always resorted to Cardui and was helped." . . . It may be just what you need. Thousands of women testify Cardui benefited them. If it does not benefit YOU, consult a physician.

In Memoriam

Brother BOB SAYLOR, a well known citizen of Campti, La., and a long-time resident of that place, died suddenly on September 18, 1934. In some way (no one knew exactly), while feeding a gin he was caught by the saw and cut to pieces. The gin-stand was torn apart to remove his mangled body. Brother Saylor was a member of the Baptist church and a good, reliable Christian gentleman, very accommodating and obliging, always ready to assist those in need. He was not biased in his religious views and so expressed himself at all times. He was indeed well liked. I was pastor there for our church several years, at different times, and Brother Saylor was always the same man. His mother, Mrs. Bob Saylor, Sr., who lives at Coushatta, is one of the old-time Methodists, and, if I am not mistaken, she was a charter member of the old Springville Methodist church (now Coushatta). She is a beautiful, consecrated Christian mother. Brother Saylor was employed by the Frost Johnson Lumber Company for several years, and served them well. He was a good husband and a kind father, and loved home so much. He was about 62 years old and was a Mason. Surviving him his widow, a daughter, Mrs. B. B. Reed, of Coushatta; two sons, Leslie and Teddy Saylor, of Campti; two sisters, Mrs. C. H. Brown, also of Coushatta, and Mrs. Lily Lamb, of South Louisiana, and his mother.

He was buried at Fairview-Alpha with Masonic honors.

One who loved him,

C. B. POWELL.

MRS. F. A. AINSWORTH

In the passing of Mrs. F. A. Ainsworth, of Sartinsville, Miss., the community, church and home lost a good woman. Surely her price is far above rubies. She walked life's way with her husband, Brother F. A. Ainsworth, for nearly fifty-three years. His heart did safely trust in her, and she did him good all the days of her life.

She did look well to the ways of her household, and her children and husband are up now to call her blessed. Her own words praise her in the gates."

For many years the Bible and the New Orleans Christian Advocate, a constant visitor to their home for more than fifty years, were her constant companions. We read some in the Bible every day. Her fine sons and noble daughters are

evidence of the devotion of her life to her family. One son, Rev. T. M. Ainsworth, is a member of the Mississippi Annual Conference. Her home was the home of preachers. Many of them remember her hospitality. She was nearly 78 years of age. She passed away on June 22, 1934, and on the following day, in the presence of a great congregation, she was laid to rest in the cemetery at Sartins church, to await the resurrection morn.

Services were held by the writer, a life-long friend of the family, whom we loved and appreciated.

J. H. GRICE.

MRS. MARY ELIZABETH ENOCHS, daughter of J. R. M. and Martha DuBerry, was born in Yalobusha County, Miss., in 1849. She was married in 1865 to J. V. Enochs, and to this union five children were born, three now living—F. A. and J. V. Enochs, of Kossuth, Miss., and Mrs. C. F. Dixon, of Ripley, Miss.

She professed religion and joined the Methodist Episcopal Church, South, early in life. Her mother and the late Dr. S. A. Steel were cousins. She was left a widow for forty-five years. Her favorite poem was "Others." She died at her home in Kossuth, Miss., July 30, 1934.

Her home was always open to the preachers. She was an active member of her church, and it was a great privation to her when she was unable physically to attend. She took deep interest in the Annual Conferences, and though weak in body she was strong in spirit. She attended several of the sessions of the North Mississippi Annual Conference; the last one attended was at Pontotoc.

Besides her children and grand-children, and other relatives, she is survived by a sister, Mrs. Alice P. Shaw, of Mem-

phis, Tenn., who is the only one of the immediate family still living.

R. P. NEBLETT.

VOTES ON CONSTITUTIONAL QUESTION

On the constitutional question, the limited tenure of presiding elders, Annual Conferences have voted as follows:

	Yes	No
Czechoslovak Conference.....	20	8
Belgian Conference	9	14
Northwest Conference	40	0
Illinois Conference	5	40
Western Virginia Conference	124	36
Kentucky Conference	88	58
Southwest Missouri Conf.	120	6
Louisville Conference	113	75
Missouri Conference	83	66
Totals.....	602	303

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Alexandria Dist.—Fourth Round

(In Part)

Alco, Oct. 18, night.

Pleasant Hill, at Pleasant Hill, Oct. 18, 2 p.m.

Melville, Oct. 21, 11 a.m. and 2 p.m.

Opelousas, Oct. 21, night.

Montrose, Oct. 23, p.m.

Sicily Island, at Sicily Island, Oct. 26, 2 p.m.

Provencal, at Oak Grove, Oct. 28, 11 a.m.

Natchitoches, Oct. 28, night.

Colfax and Montgomery, at Montgomery, Oct. 29, night.

BRISCOE CARTER, P. E.

New Comfort for
Those Who Wear

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ADVOCATE ENROLLMENT EXTENDED TO DEC. 1

Many charges have not as yet secured their quotas on the Sesquicentennial Advocate Enrollment. In the bounds of these charges there are a goodly number of subscribers whose renewals are now due, and we urge our pastors to look after these renewals before the meeting of their respective Annual Conferences so that every subscriber will have an opportunity of renewing for the "enlarged Advocate" at the \$1.00 annual subscription price. On December 1, the increased subscription price of \$1.50 goes into effect.

The following report includes all subscriptions received through October 15:

LOUISIANA CONFERENCE			
Alexandria District			
Rev. J. J. Rasmussen, Bunkie....	4		
Rev. D. B. Boddie, Pineville....	2		
Rev. J. E. Hearne, Olla.....	11		
Mrs. Mattie Dalley, Extension....	1		
Total	18		
Baton Rouge District			
Rev. H. N. Brown, Ponchatoula..	7		
Rev. J. R. Spann, First Church,			
Baton Rouge	3		
Rev. R. S. Walton, Amite.....	4		
Rev. J. P. Bonnacarrere, Denham			
Springs	2		
Rev. K. W. Dodson, P. E.....	1		
Rev. W. W. Perry, Baker.....	2		
Rev. F. N. Sweeney, Franklinton..	5		
Rev. T. P. Turner, St. Francisville	5		
Mrs. C. C. Alford, Angle.....	3		
Rev. C. M. Morris, Greensburg....	1		
Rev. F. J. McCoy, Keener Memorial	2		
Rev. Wm. Schuhle, Plaquemine....	1		
Rev. J. B. Shearer, Clinton.....	10		
Total	46		
Lake Charles District			
Rev. W. C. Barham, Church Point	9		
Rev. F. C. Collins, Leesville.....	1		
Mr. A. M. Mayo, Lake Charles....	3		
Rev. M. W. Beadle, Lake Arthur..	3		
Miss Alice Wynn, Crowley.....	1		
Rev. Jas. A. Knight, Eunice.....	2		
Rev. L. P. Moreland, Merryville....	10		
Rev. J. W. Faulk, Abbeville.....	5		
Rev. G. H. Corry, Indian Bayou..	4		
Rev. W. T. Gray, Many.....	21		
Rev. A. D. George, Vinton.....	3		
Rev. S. A. Seegers, Rayne.....	15		
Rev. B. H. Andrews, New Iberia....	24		
Total	101		
Monroe District			
Rev. W. C. Scott, First Church....	14		
Mrs. C. M. Purvis, Rayville.....	20		
Rev. Geo. Fox, Bonita.....	1		
Rev. D. W. Poole, Mangham.....	9		
Rev. J. A. McCormack, Mer Rouge	1		
Rev. L. N. Hoffpauir, Columbia....	1		
Rev. T. W. Stodghill, Winnsboro..	2		
Rev. C. B. White, Wisner.....	11		
Rev. Martin Hebert, West Monroe..	2		
Rev. J. H. Midyette, Pioneer.....	4		
Rev. Carl Lueg, Delhi.....	3		
Rev. W. R. Harvell, Bastrop.....	4		
Rev. H. B. Hines, Lake Providence	16		
Total	90		
New Orleans District			
Rev. W. H. Giles, Carrollton Ave..	8		
Rev. W. W. Holmes, Rayne Mem-			
orial	1		
Rev. D. B. Raulins, Algiers.....	12		
Rev. A. M. Martin, Lockport.....	2		
Rev. C. C. Wier, Franklin.....	20		
Rev. J. A. Alford, Covington.....	2		
Rev. J. W. Booth, Houma.....	6		
Mr. J. G. Wehlen, St. Marks.....	4		
Rev. C. W. Lahey, Donaldsonville..	4		
Rev. W. H. Wallace, First Church..	4		
Rev. V. D. Morris, Chalmette.....	3		
Rev. H. M. Johnson, Bogalusa....	2		
Rev. S. J. McLean, Morgan City..	7		
Rev. I. O. Donaldson, Pearl River..	1		
Rev. M. S. Monk, Parker Memorial	27		
Rev. Jas. B. Grambling, Epworth..	6		
Rev. A. T. Law, Feliccity.....	7		
Rev. Jolly Harper, Second Church..	2		
Rev. A. W. Townsend, McDonogh-			
ville	5		
Rev. W. L. Duren, P. E.....	2		
Rev. J. C. Rousseaux, Houma.....	2		
Total	127		
Ruston District			
Mrs. H. B. McEachern, Harnesville	3		
Rev. A. M. Serex, Minden.....	36		
Rev. F. A. Matthews, Clay.....	3		
Rev. H. L. Johns, Ruston.....	26		
Rev. D. B. Watson, Gibsland.....	4		
Rev. S. S. Bogan, Sibley.....	4		
Rev. W. F. Roberts, Dubach.....	6		
Rev. J. H. Bowdon, Arcadia.....	16		
Rev. E. V. Fulton, Choudrant.....	5		
Rev. A. M. Wynne, Cotton Valley..	1		
Rev. A. P. Smith, Simsboro.....	3		
Total	107		
Shreveport District			
Rev. I. W. Flowers, Belcher.....	16		
Rev. R. T. Ware, Park Avenue....	6		
Rev. Jas. M. Boykin, Greenwood..	2		
Mrs. J. F. Stephens, Coushatta....	5		
Rev. Guy M. Hicks, Mansfield....	2		
Total	33		
Total, Louisiana Conference...	522		
MISSISSIPPI CONFERENCE			
Brookhaven District			
Rev. J. C. Jackson, Harrisville....	1		
Rev. A. S. Oliver, Meadville.....	1		
Rev. J. T. Abney, Osyka.....	6		
Mr. H. H. Goza, Magnolia.....	9		
Rev. C. W. Wesley, Summit.....	23		
Rev. J. W. Loudenslager, Scotland	2		
Rev. J. B. Holyfield, Utica.....	15		
Rev. B. M. Hunt, McComb.....	7		
Rev. W. O. Sadler, Hazlehurst....	2		
Rev. J. O. Ware, Prentiss.....	1		
Rev. J. L. Carter, Crystal Springs..	7		
Rev. M. M. Black, McComb.....	6		
Rev. B. F. Jones, Brookhaven.....	24		
Total	104		
Hattiesburg District			
Rev. W. W. Moore, Bucatunna....	8		
Miss Julia Bullard, Bay Springs..	2		
Rev. J. H. Jolly, Mt. Olive.....	4		
Rev. G. H. Jones, Montrose.....	7		
Mr. V. E. Hobgood, Main Street....	24		
Rev. C. C. Clark, Waynesboro....	35		
Rev. W. J. Ferguson, Laurel.....	21		
Rev. T. A. King, Heidelberg.....	10		
Total	111		
Jackson District			
Rev. J. W. Sells, Forest.....	8		
Rev. H. S. Westbrook, Florence....	4		
Rev. J. E. Johnson, Pelahatche....	1		
Rev. L. D. Haughton, Benton.....	4		
Rev. P. H. Grice, Madison.....	1		
Rev. J. L. Decell, Galloway Mem-			
orial	1		
Rev. Wesley Ezell, Vaughan.....	1		
Rev. D. P. Yeager, Camden.....	1		
Rev. J. A. Boyles, Carthage.....	10		
Rev. B. H. Williams, Flora.....	2		
Rev. J. F. McClelland, Carthage..	7		
Total	40		
Meridian District			
Rev. L. L. Cowen (Mrs. Martin),			
Meridian	10		
Mr. W. D. Hawkins, Hawkins Mem-			
orial	3		
Mrs. O. E. Whyte, Newton.....	5		
Rev. E. W. Wedgworth, Burnside	1		
Rev. G. G. Yeager, DeKalb.....	1		
Rev. H. J. Moore, Decatur.....	2		
Rev. Otto Porter, P. E.....	1		
Rev. G. A. Broadus, Chunky.....	7		
Rev. W. L. Blackwell, DeSoto.....	1		
Mrs. J. L. Butcher, Lauderdale....	3		
Rev. T. E. Nicholson, Philadelphia			
Circuit	9		
Rev. T. B. Winstead, DeKalb.....	6		
Rev. W. F. Baggett, Daleville....	1		
Total	50		
Seashore District			
Rev. T. R. Holb, Leakesville.....	4		
Rev. V. G. Clifford, Purvis.....	5		
Rev. P. M. Caraway, Gulfport.....	26		
Rev. J. M. Lewis, Long Beach....	3		
Rev. W. B. Alsworth, Picayune....	22		
Rev. C. H. Strait, Wiggins.....	6		
Mrs. E. L. Whyte, Bond.....	2		
Rev. H. A. Gatlin, Columbia.....	13		
Rev. J. E. Williams, Poplarville..	10		
Rev. Roy L. Lane, Carriere.....	8		
Rev. Roy Wolfe, Saucier.....	3		
Rev. W. J. Dawson, Pascagoula....	4		
Rev. J. A. Moore, Lucedale.....	4		
Total	112		
Vicksburg District			
Mrs. N. E. Cunningham, Gibson			
Memorial	11		
Rev. H. G. Hawkins, P. E.....	11		
Rev. W. M. Sullivan, Natchez....	10		
Rev. C. E. Downer, Satartia.....	6		
Mrs. L. M. Elliott (Rev. J. M. Cor-			
ley), Rolling Fork.....	15		
Mrs. J. D. Cooper, Washington			
Charge	2		
Rev. J. H. Morrow, Gloster.....	5		
Rev. J. L. Sells, Port Gibson.....	9		
Rev. L. F. Alford, Silver City....	3		
Rev. T. D. Ridgeway, Silver Creek	1		
Rev. A. J. Davis, Anguilla.....	6		
Rev. J. B. Cain, Yazoo City.....	15		
Rev. E. A. King, Centerville.....	3		
Miss S. Moss, Edwards.....	2		
J. M. Bush, Learned.....	2		
Miss Mary Henry, Edwards.....	4		
Total	105		
Total, Mississippi Conference..	522		
NORTH MISSISSIPPI CONFERENCE			
Aberdeen District			
Rev. W. O. Hunt, Shannon.....	2		
Rev. M. E. Scott, Pontotoc.....	2		
Rev. T. E. Gregory, Okolona.....	6		
Rev. W. R. Lott, Aberdeen.....	29		
Rev. R. E. Wasson, Pittsboro....	5		
Rev. J. J. Garner, Water Valley...	1		
Rev. W. M. Jones, Prairie.....	1		
Total	46		
Columbus District			
Rev. T. W. Smallwood, Caledonia	3		
Rev. H. C. Suydam, Macon Circuit	1		
Rev. W. P. Buhrman, Starkville....	15		
Rev. T. M. Bradley, West Point....	16		
Rev. W. M. Milligan, Noxapater..	9		
Rev. Wade Heath, Kosciusko Ct..	2		
Curtis Nabors, Weir.....	5		
Rev. T. B. Thrower, Central.....	11		
Rev. R. P. Neblett, Pickens.....	6		
Rev. A. T. McIlwain, First Church	17		
Rev. W. M. Langley, Ackerman....	5		
Rev. W. B. Baker, Durant.....	1		
Total	91		
Corinth District			
Rev. A. W. Bailey, Sherman.....	2		
Rev. W. R. Liming, Blue Mountain	3		
Rev. W. C. McCay, Baldwin.....	5		
Rev. H. C. Lewis, Abbeville.....	1		
Rev. A. C. McCorkle, First Church	4		
Rev. W. D. Smith, Tishomingo....	9		
Total	24		
Greenville District			
Rev. C. A. Parks, Indianola.....	6		
Rev. R. H. B. Gladney, Coahoma			
(Mrs. M. E. Fant).....	4		
Rev. S. H. Caffey, Tunica.....	1		
Rev. E. P. Craddock, Arcola.....	2		
Rev. W. D. Bennett, Rosedale....	2		
Total	15		
Greenwood District			
Rev. J. E. Stephens, Lexington....	7		
Rev. E. S. Lewis, Winona.....	6		
Rev. G. W. Robertson, Acona.....	1		
Rev. J. J. Baird, Tchula.....	12		
Rev. J. O. Dowdle, Swiftown.....	4		
Rev. A. R. Beasley, Minter City..	3		
Rev. E. H. Cunningham, P. E....	1		
Greenwood	1		
Total	35		
Sardis-Grenada District			
Rev. W. C. Beasley, Cold Water..	5		
Rev. W. N. Dodds, Hernando.....	11		
Rev. J. C. Wasson, Marks.....	5		
Rev. E. L. Jernigan, Oakland.....	10		
Rev. F. P. Luter, Senatobia.....	3		
Rev. W. L. Robinson, Lake Cormo-			
rant	5		
Rev. L. M. Lipscomb, Como.....	6		
Rev. J. H. Felts, Grenada.....	18		
Rev. Roy A. Grisham, Horn Lake..	4		
Total	67		
Total, North Miss. Conference..	279		
Total, three Conferences.....	1323		

Christian Advocate

NEW ORLEANS

Vol. 81—No. 42.

NEW ORLEANS, LA., THURSDAY, OCTOBER 25, 1934.

Whole No. 4101.

The Christmas Conference, 1784

BY FRANK MASON NORTH

*E*TERNAL GOD, beneath thy hand
Stretch far the coasts of every land;
The boundless plain, the hidden mine,
The streams, the forests—all are thine.
At thy command the mountains rise;
Thou art the Lord of earth and skies.

Thine are the men of zeal and worth
Who search thy ways through all the
earth,
Who face the storm, who brave the sea,
In light and darkness, seeking thee,
Who flash the message through the air,
That God, our God, is everywhere.

Come we some stalwart souls to praise,
Who found thee in the far-off days,
Who say in continents thy will—
Thy truth in prairie, lake, and hill,
But knew that only in man's heart
The everlasting life thou art.

Here now these rugged spirits meet
From lonely trail, from city's street,
From Southern heat, from Western
breeze,
From kin and comrades overseas;
Their throbbing purposes we feel,
As bowed with them our spirits kneel.

Within their counsels can there be
A world-wide church's destiny?
Will here they make a valid plan
To search the world for every man?
They did their part! God grant that we
May now fulfill their prophecy!

To-day as yesterday the same,
Breathe thou on us the sacred flame;
The paths our valiant fathers trod,
Help us to find, O Changeless God;
Reveal in us anew this hour
The love of Christ, his life, his power.

The above poem was written by Dr. North especially for the Methodist Sesquicentennial held in Baltimore from October 10 to 14.





Wallet of the Week



NORTH MISSISSIPPI ANNUAL CONFERENCE

The North Mississippi Annual Conference will meet for organization and for the Sacrament of the Lord's Supper in the First Methodist Church of Indianola, at 7:00 o'clock, Wednesday evening, October 31, 1934.

Hayt M. D. L.

SESQUICENTENNIAL CELEBRATION AND BEYOND

One good thing about the Sesquicentennial is that we have learned a new word even if we cannot pronounce it and do not know what it means. And it has tumbled rather clumsily over many Methodist tongues during the year. Commissions from the numerically leading Methodisms of our country created a joint commission to do something about it. The final result was the five-day celebration in Baltimore.

Now it is one thing to be a delegate to such a famous meeting of American Methodists and quite another to find the way to it. The delegate has the "honor," maybe, but not the price thereof. For the church made no provision whereby a delegate might reach the Sesquicentennial Celebration.

But if the great President Von Hindenburg of Germany could say and sing, "I Had a Comrade," I can say, I had a friend.

Dr. A. C. Millar, that veteran editor of the Arkansas Methodist and nobleman of the Kingdom, laid the case before the great Seaboard Airline Railway. In due time a pass over this line arrived. Baltimore was not far from the end of this line. Our debt to both Dr. Millar and the Seaboard Airline is herewith acknowledged.

Yes, the Sesquicentennial was the celebration of the one hundred and fiftieth anniversary of the founding of the Methodist Church in America. And Baltimore is the place where the church was organized in 1784 at the famous Christmas Conference.

Approximately two thousand delegates, from all

over the country, representing the Methodist Episcopal, the Methodist Protestant and the Methodist Episcopal Church, South, were present. These delegates mixed and mingled with such freedom and friendliness that one could not tell where one church stopped and the other began. As a matter of fact Bishop Jno. M. Moore and others spoke of the meeting as one of Methodists without suffix or prefix to the name, just a group of Methodists returned for a brief visit to the old home.

As a token of appreciation and honor, the church bells of Baltimore and the state of Maryland were rung at the time of the meeting of the afternoon session of the first day, this being the occasion of the reception of the delegates. On this program the assembly was welcomed by Governor Ritchie of Maryland, Mayor Jackson of Baltimore and Dr. Ross W. Sanderson of the Federation of Churches.

Speakers from all three Methodisms, representing almost every phase of Methodist church work, appeared on the program. Evangelism, Missions, Christian Education and Social Service with their amplified implications were given prominent consideration. Lest there should be some fears as to the exhibit made by our own division of American Methodism, this is to say that our speakers, including Bishops Mouzon, John M. Moore and Kern, Drs. W. P. King, Quillian and Chappell, and others, made a noble accounting of themselves and brought great honor to us. The same may be said of the representatives of the other churches.

The speakers from other countries were Dr. Moore, of the United Church of Canada, and Dr. Hulme, of the United Methodist Church of Great Britain. Dr. Hulme brought a message from the mother church in the land of Wesley.

Dr. S. Parkes Cadman stirred the assembly with his great message on "United Methodism in Protestantism." Notwithstanding the fact that he is a Congregational preacher, Dr. Cadman still maintains his Methodist membership in England.

A long-to-be-remembered feature of the Sesquicentennial Celebration were the pilgrimages to a number of famous Methodist shrines and places of great interest.

The celebration has renewed and greatly augmented the move toward the reunion of the three branches of Methodism. Almost every mention of such a goal was greeted with extended applause.

New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal, Church, South
Published every Thursday, at New Orleans, La. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing
at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918

D. B. RAULINS, M.A., D.D., Editor

THURSDAY, OCTOBER 25, 1934.

C. MILTON CHALMERS, Manager.

AS THE EDITOR VIEWS IT

BROTHER McCORMACK, in his interestingly written "Sidelights of the Greenville District," appearing in the Advocate of October 11, gives some attention to tobacco, apparently taking his cue from an editorial. Under his subhead, "Size," he goes into rhapsodies on "magnanimity." He trudges up the heights, taking with ease St. Paul's Mount Everest of First Corinthians Thirteen. As he turns from the heights he declares, "Such a man is a big man (whether he smokes or not)."

This parenthesis, changing the figure, is the briar-patch and bog in which he lands his plane that has soared above Mount Everest with such grace and ease. It was not a triumphant three-point landing but a crash, a crack-up.

The point in the editorial was not that the man who smokes cannot be a big man. The point was this: The Methodist preacher who violates a pledge of honor to his church removes the mudsills of his integrity and destroys the underpinning of his soul. When this has been done it will prove, with all his magnanimity, impossible to be great and good however "big" he may become.

Honor is not measured by the object to which it attaches itself. Let it be tobacco or bonds, the principle is the same.

The Methodist preacher who has made a pledge to his church that he will not use tobacco and does so fails to maintain his integrity. He is the custodian of his honor and he cannot resign the responsibility to his church or any other authority.

BROTHER J. W. RAMSEY, faithful guardian of the Ark, takes the editor to task in his article, "Is Jesus Coming Again?" He runs afoul of my Eschatology. This has been a battleground for some time. Again I acknowledge the service of my critics.

The editorial was not intended as a signal for controversy or a discussion. Howbeit, I have no objection to discussion. It seems indispensable to ad-

vancement. It might be cultivated with great profit. My views are subject to investigation and correction or confirmation.

One brother who seemed to take issue with the article took the position that the editor was not attempting to state his position on the doctrine of the "second-coming," post-millennial or pre-millennial; but rather that he was "agin" certain abuses of the teaching. Another correspondent rejoiced in the statement of the editorial that God is universally present now and immediately available to all who will call upon him. Still another writes commending the position of Brother Ramsey, and assuring us that such preaching will solve the problem of the empty pew and the "collections."

The first correspondent mentioned above was not far wrong. The editorial was not an attempt to state a doctrine. "From thence he shall come to judge the quick and the dead."

I am rather familiar with both what the Bible says about the "second-coming" and what many preachers and writers have said and written about the matter. And there are some with differences of view. But far be it from me to take from anyone any view that sustains the inner light. I rather suspect that all of us who sincerely seek the values involved are impelled by the same motive. We want to see God and experience his guidance both in our personal experiences and in the work we wish to do for men.

* * *

AN OBSERVATION or two regarding the question before us will not be amiss.

It will be well for us to read all of the Bible, trying to keep in mind all the viewpoints involved. Notwithstanding the fact that the writers of the Bible were inspired, all handicaps and human limitations were not removed. Evidently there are fringes in the writings where the water is not so deep as at other points, and where the matter is not so important as at other places. Paul himself reminds

us at one point that he was not sure of his inspiration.

It is not clear to me that the preaching of the "second-coming" will fill the pews, get collections in full, and solve some other problems. Abraham reminded Dives that his brothers would not be persuaded though one from the dead went to them. There is truth besides that contained in this teaching, and there are problems greater than filling the pews and getting the collections, as important as they are.

It is difficult for me to understand how Brother Ramsey could any more fully see Christ with his physical eye than it is his privilege now through the Spirit to see him. "Blessed are the pure in heart, for they shall see God." And Paul's declaration more than once would indicate that he saw him several times during his ministry, and that he was keenly aware of his presence most of the time.

Can anyone wish anything better than what came to God's people on the Day of Pentecost, and the glorious results that followed that experience? "I believe in the Holy Ghost."

One of the greatest unveilings of Christ of all time awaits us of this generation if we are ready to go forward courageously, translating what we know of the truth and the Gospel into the life of our day. We are not nearing the end, unless it be the end that is next to us which we shall call the beginning.

WANTED: PERSPECTIVE. It is one of the big needs of our day.

On the afternoon of Saturday, August 15, 1914, I found myself in the mouth of Tongue River Canyon, in the Big Horn mountains of the state of Wyoming. Around me was a tangle of vines and underbrush, with the mountain stream dimly seen in splotches through the bushes. Nothing could be seen clearly. Everything was so close that I saw little and nothing well.

After supper, while the smoke of the campfire still curled upward from the canyon floor through the trees and vines, I slipped away from the party. With some difficulty I climbed to the top of one of the mountains that stood as a gateway to the canyon. In the climb I had hardly taken time to look around. But now, the top gained, breath coming in quick jerks, my pulse pounding like the quick strokes of a hammer at the gates of my bloodstream, I sat down upon a rock.

Then, ah, then, both breath and blood seemed to stop. From my very feet stretched a world that so far surpassed the one that I saw a few moments

before that I hardly realized that I was in the same place. Away yonder for miles rolled the sagebrush-blanketed plains, across which a train moved along its course to the Pacific coast. Two or three towns were visible. Off there to the west were the mighty man-mountains called the Rockies. Like purple clusters of grapes they were banked against the sunset. Above me towered other peaks, and far below down the cayon could be traced the course of the silvery stream in its eternal quest for the sea. Sunset, and overhead the stars, faithful sentinels of the skyways, came out taking their appointed posts.

It was a place to pray and take a new start. I had discovered my bearings and the points of the compass.

* * *

TODAY we are in a fearful tangle. The world has tumbled in upon us. Everything is so close. And there is so much dust and noise we can neither see nor hear. We fail to recognize the right paths and the voices of our leaders fail to give us confidence.

Here speaks religion, and more especially our Christian faith. Trace the course of God's people across the pages of the Bible. The journey of divine destiny is punctuated with mountain peaks, physical and spiritual, both with profound meaning to the individual soul and the race of men still marching as did the Children of Israel. Mountain peaks stand for altitude and solitude. Their heads tower toward the skies and God. Their summits catch the first gleams of morning's light and the last good-night caress of the evening sun. They stand for the far view that gives meaning to the near view. They are for perspective.

Just then I turned to my dictionary. Listen: "A view including distance as well as foreground; hence, figuratively, a far-reaching mental view, in which things appear in proper relation to each other; as, events of history change when looked at in the right perspective."

Now you have it. From the peak we can see the path of the past and the way by which we have come where we are. We can see the mistakes and where we missed the road. We can see the path of the tomorrows leading through difficulties and obstacles into the open doors of a new day. Not only so, but there we repent and looking through tears, catch gleams of the road for our feet and gather strength for our going.

It is the business of the Christian Church today to call the nations and men everywhere to an elevation from which we may see our follies, the road ahead, and gather courage for the heroic business of the Kingdom of God.



Views and Reviews



REPORT OF THE SESQUICENTENNIAL FINDINGS COMMITTEE

The members of your Findings Committee are fully aware that, while this Sesquicentennial Celebration is being held under commissions regularly authorized, our present meeting represents a spiritual conference rather than a legislative assembly. We would not even appear to commit the people of these three Methodisms to any programs that do not stand for the assured judgment and conscience of our several constituencies. Yet your committee does feel certain that upon several matters there would be an all but unanimous agreement among our pastors and church members, while this gathering itself has been an evidence of the prevalent feeling among our congregations.

The fact that Methodism has been for many years in several sections has not done away with moral and spiritual cohesion.

In the great regions that include the spirit and program of the Christ our different branches are wonderfully alike; and we doubt not that in the following paragraphs we speak for the unified consciousness of the people called Methodists.

We trust that the necessary brevity of statement may not lessen the impression of intensity.

1. On the liquor question we find no reason for a moral retreat. The official utterances of our churches warrant us in affirming that we believe earnestly, and never more earnestly than now, in total abstinence for the individual and total prohibition for the state and nation. The statistics of increasing drunkenness and of automobile accidents due to intoxication are simply appalling.

Daily the reaction of our citizens in general toward our position must be felt. The frightful figures will directly show the nation that its experiment with legalized evil is an inconceivable disaster.

We consecrate ourselves afresh to campaign against the traffic in rum, pointing with pride to our position not merely because it is historic, but because it is truly prophetic, standing for a civic and spiritual ideal. We lift our temperance banner higher than ever, and declare that we will accept no discharge from our war until that banner is one of victory in Christ's name.

2. While we would reiterate the pronouncements of our communions with reference to the application of our Gospel to the social and commercial relations of the people, believing that Christ is equal

to the solution to all problems of economic and civil life, we recognize that the nervous condition of the present period makes immediately urgent a plea for a warless world.

We do not believe that the prophets of the Old Testament were wild visionaries when they proclaimed so confidently the day of peace.

We urge that the world of international and social concord be constantly promoted, and especially that we endeavor to further all covenants among the nations that reduce or banish armaments, and so trend to do away with the awful wastage of war and bring in the complete reign of peace on earth among men of good-will.

3. The overwhelming emphasis of this gathering has been placed on the re-union of our severed Methodism. Assembled in this historic city of Baltimore, and on this perhaps equally historic occasion, we have been thinking of our concords and not of our discords.

Indeed, it has been increasingly evident that our differences belong to the past, while our agreements, which characterize the present, call for united action in the future. We desire to say to the Methodists of our land that the time has fully come for us to move forward in one body. Only so shall we keep faith with our fathers, and only so can we keep faith with our children.

We suggest to our people everywhere that during these autumn and winter months, in Annual Conferences and local congregations, attention be given to the celebrating of the One Hundred and Fiftieth Anniversary of American Methodism, but with a view to creating and developing the sense of historic and essential unity of all Methodist bodies, in order that when union comes it may spring out of the heart and will of a determined and consecrated people.

Ecclesiastic authorities may hinder union, but they can never alone create union. That must come from the rank and file of the people called Methodists.

When these declare that needless rivalries and expenditures of men and money to no sacred purpose shall cease then will this great thing be done.

We pledge to the Joint Commission on Union our prayer and co-operation in their holy endeavor to find the road to the actual merging of our millions for the greater glory of Christ.

4. The constant note struck in the symphony of this gathering has been seized from the music of Aldersgate Street. We are already asking ourselves,

"Will this Sesquicentennial prove to be just another celebration, or will it prove to be an enlarging release of God's grace in American Methodism?"

Livingstone's well known word was, "The end of the exploration is the beginning of the enterprise."

In like manner, we declare that the end of the celebration is the beginning of the advance. We have reached a new Kadesh-Barnea, a new Caesarea Philippi. We have heard hitherto about the sons of Anak in society, in government, and even in the church. But we have heard here of the Son of God and of his everlasting Kingdom.

Our advances presume an objective; and our primary objective is the re-experience of the warmed heart.

We now call upon the ranks of American Methodism to inaugurate a period of special prayer, and of the study of God's Word, culminating in watch-night services, on December 31, 1934, such services to mark the chronological Sesquicentennial of the Christmas Conference.

Yet we, who have been in Baltimore, must not merely look forward to this mood of prayer. Let it begin here and now. From the delightful fellowship of these days let us come into the assured fellowship of Christ Himself, until, moving toward Him we move toward each other in Him, and find that because we have one Shepherd, we also have one flock and one fold.

Respectfully submitted,

EDWIN H. HUGHES,
Methodist Episcopal Church;
EDWIN D. MOUZON,
Methodist Episcopal Church, South;
JOHN C. BROOMFIELD,
Methodist Protestant Church.

THE BALDRIDGE FAMILY—A PROMISE FULFILLED

By Rev. R. W. VAUGHAN, D.D.

On a number of occasions we have told our people of this family of girls we raised in our Orphanage, the fine work they did while with us, both in the home and in school, and the success they have met with after leaving the Home. The fact that the youngest of these girls, Miss Cathleen Baldridge, finished her college work this summer, and now joins her older sisters in the ranks of the public school teachers of the state, is the occasion for the publishing of this story of their lives in our Orphanage.

Some seventeen years ago we were called to the bedside of a dying mother. The husband and father had died two years before. Five little girls were

about to be left without a home, without father or mother, or near relative able to care for them. The mother pleaded that we take her five girls into the Orphanage, not allow them to be separated or adopted out, that they be given as good an education as we could afford, and send them out prepared to make their way in life as honorable, Christian girls. We promised. The five little girls were brought to the Orphanage. A few weeks later the mother died and never saw her little girls again. The father had been a school teacher in the Parish of Webster until his health broke. During his life he had accumulated, or saved, enough to build a home for his family. The mother was soon stricken, and all that had been accumulated, along with the home, was spent in the desperate and futile attempt to regain their health. Nothing was left but the girls and our solemn promise to a dying mother to keep them together, train and educate them and strive to raise them to be good Christian girls.

The girls were put in school, cared for as best we could, and by close application and diligent study their progress was uninterrupted. They were a fine, healthy group of girls, and soon passed from grammar school into high school and then on through college. One by one they completed their college courses and secured their college degree. As they completed their work positions were secured for them as teachers in the public schools of the state. Thus far they have all made excellent teachers and splendid reputations as fine Christian girls. Many unsolicited compliments have come to us from various sources regarding the fine work these girls have done in the schools and communities where they have lived. The two older girls have married fine young men and are very happy in their home life. The other three have good positions and are doing well in every way.

Thus the promise made to the dying mother has been kept. All five girls have been reared to womanhood, equipped with good educations, and are splendid Christian characters. We feel that no finer work could be done than this case illustrates. They have been kept together, have grown up with each other, and we doubt if there is finer family devotion to be found anywhere than exists with these five girls in their love and attachment for each other. They have always manifested the greatest gratitude for what has been done for them, and without hesitation we feel that we are safe in saying that they would take their places among the finer women in any community where they might go. We are grateful to God for His goodness and to the people of Louisiana for their generosity in making it possible for us to accomplish this task.

It is rather a striking coincidence that, with the exception of the oldest girl, the other four girls have found positions and are making citizens in the parish from which they came. The youngest girl is a teacher in the community where her father taught many years ago. We are proud to hand back to the parish from which we took these girls when they were helpless children this splendid, finished product.

BROOKHAVEN DISTRICT BREVITIES

By Rev. O. S. Lewis, Reporter

Anders—Always smiling, is back in harness after a long siege of illness rallying his people to a greater service. In many ways **Adams** leads.

Byrd at Barlow—Successful revivals. Kept on the wing when he had two meetings and a training school operating at the same time. What a Byrd!

Allen, at Bogue Chitto—Wife's health greatly improved after years of suffering. We rejoice with him. Good revivals, collections coming in better and Allen is smiling.

Carter—Carrying on at Crystal Springs in characteristic fashion the whole program of the church, making ready to render a good account of a faithful stewardship.

Grice—Growing in grace and knowledge which added to his grit and gumption gives him a grip on the situation at Foxworth.

Moore—More power and pep adds to his deserved popularity. June hurricane wrecked the church building at Gallman. From 51 highway you can see a better building nearing completion.

Nelson—A name to be remembered, especially by the new church he organized since coming to Georgetown charge. "Nelson's Chapel" was recently dedicated by Dr. C. W. Crisler, presiding elder.

Jackson, at Harrisville, near Jackson, Miss., and a "fur" piece from Brookhaven, but ever on the job, is endeavoring to bring better things to pass.

Sadler—Out of the saddle and into a new car that looks like a big green bug coming down the highway. Pull to one side, brother. He is still making good headway at Hazlehurst.

Jones, at Magnolia—Bloomed out with biggest and best report on money raised for the Orphanage debt. If all were like Magnolia the debt would be wiped out and the Home expanded.

Hunt—Handed a hard situation four years ago, but with patients and tact, he has led his people to accomplish wonders. Hats off to a pastor and people who are paying a big debt without using what

belongs to the Benevolences. Blessings on Centenary McComb.

Black, at LeBranch Street, McComb, is bearing down hard on the importance of carrying on the full program of the church. With characteristic fidelity he is looking after the interest of his people in a troubled industrial situation.

Leggett—Look at him, stepping high, wide and handsome as "daddy" of a coming "bishop." Fine looking baby, too. No wonder! See the mother! All financial obligations being met. Spiritual interest increasing. Young people alive, alert, and active, at Pearl River Avenue, McComb.

Oliver—Man of prayer, great faith and zeal. Making Meadville and Bude grow into greater godliness and spiritual power. Has had fine revivals.

Sharp has a sharp eye to discern needs of his people with patience and persistence to meet the need. Has done great work on the Monticello charge and is loved by a grateful people. Lives are being changed under his loving influence.

Abney, at Osyka, near the border-line between Mississippi and Louisiana, carrying on and singing as he goes like he did when at Bucatunna where he helped to organize the "Border Line Ministerial Association" nearly twenty years ago.

Ware—Wearing well at Prentiss and pushing on with dogged persistence the work he knows needs to be done for God and the church he loves.

Loudenslager, at Scotland, has been faithful in labors and deserves the opportunity he had to visit his mother in Washington recently.

Ridgeway, at Silver Creek, always sees the silver lining in any dark cloud and smilingly leads his people to greater hope and love. He has been doing a great work.

Wesley said on his first Sunday at Summit, "At last I have reached the 'Summit' and the 'Topisaw.'" His Irish wit is refreshing; his determination to do his full duty at all times is most heartening. He, too, is loved by a grateful people. A good report he will make at Conference.

Weems, at Tylertown, likes his people and they like him. He and his people do not like some things, as is evidenced by the way they voted out beer in Walthal County.

Holyfield is more than holding his own at Utica, where he has done a great work and is preaching timely messages. His talk at the recent group meeting was a masterpiece.

Applewhite shows no white feather under any circumstances, but with courage, sincerity and fine modesty moves in the right direction and is helping his people to go that way. Fred is one of our most faithful men. A new roof on the parsonage keeps the rain out of the house.

Winfield is all wreathed in smiles as he looks at the largest number of students seen in many a day. Whitworth campus is a refreshing scene these days. Vice President Leath is rapidly endearing himself to the hearts of the people of the church and city.

Jones, our beloved superannuate in Brookhaven, is ever an inspiration and help to his pastor. Mrs. Jones is very ill at this writing and the prayers of all are asked in her behalf.

On every hand you can hear preachers and people say that they have never enjoyed quarterly conferences more than those conducted by Brother "Charlie" Crisler. No interest is neglected and nothing lags under his efficient direction. His brotherly, sympathetic attitude is most highly appreciated.

Brookhaven, Miss.

THE LAST DAYS OF BISROP ASBURY

By H. H. Smith

On March 31, 1816, from an humble cabin in Spotsylvania County, Virginia, Francis Asbury passed to his reward. The last year of his life was as full of toil as any of the forty-five he had spent in planting Methodism in the new world. But about six months before his death he had a premonition of the end. After preaching to the Tennessee Conference and ordaining the deacons, he recorded in his Journal: "October 21, 1815. My eyes fail. I will resign the stations to Bishop McKendree. I will take away my feet. It is my fifty-fifth year of ministry, and forty-fifth of labors in America. My mind enjoys great peace and divine consolation. My health is better, which may be in part because of my being less deeply interested in the business of the Conference. But whether health, life, or death, good is the will of the Lord. I will trust Him; yea, I will praise Him. He is the strength of my heart and my portion forever. Glory! Glory! Glory!"

Journeying from Tennessee to South Carolina, he wrote: "Dec. 2, 1815: My consolations are great. I live in God from moment to moment."

The last entry of his Journal is dated December 7, 1815—probably the last line he ever wrote—"we met a storm and stopped at William Baker's, Granby."

Bennett's "Memorials of Methodism in Virginia" gives an account of an interesting interview Bishop Asbury had with Bishop Moore of the Protestant Episcopal Church, while in Richmond, about one week before his death. "Bishop Moore," he said, "in passing through your diocese you will find but few Episcopal churches, and there is a sad state of decay, but with few communicants; but in most every

neighborhood you will find an unpretending little clapboard meeting house. In these, an humble, pious people assemble to worship God in spirit and in truth. Go into these houses and preach to the people that gather in them. Recognize them as the children of God, and as true Christians, and you will greatly promote the cause of Christ." Dr. Bennett adds: "Bishop Moore was deeply impressed by the manner and tone of Asbury."

A few days after this interview with Bishop Moore, he delivered his last public testimony. "His friends, fearing he might die in the effort to preach, endeavored to dissuade him from the task, but he resisted them, saying that he must once more deliver the gospel message in Richmond. He was taken to the door of the old church at the corner of Nineteenth and Franklin Streets, in a carriage, and thence borne in a chair to the pulpit and seated on a table. Nearly an hour he spoke, with much fervor and affection from the words: 'For He will finish the work, and cut it short in righteousness; because a short work will the Lord make upon the earth.' (Rom. 9:28.) The sermon was delivered with much difficulty; at brief intervals he paused to recover breath. It was like the last words of a dying father to his children. The hearers were deeply, powerfully affected."

The following day after this sermon he rested, but on Tuesday he started his journey northward, hoping to reach Baltimore, by easy stages, and attend the General Conference. But the weary wheels of life were about to stand still. In a few days he reached the home of his old friend, George Arnold, in Spotsylvania County. His traveling companion, John Wesley Bond, was with him to minister to his comfort. He was conscious to the end. "Observing the agony of Bond's distress, he raised his hand and looked joyfully at him. Bond then asked if he felt the Lord Jesus to be precious. He seemed to exert all his remaining strength and raised both hands as a token of triumph, and in a few minutes after, as he sat in his chair, with his head supported by Brother Bond's hand, and without a struggle, he breathed his last."

Ashland, Va.

WORDS OF LIFE

In one of Dr. John R. Mott's student evangelistic campaigns in Australia, a Jewess made a striking remark to him after an address, in which he had spoken of the power of the Bible:

"These writings not only hold up high ideals to me, and afford teachings that my reason accepts, but they also make me want to obey them."—Forward.

Our Weekly Party

WHEN IN NEW ORLEANS SHOP AT HOLMES

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The Greenville District has the presiding elder, Rev. E. Nash Broyles, Melville Johnson, R. H. B. Gladney, in the list of moveables.

Home Coming and Rally Day enjoyed a large place on the schedule of First Church, Tupelo, Miss. This church has had a great year.

Rev. R. H. Staples has had a good year at Coushatta, La. Among material advances to be noted with satisfaction are a remodeled parsonage and a great improvement in financial records.

Dr. C. M. Bishop, New Testament Professor at S. M. U. for many years, was injured in an automobile accident on his way from California. He will be confined to his bed in the hospital for several weeks.

First Church, Brookhaven, Miss., Rev. O. S. Lewis, pastor, turns toward Conference with confidence. "Finances in full" is one of the goals toward which they are working. Quite a lift has been given to a few church debts.

Miss Ann Stevens Lewis, daughter of Rev. O. S. Lewis, pastor at Brookhaven, Miss., is now engaged in work at Scarritt College, Nashville. Miss Lewis has been very effective in young people's work. We wish her happy days at Scarritt.

Rev. John M. Williams, as superintendent, is doing a great piece of work in the Louisiana Child Finding and Home Society. Twenty years of successful experience in this work promise much for the future effectiveness of this great enterprise.

W. L. Pearson, J. T. McCafferty, W. H. Heath, Columbus District, are in the same class, while in the Corinth District, C. McCay, J. V. Bennett, N. N. Maxey, W. R. Couch, N. J. Golding, L. P. Jumper,

J. H. Holder, W. H. Mounger, L. M. James, are among the "full time men."

A beautiful painting has been presented the Louisiana Conference by the artist, Mrs. George Doke, of Shreveport, to be hung in Keener Hall, the Week of Prayer building at Houma. Everyone interested in the work at MacDonell School deeply appreciates this gift of lasting memory.

A successful revival at Berwick, La., is reported by the pastor, Rev. Spencer J. McLean. The meeting was continued in Morgan City with results very gratifying to both communities. "Uncle Van" Carter assisted in these good meetings. Brother McLean says he reaches the laymen.

One pastor reported that he took the copy of the Advocate bearing the likeness of Dr. W. L. Duren, editor-elect, with him into the pulpit and called the attention of the people to the paper and was greeted with some subscriptions. We trust that such responses will be general.

Among those presiding over the sessions of the Sesquicentennial Celebration at Baltimore were Bishops Mouzon, John M. Moore, and Secretary Daniel C. Roper, of our Church; Bishops Hughes, McDowell and Leete, of the M. E. Church; and Dr. John C. Broomfield, of the Methodist Protestant Church.

President Charles C. Selecman was in San Antonio last week and delivered a banquet address at the Laurel Heights Methodist Church on Thursday night. Dr. Selecman left Monday for Baltimore, Mr., to attend the Sesquicentennial. He will also meet with the Ecumenical Council, of which he is a member.

Millsaps College reports approximately 360 students, with only six who are without church affiliation. Denomina-

tionally, the registration is Methodist, Baptist, Presbyterian, Episcopal, Catholic, Christian Science, Jewish, Church of Christ, Lutheran, Seventh Day Adventist—in the order named.

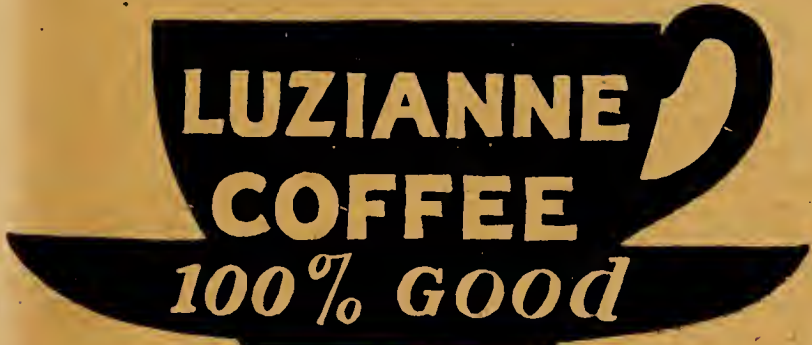
Dr. D. M. Key, of Millsaps College; Dr. J. M. Sullivan, conference lay leader of Mississippi; Dr. H. G. Hawkins, presiding elder of the Vicksburg District, and Dr. J. Richard Spann, pastor, First Church, Baton Rouge, were seen among the delegates at the Sesquicentennial Celebration at Baltimore.

A report on Mr. T. L. James, layman of Ruston, La., is being circulated. Preachers are not alone in such experiences. This time he is reported to have sponsored a complete remodeling of the "Mission Boat" at Morgan City, thus preparing the faithful pastor, Rev. S. J. McLean, to face all reasonable weather conditions with safety.

Promotion Day was observed at First Church, Lake Charles, La., with a program that again displayed the progress of this wide-awake and vigorous church school. A. M. Mayo, the superintendent, enters upon his forty-third year. We found something in a newspaper about him that we have half a notion to share with all our readers.

Rev. T. E. Nicholson, pastor at Philadelphia, Miss., recently sent a good number of subscriptions. This reminds me to call attention both to the new and better form of the Advocate and the fact that while the subscription price will shortly return to \$1.50 per year, it may now be had for only \$1. This should encourage all to act promptly.

Leave it to Rev. H. D. Suydam, pastor at Macon, Miss., for a real party. The other day he had a combination silver wedding and birthday celebration combined with open-house. Many friends, bringing good wishes and tokens of appreciation, were present. Coffee and angel food for the bride and devil's food for the preacher is about the way the menu ran.



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What can we do about it? "Ideas for offering work, recreation and training to the army of idle youth—which officials count at 4,000,000—will be submitted shortly to President Roosevelt." Are our local communities and states to co-operate in this? We are going a little strong about "Federal Aid," aren't we? Shall we name the President "George" and let him do it?

Brethren of the North Mississippi Conference who have served their present charges four or more years are somewhat numerous. L. B. Wimberly, H. N. McKibben, T. L. Oaks, J. A. Biffle, J. S. Maxey, T. E. Gregory, G. N. Love, and J. D. Wroten, all in the Aberdeen District. Brother Dorsey is finishing a quadrennium on the district. Looks like some moving up there.

In some newspapers we have found a page dedicated to Recognition Day for Sunday school teachers and workers. Too long this great group of volunteer workers in our churches have been the unpaid and the unpraised, the unsalaried and the unsung. We can at least sing



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**• LIQUID or TABLET FORM •
Ask Your Druggist**

Learn From Doctors How to Treat Colds

Four Points to Remember

As colds cause more loss of time and money than any other disease, every one should learn what modern medical science teaches as to their proper treatment. Your doctor has the following objectives:

First—To relieve the congestion in the nose and throat, thus aborting, or lightening the attack and relieving the symptoms caused by the congestion.—Calotabs, the improved calomel compound tablets, accomplish this by attracting the excess blood to the bowels.

Second—To help the kidneys wash out of the blood the cold-poisons which cause the chilly sensation, feverishness, aches, and mean feeling.—Calotabs are diuretic to the kidneys, assisting them in ridding the blood of the poisons.

Third—To expel the germ-laden mucus and toxins from the bowels, thus prevent-

ing their absorption into the blood.—Calotabs accomplish this thoroughly.

Fourth—To keep the bile of the liver flowing freely through and out of the intestines, thus relieving the biliousness and constipation, which attend and aggravate a cold. As Calotabs contain calomel, they promote the flow of bile.

Thus, Calotabs meet these four important objectives of medical treatment for colds. One or two Calotabs at bed time, with a glass of sweet milk or water, is usually sufficient; but should be repeated the third or fifth night if needed. The milk tones down the action, making it milder, if desired.

Why risk doubtful or make-shift remedies? Get a family package of Calotabs containing full directions, only twenty-five cents; trial package ten cents, at your dealer's. (Adv.)

their praises, and that in the congregation with a program, even if we cannot pay them with the cheaper coin of the realm.

Rev. Frank C. Collins, who is serving his first year at Leesville, La., having come to us from the Cuba Conference last fall, is making a splendid record at that place. Every interest of the church has received his careful and prayerful attention and we are expecting a good report from his charge at the Shreveport Conference. Brother Collins is one of a number of pastors who secured their Advocate quotas in the spring.

Accompanied by Dr. A. C. Millar, editor of the Arkansas Methodist, the editor attended worship at Mount Vernon Place Church, Washington, D. C., on Sunday morning, October 14. The new pastor, Dr. W. Angie Smith, formerly of First Church, Shreveport, delivered his inaugural sermon on this occasion. The great auditorium was well filled. A splendid reception is being given Dr. Smith and family. Hon. D. C. Roper, Secretary of Commerce, is a member of the board of stewards of this church.

Three men in the Greenwood District have served full time or more, namely, J. E. Stephens, A. R. Beasley, W. H. Wallace, W. M. Campbell. The Sardis-Grenada District has eight: S. P. Ashmore, B. F. Hammond, W. C. Beasley, E. C. Driskell, J. C. Wasson, E. L. Jernigan, J. A. Patterson, P. F. Luter, A. L. Davenport, making a grand total of thirty-five men in the North Mississippi Conference who have served four or more years on their present charges. It is rumored that some of the "elders" may become preachers following this year.

The large Men's Bible Class of Carrollton Avenue Church, this city, began their fall drive for new members with a Layman's Revival, in which the teacher, Mr. Wm. H. Black, was assisted by Dr. W. H. Wallace, pastor, First Church, New Orleans. The membership drive will continue for six Sundays, with a goal of 500 attendance on the final Sunday. For forty-four consecutive Sundays the class has not failed to enlist one or more new members. The regular weekly attendance has averaged over 100 during the summer months, according to Mr. V. R. Patterson, the president.

ATTENTION, MISSISSIPPI CONFERENCE PASTORS

We come again to ask that you get your reports in the hands of the auditors—whose names you will find in the Conference Journal, page 7—as early as possible, the first day of the Conference preferable, in order that we may get them into the hands of the Statistical Secretaries to be tabulated in time.

Please do not put money, but checks, in with your reports. Mark on each check the item for which it is intended. This will save time and trouble.

Use same report blanks as last year. Place on back of envelope name of your district and charge.

Fraternally,

T. B. COTTRELL,

For the Committee.

Phone, MAIn 2838

ROSE McCAFFREY
SUPERIOR MULTIGRAPHING
409-410 New Masonic Temple

From The Field

NO PREACHERS' WIVES ALLOWED

We have this word from the entertainment committee at First Church, Shreveport, with reference to Annual Conference delegates:

"The entertainment committee met this morning and decided that it will not be possible for us to entertain preachers' wives except those who are regular delegates. We would love to, but—"

Of course, a preacher may wish to take his wife along and do the entertaining himself. There is no law against this.

GRAY'S OINTMENT USED SINCE 1820—FOR **BOILS**

Superficial Cuts and Burns and Minor Bruises. 25c at Drug Stores.

Do you lack PEP?

Are you all in, tired and run down?

WINTERSMITH'S TONIC Will rid you of **MALARIA**

and build you up. Used for 65 years for Chills, Fever, Malaria and

A General Tonic

50c and \$1.00 At All Druggists

Help Kidneys

- If poorly functioning Kidneys and Bladder make you suffer from Getting Up Nights, Nervousness, Rheumatic Pains, Stiffness, Burning, Smarting, Itching, or Acidity try the guaranteed Doctor's Prescription Cystex (Siss-tex)
- —Must fix you up or money back, Only 75¢ at druggists.

Cystex

Don't Read This

Unless you are interested in a medicine which has helped over 700,000 women and girls. Take it before and after childbirth, at the Change or whenever you are nervous and rundown. 98 out of 100 say, "It helps me!"

LYDIA E. PINKHAM'S VEGETABLE COMPOUND

A PASTOR TESTIFIES

Dear Dr. Raulins: I read with much interest the article in the October 4th issue of the Advocate, "From One of the Least of These."

I happened to be this lady's pastor when she, and her good family passed through that experience. When the reverses came and they were so sorely pressed, I suggested that the Lord would be willing to lend her the money she had pledged and she could pay it later. Her reply, based on such high principle and loyalty, was very emphatic and her obligation was carried out as she detailed most hilariously.

The consecration of this good woman is a rebuke to half-hearted Christians who know her. My association with her and her family was a great blessing to me, and I am a better man for it.

Her former pastor,

S. A. BROWN.

SEASHORE DISTRICT ACTIVITIES

Dear Editor: The Eastern group of pastors and laymen of the Seashore District met at the North Gulfport Church on October 5. The meeting was presided over by Rev. W. H. Lewis, chairman. There were several splendid talks relative to the set-up and operation of the Church Boards of Christian Education. The crowning feature of the meeting was a sermon by the presiding elder, Rev. T. J. O'Neill, who used as his subject, "Earthly Treasures vs. Heavenly Riches." The ladies of the church, assisted by their pastor, Rev. Clyde Gunn, served a splendid lunch. Others taking part on the program were Rev. W. J. Dawson, Rev. P. M. Caraway, Rev. Geo. H. Thompson, Rev. C. H. Gunn, Rev. W. M. Tabb, Rev. J. M. Lewis, Mr. Horace Hinds, Miss Josephine Lewis, and Mr. W. D. Hawkins.

* * *

The presiding elder of the Seashore District has been very helpful to the Coalville charge this year. Besides preaching at the Coalville church in our revival and coming out several times during the year to help in various ways, he has taught a Cokesbury School in one of the smallest churches on the charge, with 22 taking credit. The pastor and

people of the Coalville charge appreciate the work of Brother T. J. O'Neill very much.

H. W. F. VAUGHAN.

LOST: MY RELIGION

Vast numbers of young men and women today ignore the churches. I do not think they are actively anti-religious—they simply are not interested in religion as it is presented in these times. They have a respect, I think, for the churches as old institutions which can be of some use on certain occasions, but that is all. Religion as something to be felt deeply, and practiced daily, does not enter their thoughts. In the United States, as in England, youth thinks of little more than of how to enjoy itself. I am convinced that there will be a great awakening one day, but before that day comes religion will have to be preached with a warmer humanity than it is preached in most places to day.—Joseph Fort Newton.

Checks
666 COLDS
and
FEVER
first day
HEADACHES
in 30 minutes

LIQUID - TABLETS
SALVE - NOSE DROPS

Why the Sudden Change to Liquid Laxatives?

Doctors have always recognized the value of the laxative whose dose can be measured, and whose action can be thus regulated to suit individual need.

The public, too, is fast returning to the use of liquid laxatives. People have learned that a properly prepared liquid laxative brings a more natural movement without any discomfort at the time, or after.

The dose of a liquid laxative can be varied to suit the needs of the individual. The action can thus be regulated. It forms no habit; you need not take a "double dose" a day or two later. Nor will a mild liquid laxative irritate the kidneys.

The wrong cathartic may often do more harm than good.

Dr. Caldwell's Syrup Pepsin is a prescription, and is perfectly safe. Its laxative action is based on senna—a natural laxative. The bowels will not become dependent on this form of help. Dr. Caldwell's Syrup Pepsin is obtainable at all druggists.

Our Methodist Women

EDITED BY MRS. H. McMULLAN

REGIONAL INSTITUTE

A Regional Institute on Christian Social Relations covering Industrial Relations, Interracial Co-operation, and Rural Development will be held at Scarritt College, Nashville, Tennessee, under the auspices of the Bureau of Christian Social Relations of the Woman's Missionary Council on October 30 and 31, 1934. The region covered by the Institute includes the following eight Conferences: Tennessee, Holston, Memphis, Kentucky, Louisville, North Alabama, North Georgia, and North Mississippi.

All members of the Council Standing Committees on Industrial Relations, Interracial Co-operation, and Rural Development are expected to attend because their annual committee meetings will be held in connection with the Institute. In addition, the following are strongly urged to attend: Presidents and corresponding secretaries of the eight Conferences, Conference Superintendents of Christian Social Relations and their committee members; district, zone and auxiliary leaders in Christian Social Relations, including their respective committee members. Any others within the region who are interested in the subject under consideration are cordially invited to attend.

The Institute program covers two full days, and is built around the subject, "The Significance of the Government Program for the Work of Christian Social Relations." Special attention will be given to the function of the Church in this time of social reconstruction.

It Is A Burning Shame

that so many churches are without sufficient insurance, and not properly safeguarded against fire.



National Mutual Church Insurance Company of Chicago

Has been furnishing protection AT COST continuously since 1899.

Fire, Lightning, Windstorm and Automobile Insurance for Members.

No assessments; easy payments; profit to policyholders; legal reserve for protection of policyholders same as stock companies. Parsonages, Homes and Personal Effects of Church Members insured.

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Rev. J. H. SHUMAKER, Asst. Southern Church Dept.
806 Broadway Nashville, Tenn.

The effort will be made to work out concrete suggestions as to what the auxiliary may do.

Those planning to attend are asked, if possible, to find out what the government is doing in their section for the betterment of human conditions. They shall seek to discover, in advance of coming, ways and means by which Christian forces may co-operate with the government, and be ready to share in the discussions.

MERIDIAN DISTRICT ANNUAL COACHING DAY

On Wednesday, September 19, at East End Church, in Meridian, Miss., the first annual coaching day for the Meridian District was held under the supervision of Mrs. D. L. St. John, district secretary.

There was a splendid attendance and a fine response from the women, revealing an "interest in the new and better ways of carrying on mission and Bible study classes. The theme for the day was "Japan and the Japanese People," featuring Willie Lamott's important text book, "Suzuki Looks at Japan." The theme was reflected in every detail of the program throughout the day. Owing to the unavoidable absence of Mrs. W. F. Mahaffey, Conference Superintendent of Study, Mrs. St. John was assigned by Mrs. W. B. Carr, formerly of Bonham, Texas, and now living in Meridian, who conducted the session on outlines and methods. The auditorium was arranged to represent a school room, with maps, charts, posters, text-books, etc. Each pupil was presented with a typewritten outline of the course adopted from the one used by Mrs. Hume R. Steele in her class at Junaluska.

Each woman was asked to bring a picnic dish and the hostess society served the noon luncheon. The large sub-story assembly room was arranged to represent a Japanese garden and presented a truly lovely scene, with its latticed fences, wisteria vines and flowers, softly lighted lanterns, and a "Torii gate." Young women, dressed as Geisha girls, acted as waitresses at the tables. Long tables on the rostrum contained a large exhibit of Japanese articles, pictures, letters, and other things of interest from Japan. These were explained by the women in charge of the mission study.

CENTRAL ZONE, BROOKHAVEN DISTRICT

The third meeting of the Central Zone of the Brookhaven District was held in Beauregard with a good attendance and much interest manifested.

Mrs. F. L. Applewhite, zone president, presided. After the devotional and routine business, the following program was given, each speaker showing careful preparation:

"The Helping of Underprivileged People in Town and Country."

"Are Missions Worth While?"

"Depression and Sacrificial Giving."

"Ways and Means of Creating Interest in Auxiliary and Zone Meetings."

Vocal Solo, by Miss Story, of Wesson.

Mrs. A. S. Oliver, District Secretary, gave an encouraging talk of progress in the work and urged all efforts be put forth to carry out the slogan, "Make 1934 a Red Letter Year."

THIS CHANGE gives Children a Chance

Perhaps you have tried nearly every sort of way to keep a child's bowels in proper condition, and failed.



Yet, almost any child who has been convalescing in a hospital, will usually come out with bowels working like a well-regulated watch.

The average mother gives any laxative the family may be using, while doctors give children a liquid laxative of suitable ingredients, suitable strength, and in suitable amount.

Make the change now to pure, California Syrup of Figs instead of harsh medicines, you risk no more violence to your child's appetite, digestion, and general physical condition. You'll have a safer, more satisfactory result, too. Those little upsets and complaints just disappear and the child is soon normal again. Try it!

THE "LIQUID TEST." First: select a liquid laxative of the proper strength for children. Second: give the dose suited to the child's age. Third: reduce the dose, if repeated, until the bowels are moving without any help at all.

An ideal laxative for this purpose is the pure California Syrup of Figs, but be sure the word "California" is on the bottle.

Christian Education Page

PROGRAM FOR CHILDHOOD AND YOUTH WEEK, FIRST METHODIST CHURCH, MONROE, LA.

Sunday Morning, October 14

1. Every adult class using the worship program, "A Joyous Christian Home," given on page 5 of October Adult Student for worship period.

2. Sermon by Rev. W. C. Scott at 11 o'clock church hour.

3. Installation of church school officers for coming year.

Radio program for the week, October 15-20, 7:45 till 8:00 a.m.:

Monday Morning—"Childhood and Youth Week," Miss Elizabeth Langford.

Tuesday morning—"What a Christian Home Makes," Miss Mildred Dennis.

Wednesday morning—"Family Worship," Mrs. R. M. Bentley.

Thursday morning—"Loyalty to the Home," Billy Gannaway, young person.

Friday morning—"Recreation in the Home," Miss Lucyle Godwin.

Saturday morning—"Religious Education and the Home," Rev. W. C. Scott.

These radio talks are over station KLMB, Monroe, La.

4. On Wednesday evening, at the prayer meeting hour, a one-act play will be given, "The Sharing of Worship," taken from a part of the play, "Upon a Rock," page 536 of the October Church School Magazine.

MRS. W. D. BOZONE,
District Supt.

SOUTHERN METHODIST UNIVERSITY NEWS

By Wayne H. McCleskey

The School of Theology honored its new students and new professors with a formal reception recently in the social room of Kirby Hall at Southern Methodist University. The new students were introduced by old students. The new faculty members were introduced by Dean E. B. Hawk.

New faculty members in this school include Dr. J. T. Carlyon, on leave of absence during the first term from Iliff School of Theology at Denver, who succeeds Dr. C. M. Bishop. The latter was retired last spring on account of the age limit set by the university. He was the professor of New Testament.

Dr. Guy W. Sarvis, of Vanderbilt University, is the new missions and so-

ciology professor. He succeeds Professor A. W. Wasson, who accepted a position last spring as the foreign mission secretary for the Methodist Episcopal Church, South, with headquarters in Nashville.

Dr. N. C. McPherson, Jr., of the Garrett Bible Institute of Northwestern University, is the new professor of systematic theology. He succeeds Dr. James Kilgore, acting dean of the school and a member of the faculty since its opening, who was also retired.

The five faculty members returning this year in the School of Theology include Dean E. B. Hawk, Professor of Homiletics; Dr. R. W. Goodloe, Professor of Church History; Dr. J. S. Seneker, Professor of Religious Education; Dr. W. D. Bradfield Lehman, Professor of Christian Doctrine, and Dr. J. H. Hicks, Professor of Old Testament.



To relieve
Eczema
Itching
and give skin comfort
nurses use
Resinol

ONLY 15¢ NOW
FOR QUICK-ACTING
BAYER ASPIRIN!

[BOXES OF 12]

POCKET TINS OF 12 NOW

15¢

PAY NO MORE



ON SALE
AT NEW LOW
PRICES AT ALL
DRUG STORES

NOW—Pay Less and Get Real BAYER Aspirin!

So as to put the reliability and quick action of Genuine Bayer Aspirin within the reach of everyone, the price you pay has now been reduced. Reduced so low that nobody need ever again accept another brand in place of real BAYER ASPIRIN to save a few cents.

15c now for tins of 12 tablets.

25c now for bottles of 24 tablets.

And the big, family size, 100 tablet bottles again reduced!

These new low prices are now in effect throughout the United States.

So—Always Say "Bayer" When You Buy

These new low prices make it unnecessary now to accept unknown aspirin tablets to save money.

So—see that you get the real Bayer article now by never asking for it by the name "aspirin" alone, when you buy; but always say B-A-Y-E-R Aspirin, and see that you get it.

Remember, scientists rate it among the fastest known reliefs for headaches, and the pains of rheumatism, neuritis and neuralgia.

BEST WISHES

for the

ENLARGED ADVOCATE

From a Friend

ALWAYS SAY "BAYER ASPIRIN" NOW WHEN YOU BUY

The Methodist Layman

RESOLUTIONS

Whereas, our presiding elder, Rev. B. F. Rogers, of the Lake Charles District, has proven himself capable and efficient as a presiding officer and has won the affections of all of our people on the Hornbeck charge by his splendid preaching ability and Christian spirit; and,

Whereas, he has only been with us for one year, thus hardly begun laying the foundation for larger things, and whereas our work has steadily increased and gone forward under his leadership; therefore, be it

Resolved, that the joint board of stewards of the Hornbeck charge petition Bishop Dobbs and the Annual Conference to return him as presiding elder for the ensuing year.

Signed by: C. C. Conerly, W. T. Franklin, G. W. Dixon, T. W. Conerly, J. A. Glvens, G. C. Lee, Joseph Westbrook, D. R. Sirmon, W. H. Rayburn, T. E. Cain, Mark Brown, T. E. Lee, Jarvis Westbrook, chairman; M. L. Brown, Secty.

Hornbeck, La., Oct. 14, 1934.

TOLD BY BISHOP WALDORF

A strong man at a slide-show tossed up an orange with his left hand, caught it in his right hand and with one motion squeezed it till it seemed there could not be another drop remaining in the mass of pulp which he dropped on the table before him. His barker challenged anyone to step up and attempt to extract another drop of juice. Up stepped a hollow-chested man with a pitiful cough. As he squeezed the pulp beads of perspiration stood out on his forehead, but, finally, out came one drop of juice. The astonished barker said: "This is most unusual; you must have had some special training to perform a feat of this kind."

When CHILDREN Need a LAXATIVE

When children are bilious, or have sour stomach, colic due to gas, sick headache, coated tongue, sallow complexion, or seem sluggish so that they do not romp or play as usual, a dose or two of SYRUP OF BLACK-DRAUGHT can be relied on to relieve constipation and thereby assist in prompt recovery. Purely vegetable, pleasant tasting—children really like it. SYRUP OF BLACK-DRAUGHT is sold in 50-cent bottles.

Then the hollow-chested man replied modestly: "I have been the treasurer of a Methodist church for thirty years."

—New York Christian Advocate.

THE PHARISEES AND THE PUBLICAN

By Geo. W. Montgomery

(Modern Version)

One preacher went into his study to pray,

And lifting his voice, in these words he did say:

"The shape I found things in here, Lord, was a shame;

But Thy work has surely picked up since I came.

The Sunday school doubled, the Leagues did revolve.

The women's work boosted, the board came alive;

The whole church responded, yes, even the choir,

For they have a pastor who is a 'live wire.'

I've only been here just a part of one year.

By fall I am sure we will sweep the deck clear.

Now, Lord, don't you think, with all these facts to face,

That I should be given a much bigger place?"

Another went into his study to pray,
And these are the words which the Lord heard him say:

"O, Lord, Thou dost know the great problems I face;

I stand much in need of Thy sustaining grace.

Lord, help me to live right and help me to preach,

That I may have power the erring to reach.

Yes, help me to do all the good that I can,

And help me, O Lord, to be a much better man."

O'Donnell, Texas.

ANNUAL CONFERENCES

North Mississippi—Indianola, November 1.

Mississippi—Hattiesburg, November 15.

Louisiana—Shreveport, November 22.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Alexandria Dist.—Fourth Round

Alco, Oct. 18, night.

Pleasant Hill, at Pleasant Hill, Oct. 18, 2 p.m.

Melville, Oct. 21, 11 a.m. and 2 p.m.

Opelousas, Oct. 21, night.

Montrose, Oct. 23, p.m.

Sicily Island, at Sicily Island, Oct. 26, 2 p.m.

Provencal, at Oak Grove, Oct. 28, 11 a.m.

Natchitoches, Oct. 28, night.

Colfax and Montgomery, at Montgomery, Oct. 29, night.

Glenmora, Nov. 1, night.

Lecompte, Nov. 2, night.

Olla and Jonesville, at Jonesville, Nov. 4, 11 a.m. and 2 p.m.

Ferriday, Nov. 4, night.

Bunkie, Nov. 6, night.

Rochelle, Nov. 7, night.

Campti, at St. Maurice, Nov. 9, 3 p.m.

Marksville, at Oak Grove, Nov. 11, 11 a.m. and 2 p.m.

Pineville, Nov. 11, night.

Winnfield, Nov. 12, night.

Boyce, Nov. 14, night.

Alexandria, Nov. 18, night.

BRISCOE CARTER, P. E.

COTTON YARNS: For knitting and crocheting bed spreads, table mats, chair backs, sweaters, dresses, etc., old fashion unbleached cotton yarns, 40c per pound, postage extra. Furnished in skeins, or on one and two pound cones. Free samples on request. Neely-Travora Mills, Inc., York, S. C.

Get Rid of Malaria!

Banish Chills and Fever!

To conquer Malaria, you must do two things. (1) Destroy the infection in the blood. (2) Build up the blood to overcome the effects and to fortify against further attack. There is one medicine that does these two things and that is Grove's Tasteless Chill Tonic! The tasteless quinine in Grove's Tasteless Chill Tonic destroys the malarial infection in the blood while the iron builds up the blood. Thousands of people have conquered Malaria with the aid of Grove's Tasteless Chill Tonic. In addition to being a noted remedy for Malaria, it is also an excellent tonic of general use. Grove's Tasteless Chill Tonic is pleasant to take and contains nothing harmful. Even children like it and they can take it safely. For sale by all stores. Now two sizes—50c and \$1. The \$1 size contains 2½ times as much as the 50c size and gives you 25% more for your money.

In Memoriam

ANN HUNTER BATTERTON

Ann Hunter Batterton passed from this life at her home in Waterproof, La., on March 14, 1934. She was the daughter of Mrs. Estelle Hunter Batterton. Her mother, a brother, George Beverly Batterton, and her grandmother, Mrs. L. B. Hunter, survive her. Ann was sixteen years of age on the eighth day of February preceding her death. She was much loved by her young friends.

HER PASTOR.

DR. M. R. CUSHMAN

The Methodist Church in Lafayette, La., and the entire community suffered a great loss in the death, on August 16, 1934, of Dr. Milton Ralph Cushman. After a brief service at his late residence in Buchanan Street, the regular funeral service was held in the First Methodist Church, Rev. R. H. Harper, pastor, officiating, with Rev. C. C. Wier, of Franklin, La., and Rev. B. H. Andrews, of New Iberia, La., formerly pastors of Dr. Cushman, assisting. Interment in the Protestant cemetery was under the direction of the Masonic Order, with the Knights Templar providing a guard of honor. A large number of citizens attended the funeral, as Dr. Cushman was widely known and honored.

Dr. Cushman's forefathers in America were English and settled in this country during the earliest days of colonization in New England. One of his ancestors served throughout the Revolutionary War. Preceding the Civil War, his father came South and settled in Opelousas,

La., where he taught in a local college for many years. Later he moved to Bayou Chicot, La., where Milton Cushman was born, seventy-five years ago. After preliminary schooling, he entered the Kentucky School of Medicine, graduating from it in 1885. Practicing north of Abbeville for fifteen years, he was instrumental in the founding of the town of Milton, which was named in his honor. He later lived for some time in Abbeville, then moved to Dutch Town, in Ascension Parish. He also lived in East Baton Rouge Parish for a time before settling in Lafayette. Since 1931 he had been the city health officer of Lafayette. He was active in movements for the public good, especially in Red Cross work during the flood of 1927.

Dr. Cushman had been a member of the Methodist Church since his youth, and was a man of great faith and high ideals. He was a member of several fraternal orders—Knights of Pythias, Woodmen, Eastern Star, Masons, and Knights Templar. He was Past Master of his lodge in Abbeville, and he took a great interest in the work of the commandery of Knights Templar.

On February 6, 1889, he was married to Miss Elizabeth Pharr, of St. Mary Parish, one of the family connection of South Louisiana so widely and prominently known throughout the state. He is survived by Mrs. Cushman, two sons, Dr. Hampton Pharr Cushman, a specialist of Detroit, and Milton Saxon Cushman, of West Virginia; and one daughter, Miss Bessie Cushman, a teacher of Highland Park, New Brunswick, New Jersey.

Dr. Cushman was a good man, of high character and sterling worth, and the high esteem in which he was held by the people who knew him best was indicated by the gathering of a host of friends and acquaintances to do him honor when he was laid to rest.

R. H. HARPER.

Whereas, on September 12, 1934, our Heavenly Father called home the spirit of Mrs. Maggie Rowell, our beloved classmate; and

Whereas, while the vacant seat in the class will always cause sadness, we bow in humble submission to His Holy Will, knowing that He doeth all things well; and

Whereas, the passing of this beautiful Christian character removes from our midst a faithful member of the church

and Sunday school, a loyal friend and a devoted mother; and

Whereas, we feel that our lives have been enriched by her sincere prayers of praise and supplication and that we will live on a higher plane because of our association with her; therefore be it

Resolved, that we thank God for her useful life, her noble example of gentle kindness and Christian living;

Resolved, that we extend to her sorrowing family our sincere sympathy, with an earnest prayer that the God whom she loved and served may comfort their hearts and direct their lives; be it further

Resolved, that a copy of these resolutions be sent to the family, a copy to the Clarke County Tribune, a copy to the New Orleans Christian Advocate, and a copy be retained in the records of our Wesley Bible Class.

MRS. LAURA STEPHENSON,
MRS. O. H. SCOTT,

Committee.

THE AMERICAN SCHOOL

The next time you pass a school, pause a moment to think what that school means to humanity. Recall the long, dark centuries when the masses were kept in ignorance—when greed and oppression ruled the world with an iron hand. From the very beginning of man's struggle for knowledge, for self-respect, and the recognition of his inalienable rights, the school has been his greatest ally. We refer to the school as "common" because it belongs to us all; it is ourselves working together in the education of our children. But it is a most uncommon institution. It is relatively new. It is democracy's greatest gift to civilization. Throughout the world, among upward struggling peoples, wherever parents share in the aspirations of their children, the American common school is being copied. Let us cherish and improve our schools.

The race climbs upward through its children.

How To Quickly Soothe Nerves And Ease Headache

When wild nerves and splitting headache almost drive you crazy, get quick, soothing relief with STANBACK, the "Balanced Prescription." STANBACK acts quicker and leaves no unpleasant after-effect. Millions say, "It's wonderful!" Try it. Trial size ten cents. Economy size, twenty-five cents. FREE: Mail this ad to STANBACK, Dept. A, Salisbury, N. C., for a free full size package of STANBACK. —Adv.

"Pains Gone," Says

Lady, After She

Had Taken CARDUI

In describing how her health improved after she had taken Cardui, Mrs. Ralph R. Courtney, of Wytheville, Va., said: "I was run-down and suffered from pain in my side. I wanted to feel well and get rid of the pain in my side, so I sent for Cardui and began taking it. By the time I had taken three bottles of Cardui, I was feeling much better. The pains had gone. I am very glad to recommend Cardui to other young women." . . . Thousands of women testify Cardui benefited them. If it does not benefit YOU, consult a physician.

ADVOCATE TO BE \$1.50 PER YEAR AFTER DEC. 1, 1934

The enlarged Advocate, with added features and other improvements, due to additional cost of publication, will sell for \$1.50 per year on and after December 1, 1934. Therefore, pastors who have not already done so, are urged to give their present subscribers the opportunity of renewing for another year at the prevailing \$1.00 subscription price.

The following report includes all subscriptions received through October 23:

LOUISIANA CONFERENCE

Alexandria District

Rev. J. J. Rasmussen, Bunkie....	4
Rev. D. B. Boddie, Pineville.....	2
Rev. J. E. Hearne, Olla.....	11
Mrs. Mattie Dalley, Extension....	1
Rev. J. F. Foster, Ferriday.....	1

Total 19

Baton Rouge District

Rev. H. N. Brown, Ponchatoula....	7
Rev. J. R. Spann, First Church, Baton Rouge	3
Rev. R. S. Walton, Amite.....	4
Rev. J. P. Bonnacarrere, Denham Springs	2
Rev. K. W. Dodson, P. E.....	1
Rev. W. W. Perry, Baker.....	2
Rev. F. N. Sweeney, Franklinton..	5
Rev. T. P. Turner, St. Francisville	5
Mrs. C. C. Alford, Angle.....	3
Rev. C. M. Morris, Greensburg....	1
Rev. F. J. McCoy, Keener Memorial	2
Rev. Wm. Schuhle, Plaquemine....	1
Rev. J. B. Shearer, Clinton.....	11

Total 47

Lake Charles District

Rev. W. C. Barham, Church Point	9
Rev. F. C. Collins, Leesville.....	1
Mr. A. M. Mayo, Lake Charles....	3
Rev. M. W. Beadle, Lake Arthur..	3
Miss Alice Wynn, Crowley.....	1
Rev. Jas. A. Knight, Eunice.....	2
Rev. L. P. Moreland, Merryville...	10
Rev. J. W. Faulk, Abbeville.....	5
Rev. G. H. Corry, Indian Bayou..	4
Rev. W. T. Gray, Many.....	23
Rev. A. D. George, Vinton.....	3
Rev. S. A. Seegers, Rayne.....	15
Rev. B. H. Andrews, New Iberia..	24

Total 103

Monroe District

Rev. W. C. Scott, First Church....	14
Mrs. C. M. Purvis, Rayville.....	20
Rev. Geo. Fox, Bonita.....	1
Rev. D. W. Poole, Mangham.....	9
Rev. J. A. McCormack, Mer Rouge	1
Rev. L. N. Hoffpaur, Columbia....	1
Rev. T. W. Stodghill, Winnsboro..	2
Rev. C. B. White, Wlsner.....	11
Rev. Martin Hebert, West Monroe.	5
Rev. J. H. Midyette, Pioneer.....	4
Rev. Carl Lueg, Delhi.....	4
Rev. W. R. Harvell, Bastrop.....	4
Rev. H. B. Hines, Lake Providence	18

Total 94

New Orleans District

Rev. W. H. Giles, Carrollton Ave...	6
Rev. W. W. Holmes, Rayne Me- morial	4
Rev. D. B. Raulins, Algiers.....	12
Rev. A. M. Martin, Lockport.....	2
Rev. C. C. Wier, Franklin.....	20
Rev. J. A. Alford, Covington.....	2
Rev. J. W. Booth, Houma.....	6
Mr. J. G. Wehlen, St. Marks.....	4
Rev. C. W. Lahey, Donaldsonville.	4
Rev. W. H. Wallace, First Church.	6
Rev. V. D. Morris, Chalmette....	3
Rev. H. M. Johnson, Bogalusa....	2
Rev. S. J. McLean, Morgan City..	7
Rev. I. O. Donaldson, Pearl River..	1
Rev. M. S. Monk, Parker Memorial	27
Rev. Jas. B. Grambling, Epworth.	6
Rev. A. T. Law, Felicity.....	7
Rev. Jolly Harper, Second Church.	3
Rev. A. W. Townsend, McDonogh- ville	5
Rev. W. L. Duren, P. E.....	2
Rev. J. C. Rousseaux, Houma.....	2

Total 133

Ruston District

Mrs. H. B. McEachern, Haynesville	5
Rev. A. M. Serex, Minden.....	36
Rev. F. A. Matthews, Clay.....	3
Rev. H. L. Johns, Ruston.....	26
Rev. D. B. Watson, Gibsland....	4
Rev. S. S. Bogan, Sibley.....	4
Rev. W. F. Roberts, Dubach.....	6
Rev. J. H. Bowdon, Arcadia.....	16
Rev. R. V. Fulton, Choudrant....	7
Rev. A. M. Wynne, Cotton Valley.	1
Rev. A. P. Smith, Simsboro.....	3

Total 111

Shreveport District

Rev. I. W. Flowers, Belcher.....	18
Rev. R. T. Ware, Park Avenue....	6
Rev. Jas. M. Boykin, Greenwood..	2
Mrs. J. F. Stephens, Coushatta....	5
Rev. Guy M. Hicks, Mansfield....	2
Katherine Yeldell.....	2
A. P. Raley, Mangum Memorial..	4

Total 39

Total, Louisiana Conference... 546

MISSISSIPPI CONFERENCE

Brookhaven District

Rev. J. C. Jackson, Harrisville....	1
Rev. A. S. Oliver, Meadville.....	1
Rev. J. T. Abney, Osyka.....	6
Mr. H. H. Goza, Magnolia.....	9
Rev. C. W. Wesley, Summit.....	23
Rev. J. W. Lbudenslager, Scotland	2
Rev. J. B. Holyfield, Utica.....	21
Rev. B. M. Hunt, McComb.....	8
Rev. W. O. Sadler, Hazlehurst....	2
Rev. J. O. Ware, Prentiss.....	1
Rev. J. L. Carter, Crystal Springs.	7
Rev. M. M. Black, McComb.....	8
Rev. B. F. Jones, Brookhaven....	24
Rev. L. T. Nelson, Georgetown....	9

Total 122

Hattiesburg District

Rev. W. W. Moore, Bucatunna....	8
Miss Julia Bullard, Bay Springs..	2
Rev. J. H. Jolly, Mt. Olive.....	4
Rev. G. H. Jones, Montrose.....	13
Mr. V. E. Hobgood, Main Street...	24
Rev. C. C. Clark, Waynesboro....	35
Rev. W. J. Ferguson, Laurel.....	21
Rev. T. A. King, Heidelberg.....	10

Total 117

Jackson District

Rev. J. W. Sells, Forest.....	8
Rev. H. S. Westbrook, Florence...	4
Rev. J. E. Johnson, Pelahatchie..	1
Rev. L. D. Haughton, Benton.....	5
Rev. P. H. Grice, Madison.....	1
Rev. J. L. Decell, Galloway Me- morial	1
Rev. Wesley Ezeil, Vaughan.....	1
Rev. D. P. Yeager, Camden.....	1
Rev. A. J. Boyles, Carthage.....	10
Rev. B. H. Williams, Flora.....	2
Rev. J. P. McClelland, Carthage..	10

Total 44

Meridian District

Rev. L. L. Cowen (Mrs. Martin), Meridian	10
Mr. W. D. Hawkins, Hawkins Me- morial	3
Mrs. O. E. Whyte, Newton.....	5
Rev. E. W. Wedgworth, Burnside	1
Rev. G. G. Yeager, DeKalb.....	1
Rev. H. J. Moore, Decatur.....	2
Rev. Otto Porter, P. E.....	1
Rev. G. A. Broadus, Chunky.....	7
Rev. W. L. Blackwell, DeSoto....	2
Mrs. J. L. Butcher, Lauderdale...	3
Rev. T. E. Nicholson, Philadelphia Circuit	20
Rev. T. B. Winstead, DeKalb.....	6
Rev. W. F. Baggett, Daleville....	2
Rev. W. H. Lane, Wesley.....	3
Mrs. J. L. Scruggs, Lauderdale...	1

Total 67

Seashore District

Rev. T. R. Holt, Leakesville....	4
Rev. V. G. Clifford, Purvis.....	5
Rev. P. M. Caraway, Gulfport....	28
Rev. J. M. Lewis, Long Beach....	3
Rev. W. B. Alsworth, Picayune....	22
Rev. C. H. Stralt, Wiggins.....	8
Mrs. E. L. Whyte, Bond.....	4
Rev. H. A. Gatlin, Columbia....	13
Rev. J. E. Williams, Poplarville..	10
Rev. Roy L. Lane, Carriere.....	10
Rev. Roy Wolfe, Saucier.....	3
Rev. W. J. Dawson, Pascagoula...	4
Rev. J. A. Moore, Lucedale.....	2
Rev. C. H. Gunn, Handsboro....	4
Rev. W. W. Murray, Mentorium...	2

Total 122

Vicksburg District

Mrs. N. E. Cunningham, Gibson Memorial	11
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Rev. H. G. Hawkins, P. E.....	11
Rev. W. M. Sullivan, Natchez....	14
Rev. C. E. Downer, Satartia.....	6
Mrs. L. M. Elliott (Rev. J. M. Cor- ley), Rolling Fork.....	16
Mrs. J. D. Cooper, Washington Charge	2
Rev. J. H. Morrow, Gloster.....	5
Rev. J. L. Sells, Port Gibson....	9
Rev. L. F. Alford, Silver City....	3
Rev. T. D. Ridgeway, Silver Creek	1
Rev. A. J. Davis, Anguilla.....	6
Rev. J. B. Cain, Yazoo City.....	15
Rev. E. A. King, Centerville....	3
Miss S. Moss, Edwards.....	2
J. M. Bush, Learned.....	2
Miss Mary Henry, Edwards.....	4
Rev. L. J. Snelgrove, Louise....	4

Total 114

Total, Mississippi Conference.. 586

NORTH MISSISSIPPI CONFERENCE

Aberdeen District

Rev. W. O. Hunt, Shannon.....	2
Rev. M. E. Scott, Pontotoc.....	2
Rev. T. E. Gregory, Okolona.....	6
Rev. W. R. Lott, Aberdeen.....	29
Rev. R. E. Wasson, Pittsboro....	5
Rev. J. J. Garner, Water Valley...	1
Rev. W. M. Jones, Prairie.....	2
Rev. J. B. Conner, Coffeeville....	3
Rev. J. V. Stewart, Smithville...	3
Rev. H. F. Brooks, Tupelo.....	28

Total 81

Columbus District

Rev. T. W. Smallwood, Caledonia	3
Rev. H. C. Suydam, Macon Circuit	1
Rev. W. P. Buhrman, Starkville...	15
Rev. T. M. Bradley, West Point...	16
Rev. W. M. Milligan, Noxapater..	9
Rev. Wade Heath, Kosciusko Ct..	2
Curtis Nabors, Weir.....	5
Rev. T. B. Thrower, Central.....	11
Rev. R. P. Neblett, Pickens.....	6
Rev. A. T. McIlwain, First Church	26
Rev. W. M. Langley, Ackerman....	5
Rev. W. B. Baker, Durant.....	1
N. C. Triplett, MASHULAVILLE....	4

Total 104

Corinth District

Rev. A. W. Bailey, Sherman.....	2
Rev. W. R. Lining, Blue Mountain	3
Rev. W. C. McCay, Baldwin.....	5
Rev. H. C. Lewis, Abbeville.....	1
Rev. A. C. McCorkle, First Church	4
Rev. W. D. Smith, Tishomingo....	9

Total 24

Greenville District

Rev. C. A. Parks, Indianola.....	6
Rev. R. H. B. Gladney, Coahoma (Mrs. M. E. Fant).....	7
Rev. S. H. Caffey, Tunica.....	1
Rev. E. P. Craddock, Arcola.....	2
Rev. W. D. Bennett, Rosedale....	2

Total 18

Greenwood District

Rev. J. E. Stephens, Lexington....	7
Rev. E. S. Lewis, Winona.....	8
Rev. G. W. Robertson, Acona.....	1
Rev. J. J. Baird, Tchula.....	12
Rev. J. O. Dowdle, Swiftown....	4
Rev. A. R. Beasley, Minter City..	3
Rev. E. H. Cunningham, Greenwood	2

Total 36

Sardis-Grenada District

Rev. W. C. Beasley, Cold Water..	5
Rev. W. N. Dadds, Hernando.....	5
Rev. J. C. Wasson, Marks.....	11
Rev. E. L. Jernigan, Oakland....	10
Rev. F. P. Luter, Senatobia.....	3
Rev. W. L. Robinson, Lake Cormo- rant	5
Rev. L. M. Lipscomb, Como.....	6
Rev. J. H. Felts, Grenada.....	21
Rev. Roy A. Grisham, Horn Lake..	4

Total 70

Total, North Miss. Conference. 343

Total, three Conferences..... 1475

Christian Advocate

NEW ORLEANS

Vol. 81—No. 43.

NEW ORLEANS, LA., THURSDAY, NOVEMBER 1, 1934.

Whole No. 4102.

BISHOP HOYT M. DOBBS



*Resident Bishop of the Seventh Episcopal District, is
this week presiding over the North Mississippi
Annual Conference at Indianola, Miss.*





Wallet of the Week



NORTH MISSISSIPPI ANNUAL CONFERENCE

The sixty-fifth session of the North Mississippi Conference convened in the Methodist Church at Indianola, Miss., on Wednesday evening, October 31, at 7 o'clock, Bishop Hoyt M. Dobbs in the chair. Following the singing of a hymn, Bishop Dobbs, assisted by several of the members of the Conference, administered the Sacrament of the Lord's Supper, after which rules were adopted and the organization of the Conference completed.

A complete report of the proceedings of the Conference, which will continue through next Sunday, will be prepared by Rev. H. P. Lewis and published in our next regular issue.

Rev. Chester A. Parks is the pastor of the host-church, and Rev. E. Nash Broyles, presiding elder.

MISSISSIPPI ANNUAL CONFERENCE

Pursuant to the call of Bishop Hoyt M. Dobbs, based on the request of the presiding elders, the Mississippi Annual Conference will be convened in Broad Street Methodist Church, Hattiesburg, Miss., at 7:30 p. m., Wednesday, November 14, 1934, for the purpose of organization and administering the the Sacrament of the Lord's Supper.

T. J. O'NEIL, Secretary of the Committee.

DR. WILLIAM H. NELSON

Correspondent for the Nashville Christian Advocate, has written a book called the "Twelve Wonders of the Western World."

The fact that Dr. Nelson already has to his credit the following books, "Alluring Arizona," "Tinker and Thinker, John Bunyan," "A Burning Torch and a Flaming Fire, Story of Centenary College," and "Wisdom of Sufi the Scribe," is sufficient assurance to the reader that this late volume is not the work of a greenhorn who doesn't know the difference between a hog and a harrow.

In "Twelve Wonders of the Western World" Dr. Nelson takes you down into the deep gorges and canyons of our wonder West and up over the divides and peaks, to bring you breathless to the brink of some bottomless lake that mythology claims some crazy god made.

We don't see just why the writer mentions only twelve wonders. As you follow him you are stumbling over them at every turn of the road. As you

pause with him as guide to this greater grandeur of the West, Grand Canyon, Yellowstone Park, Crater Lake and the others, you will hear him calling to his aide for more adequate expression of the inexpressible and more satisfactory description of the indescribable, mythology, poetry, story, art, music, science and song.

By all means get a copy and take a real vacation with Dr. Nelson as guide. And the trip to all these points with him is only fifty cents. Just address him, Dr. W. H. Nelson, 322 Ellis Street, San Francisco, Calif.

D. B. R.

HOMER AND ARCADIA CHURCHES DEDICATED

On Sunday, October 28, Bishop Hoyt M. Dobbs dedicated our church at Homer, La., where Rev. Louis Hoffpauir is pastor. All debts and other obligations have been removed.

Arcadia is too close to Homer to allow all the glory to go to that pastor and church. On the second Sunday in November Bishop Dobbs will dedicate this church. Rev. J. Henry Bowdon is pastor of this church which serves the city having the happy honor of being the birthplace and early home of Mrs. Hoyt M. Dobbs, wife of our beloved Bishop.

Congratulations to these good pastors and their people.

DR. ROBERT B. ELEAZER

Has prepared a very interesting pamphlet, called "Singers in the Dawn; A Brief Supplement to the Study of American Literature." It is a short compilation of some of the best poems of the American Negro, introduced by sketched of the lives of the writers.

A reading of this pamphlet brings to one the feeling that he has been missing something that is genuinely American and more. There are the minor chords of pathos and the pulsing paeans of prophecy. Here are to be heard a symphony of the yearnings of America's guest-race as they, too, look for the sunrise of a greater tomorrow.

"Lift Every Voice and Sing," the national Negro anthem, by James Weldon Johnson, is worth much more than the price of the pamphlet, which may be had for ten cents sent to 703 Standard Building, Atlanta, Ga.

New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal, Church, South
Published every Thursday, at New Orleans, La. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing
at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918

D. B. RAULINS, M.A., D.D., Editor

THURSDAY, NOVEMBER 1, 1934.

C. MILTON CHALMERS, Manager.

AS THE EDITOR VIEWS IT

THE FIRST of our Annual Conferences is now in session. Once more Louisiana and Mississippi Methodists face a day of judgment. It is a time for spiritual stock-taking.

Dr. W. L. Duren, in one of his lessons on Methodism, says, "The first Annual Conference continued in session six days; it was composed of John and Charles Wesley, four other clergymen of the Church of England, and four of Mr. Wesley's lay preachers. In some particulars it was not unlike the class meeting and the quarterly conference, since the discussions had to do with the spiritual quest rather than the details of administration."

Again let us check up on this thing we call spirituality. Just what do we mean by it? Does it mean the same thing now that it used to mean?

Of course, we do not wish to put organization and administration out of their places, nor do we ever wish them to be more than a means to an end. But there must be means to ends. And that should not be forgotten. It is possible to allow these things to suffocate spirituality.

But some of us going up to annual conference desiring a spiritual conference want something that will make us "feel good." We want a kind of good feeling that will help us to forget our failures and inexcusable neglects and blunders during the year. We sometimes need to feel bad.

John Wesley was not accused by those who knew him of worldliness or of going to seed on organization and administration. But had it not been for his emphasis upon and use of these things we should probably have no Methodism today. They were instruments and conservators of a great spiritual revival.

But let us not waste time harking back to a simplicity that can never be again. You can plow that field with a stick if you wish. But let me get on that tractor ahead of that disk plow. It is God's soil, season and sunshine yet; but his people must take note of the distance we have come. Let us spiritualize on organization and administration.

Paul was hardly less spiritual when he was gath-

ering sticks for a fire with which to dry and warm some sea-soaked sailors than when he was while thundering from Mars Hill at the self-sufficiency of those gossip mongering Athenians. Spirituality with him was to do the thing now that should be done now with the best means available.

HAS CIVILIZATION already collapsed? is the question that the editor of the Christian Century asks. Shall we have to wait for another war to finish the tottering structure? Maybe it is already crumpled into a hopeless ruin. Having soared into the heights maybe it has already gone into a nose-dive—gone out of control and crashed.

Well, what caused him to bring up the question was that strange strike of coal miners of Hungary. You read about them on the front page of your newspaper, didn't you?

Twelve hundred men, so the story goes, were working in a Hungarian coal mine for profits for British and Austrian owners. They were making two dollars per week. Having reached the point of despair, they bade farewell to wives and children and descended into the mine, saying that they were ready to die rather than attempt to carry on as they were. For five days down in the deep darkness they awaited death. They refused the food brought by their families. They sent up word that the coffins had better be ordered.

Their message to the world was this: "We have deliberately decided to commit suicide if our demands are not met. Suicide by starvation in the heart of the earth is no worse than slow death by starvation if we continue to accept less than two dollars. We are Hungarians. As such we hope that our countrymen may hear our cry of pity from the depths of the mine and from the depths of our hearts."

The condition is worse than bad when men make such a covenant with death. Life, regardless of all the possible pain and misery attending, is generally preferred to death.

Do we not need a great Umpire for the vast human

struggle now in progress? In the midst of his thick gloom Job cried for such and felt assured that that Umpire must come.

It is useless to argue that the "underdog" is necessarily more virtuous than the one who has him down. The underdog frequently has as his chief aim becoming the upper dog. But the sad thing is that they are both still dogs. They are not using the tactics of men who are supposed to be governed by intelligence and good will.

The laboring man in industry knows little more about the Carpenter of Nazareth than the owner of the mills in which he works. In both groups we find the good and the bad. A factory owner in Tennessee continues his factory not because he is making anything, but because he will not suffer those who have worked for him so long and faithfully to face complete unemployment.

For our Christianity today we need a more vigorous vitality and a more comprehensive commitment to the renewal of the whole of human life.

I SAW HIM once.

It was at Blue Ridge, N. C., July, 1918. There was little about him to commend him to the eye. His hat had long lost the shape it had when it came from the haberdashery. It now stood for him, and would have looked out of order on any other head. You know how clothes get "set" to a person. It was so of him. Seems he did not know whether or not his trousers were creased according to the latest model and cared as little.

But he interested me greatly. I dared to tell him my name and to ask his. He told me. Then he turned and introduced his wife. Oh, I said, you are the daughter of Dr. John A. Broadus. "Yes," she smiled happily. I know him, I replied. I have never seen him, but in school I studied his great book, "The Preparation and Delivery of Sermons."

Then she laughed right out. I hear it yet. Then she said, "Ah, yes. I remember that book when it was in the making. I helped father read the manuscript. Took quite a while. We children always referred to it as 'Prep and Del.'"

I had blundered onto real greatness and it was all as simple and sweet as the sunshine on a May morning.

I saw him once. I have felt him many times.

The other day I picked up the Baptist Record and found on the front page this telegram: "Louisville, Ky.—Dr. A. T. Robertson died suddenly and unexpectedly at his home Monday evening six o'clock after having met his classes as usual. He was beginning his forty-seventh year as teacher in seminary and was within month of seventy-first birthday."

It was signed by Dr. John R. Sampey, President of the Southern Baptist Theological Seminary.

Dr. Robertson was known far and wide as a great Greek scholar. When he turned toward the Greek New Testament and began to talk about it the Word began to live and glow and ceased to be a book.

That evening at Blue Ridge he had talked on "The Colony of Heaven," from Paul's statement, Our citizenship is in heaven. The colony might be located on earth but its affairs were to be conducted according to heavenly principles.

Now he has been admitted into full citizenship in the larger colony of the skies. He, too, has gone passed us into the light, and there is another gap along the skyline.

COACH STAGG, for many years connected with Chicago University, a short while ago was dismissed from the University solely upon the charge that he had had too many birthdays. He was found guilty as charged, for figures do not lie when it comes to a man's age. But there are several things that figures do not tell. They tell just a part of the truth.

Of course, I suppose it is good to have a retirement age for a football coach. But birthdays are sometimes given too much consideration. Their verdict is rather arbitrary when it comes to the real worth of a man. Some men are worth more at the age of seventy than they are at fifty.

Anyhow, Father Time said Coach Stagg must go. He had violated the University's regulation. He had passed beyond three-score and ten.

Coach Stagg is loved deeply by several generations of students. They will continue quoting him for some time yet.

But while Time was giving him the count he smiled and walked off the field of the University of Chicago. But as he passed the long-bearded referee with his glass-blade on his shoulder he gave him a vigorous wink, as if to say, "I'll see you later when I am through with the showers. I have not wasted my years and I am not ready to quit."

People who believe in prohibition and soberness also believe in Coach Stagg. He it was who said so emphatically that alcohol and athletics don't go together and mix no better than alcohol and gasoline.

With hardly a glance back over his shoulder at Chicago University the "Grand Old Man" of the gridiron boarded a train headed toward the Pacific coast. He is now coach of a small school, called the College of the Pacific. And his team is being heard from already.

(Continued on Page Eight)



Views and Reviews



THE NEW DEAL FOR THE FORGOTTEN MAN

By Dr. Alva W. Taylor

(In 1924 I met Dr. Alva W. Taylor in Dallas. He talked to a group of us on "The Christian Way of Life." Since that time he has become a member of the faculty of the Vanderbilt School of Religion where large classes are doing work under his supervision. In August I met him at Mount Sequoyah. For several days I was his student. He told me he saw a trend toward real Christianity in the New Deal. The Transient Bureau at Nashville, largely under his direction and that of his students, is considerably more than a Federal Project. It is practical Christianity. He promised me an article for the Advocate. Here it is. This but supplements the great work he has done for our Church already in writing that great mission study book, "Christianity and Industry."—Editor.)

When President Roosevelt made his plea for the "forgotten man" he aroused hope in the heart of every citizen with social sympathies that at last the man would be put before the dollar in political and social economy. He has laid it down that no one shall starve, that unemployment shall be abolished, that a man has a right to a job and that no business has a right to exist that cannot pay a living wage. In ruling that the minimum wage law passed by Congress for the protection of working girls in the District of Columbia was unconstitutional the Appellate Court of the District said that the law in this land protected life, liberty and property and "the greatest of these is property." Jesus asked if a man was not of more worth than a sheep; today he could ask if a man is not of more worth than a machine, a profit or a dividend.

Problems Not All Solved

The New Deal has not solved all the problems of the depression, but it has done more for the "forgotten man" than was ever done in a like time by any administration in history. It has saved a million homes from foreclosure, put not less than 4,000,000 back to work, reduced the average wage earner's week from 50 to 60 down to 36 hours, raised the minimum for factory workers to \$12 per week from any lower wage they once received, ranging all the way from as low as three and four dollars, added a billion dollars to the farmers' income, increased factory pay-rolls by 40 per cent and taken not less than 3,000,000 persons off of charity and put them on to work relief. It has saved thousands of banks and thus millions in small depositors'

money, put several thousand families onto the land where they can earn their own food and be freed of all dangers of eviction, and set up codes that offer a degree of protection for the humble and helpless wage-earners that they never enjoyed before.

Optimist and Pessimist

It would require a volume to sum up all the benefits and the work done to secure these benefits. The constructive student of social welfare counts the benefits that have accrued through the New Deal to "the least of these;" the cynic and the selfish and the people of short vision talk only of the hardships brought to some in the course of the undertaking, of the great number yet unemployed, of all the interference with the "good old way" of every man for himself and the devil for the hindmost that brought on this disaster. The pessimist shouts, "Ten million are yet unemployed;" the optimist says, "Eight million have been given work." The pessimist grumbles over the codes depriving "a man of the right to run his own business in his own way;" the optimist cites the elimination of evils that are bound to follow from any such policy. The pessimist howls about the debt accruing from the cost of caring for the "forgotten man;" the optimist rejoices over the fact that millions of "forgotten men" have been cared for and points to the fact that a mere restoration of prosperity will pay the cost many times over. The pessimist fears fascism; the optimist rejoices over the hope that by providing for the victims of depression we may be saved from revolution. The pessimist decries the "plowing up of food crops when millions are in need;" the optimist asks him what he would suggest when he knows the millions who grow the food could not sell it for enough to pay for its raising—the millions who needed it could not purchase it even then.

Forgotten Man Remembered

We can cite, in the space of a short article, only a few of the constructive things done for the "forgotten man." The transient bureaus have on any specific day nearly 200,000 hapless individuals in their shelters, thousands of them girls and hundreds of them families. They are provided with shelter, given 24 hours of work per week on community projects, helped to get back home or found jobs, given medical care and kept out of crime. The subsistence homesteads have provided for or are preparing to provide for some half million families. They are helped to build their own homes, prepare their own

gardens, given a minimum wage while doing so, and thus furnished with a self-respecting way out of the calamity unemployment brought them. More than 800,000 boys have been given work and health in the CCC camps and as many of their families given the benefit of their wages, while they planted trees, built roads and bridges, constructed fire hazards and started a reforestation policy for the nation as well as doing millions of dollars worth of other work on projects that contributed to the social good. Thousands of unemployed teachers have been enabled to give useful instruction to adults who welcomed such use of idle time as a means of improving themselves or learning a more skilled trade.

Not Perfect, But—

This is a very inadequate account of the things done for the "forgotten man." It has not been perfectly done. There has been waste of funds, graft in some places, inefficient administration all too often, malingering on the part of many beneficiaries, and many evils have accompanied the good that has been done. The wonder is not that these evils have accompanied the doing of the good but that they have not been much greater. To set up in the midst of a society, where the ruling method is for each to get for himself, such vast projects, and to be compelled, by their vastness and newness, to use thousands of administrators without experience in social welfare, and to do it all in the space of a few months on a scale never before attempted in human history, made it impossible to avoid the waste and ineptness. The wonder is that it has been so well done. To condemn it because of the unavoidable evils that got into it is like condemning humanity because it has shortcomings. Never, in the history of mankind, has so much been done and so well done for the constructive relief of millions who suffered from a calamity not of their own making. If, out of the undertaking, we can learn ways and means to prevent it ever happening again, the cost and the waste incidental to it will be like a mole hill of evil beside a mountain of good.

BE THOU AN EXAMPLE

By Rev. Hilary S. Westbrook

"If to do were as easy as to know what were good to do, chapels had been churches, and poor men's cottages princes' palaces. It is a good divine that follows his own instructions; I can easier teach twenty what were good to be done, than be one of the twenty to follow mine own teaching."—Shakespeare.



REV. E. NASH BROYLES, D.D.,
Presiding Elder-Host to the North Mississippi Annual Conference Now in Session at Indianola, Miss.

There can not be a more convincing argument advanced to a cynical, skeptical, obstreperous, scrutinizing world as to the realities of Christ's profound teaching concerning salvation and a holy life than the evidence procured by an inspection of the life of one whose every-day walk establishes his reputation as a "doer of the Word."

How can the world, being cursed with those who profess to love and follow the "Man of Galilee," but neither keep his commandments nor walk on the highway of holiness, do otherwise than rapidly lose faith in such teachings as those people profess to be governed by?

When Christ was present in the flesh and dwelt among the inhabitants of Palestine he confirmed his marvelous teaching by diverse manifestations of pleasing illustrative example.

He not merely taught divine physical healing, but proceeded to attest his theories by practical demonstrations, opening the eyes of the blind, raising the dead, and healing "all manner of sickness and disease among the people."

In teaching us the ordinances he did not first lay down the premise and then abandon the adherence to its observations as a secondary matter, but he, the great Example, first gave us a pattern.

Then following the institution of these rites he said, "If I then, your Lord and Master, have washed your

feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done." (St. John 13:14, 15).

Man, possessing the proclivity for seeing the mote in his brother's eye, is wont to tell him of his fault, omitting the necessary instruction required to help that individual out of his predicament. But the man who is in demand, or at least is sorely needed today is the man who not only acts as a sign-board pointing the heavenly way for others, but follows his own instructions.

It is not enough to simply play upon the emotions of sinners, thus causing them to feel their lost and undone condition, but Christ must be raised up and sinners shown by the Word of God how to intelligently meet the conditions necessary to receive this offered salvation. Let us, therefore, strive to be exemplary soul-winners rightly dividing the Word of truth.

The story is told of an artist traveling across the country who forgot to obtain a passport. When he reached the border he was asked to show it. He pleaded with the custom officials, but to all his entreaties they seemingly paid not the slightest heed.

Finally, apparently wearied with such persistent importuning, one of the officers thrust pencil and pad into the artist's hand, telling him as he did so to prove whether or not he was the great artist he claimed to be by reproducing the scene presented by some peasants at work in a field near-by.

Gladly accepting this challenge the artist hastened away to sketch the scene. Quickly returning, he presented to the officer as exact a duplicate of the scene as it was possible to make with a pencil.

After critically scrutinizing the picture the convinced man accepted this example of the artist's ability as sufficient proof for all his claims and allowed him to pass.

We can not expect the world in general to accept our theories or even the divine creative Word of the Son of God without first questioning its authenticity. We are the light of the world; we are epistles known and read of men by our fruits shall the judge the transforming power of salvation.

As people look upon your life what kind of opinions are they forming from the evidence afforded by their observation? Is your life a pure example and read of men by our fruits shall they judge the transforming power of salvation.

If you love the Lord and are interested in extending his kingdom and the publishing of the gospel, "Just obey His Word, in your every word and action proving true," and as a direct result some precious soul will be led to the Cross, "for the agitated world is watching you."

"Can the world see Jesus in me?
Can the world see Jesus in **you**?
Does your love to Him ring true,
And your life and service, too?
Can the world see Jesus in you?"

Florence, Miss.

INDECENT PUBLICITY

The motion picture exhibition of scenes connected with the trial of the Lindbergh baby kidnaper have caused considerable comment in Canada. The present custom in the United States of not only permitting but actually arranging for film stories of actual court-room proceedings must sorely be revolting to all who in any country have been accustomed to respect the majesty of the law. At the time of writing there is the possibility of the Hauptmann trial going on the air. New York networks are said to be seeking permission to install microphones in the court-room. We are glad to note that our own stations have announced their refusal to feed the broadcast to Canadian listeners.

Those who have seen and heard the recent newsreels of the Lindbergh kidnaping case have been almost unanimous in their expression of disgust with what they consider the prostitution of the law. A high official of the Department of Justice seated at his desk reads aloud from a manuscript and gives a staged interview on the case his department is prosecuting. Members of other departments, Federal, State and city governments in various poses display their activities. The handcuffed prisoner is prominent in the picture. The entire scene is posed and prepared for the benefit of motion-picture audiences.

Altogether it is a sorry spectacle and one for which we can see no slightest shadow of justification. It does not heighten any one's respect for the law and it certainly lessens every one's respect for its administrators. Observers may be pardoned if they put the whole sordid proceeding down to a gratification of the too common disease of publicity-seeking. That, we are pleased to say, is the opinion of a writer in the New York Times. Then, there is the problem of the jury. What hope can there be of obtaining an unbiased verdict when all the jurors have already been listening for weeks to one side of the story. Even a criminal of the worst type has his rights. And in all civilized countries one of these is the right to a fair trial. There are other angles to this question, but we conclude these notes with an expression of profound gratification that the

majority of our citizens and, we believe, of our neighbors in the United States, are genuinely affronted at the indecent publicity involved in allowing microphones and movie cameras in the law courts of the land.—Canadian New Outlook.

SIDELIGHTS OF THE GREENVILLE DISTRICT

By Rev. M. H. McCormack, Jr., Reporter

With the present emphasis throughout the nation on better homes, prompted by the FHA—Federal Housing Act—it would not be amiss for the Church to foster a Better Parsonage Campaign. Most of our charges are badly in need of improved parsonage facilities. If the many antiquated parsonages of Southern Methodism were remodeled, repainted, and supplemented by new furnishings, new garages, servants' houses, fences, and other necessary physical equipment, it would add much to the morale of the ministry. The parsonage lawn, shrubbery, driveway, and general appearance should be such as to reflect credit on the community, and not detract from the dignity of the family occupying it.

* * *

Blessed is the pastor who has never failed to leave the parsonage property in better condition than that in which he found it. No deed is more obviously unselfish than that of a Methodist pastor planting fruit, nut, and shade trees on the parsonage property when he knows that he will not remain to enjoy the benefits of them. A good garden fence is a monument to a diligent parson. The successful pastor looks after his church's property with the same assiduity he devotes to its spiritual interests.

* * *

A good place for the pastor to use a part of his tithe is in the improvement of his parsonage property. A certain pastor used fifty dollars from his tithe account to have a few gallons of paint, which had been donated by an obliging local firm, applied to his parsonage. A member of his church, moved by the generous act, donated an extra fifty dollars for a new screen porch. At this juncture the missionary society became interested and raised a hundred dollars for a new kitchen outfit, and finally other members of the congregation joined in, and over four hundred dollars in parsonage improvements were made. This inspired repairs to the church property. And the increased interest materially boosted the general finances of the church. Spiritual progress was an inevitable consequence. Did this pastor make a wise use of a part of his annual tithe?

Personal nomination for the Greenville District pastor having the most poise: J. W. Ward.

* * *

Percentages. Having the least total membership of any district in the Conference, the **per capita** contribution of the Greenville District was far in excess of any other district. Last year the Greenville District gave \$1.06 per member to Conference collections, while the rest of the Conference gave 37c per member. Our presiding elder is making a strong appeal for the benevolent interests, and the district will doubtless show a substantial increase in Conference and General work this year.

* * *

Things I'd Rather Do Than to Eat. Listen to the Conference appointments being read. . . . loiter in the bookroom at Conference. . . . listen to Pat Luter tell a joke. . . . watch, from a distance, John Robertson talking to a group of former parishioners, whom he has not seen for a long while. . . . watch Mellville Johnson enjoy his after-dinner pipe smoke. . . . listen to one of E. R. Smoot's impromptu talks. . . . detect amusing inconsistencies in articles on church polity. . . . hear Bishop Candler preach.

* * *

"I like people who can do things," said Emerson, after he and his son had unsuccessfully attempted to get a stubborn calf into a barn by one pushing and the other pulling. An Irish servant girl happened along, giggled at their dilemma, and then put a maternal finger into the calf's mouth and led it gently into the barn.

* * *

A letter from a friend in South Mississippi contains this caustic statement: "All this fuss the Church is raising over beer gives me a pain in the neck."

A rising ache reaches its zenith!

EDITORIAL

(Continued From Page Four)

I picked up this Associated Press dispatch the other day:

"Stockton, Cal., Oct. 18.—Amos Alonzo Stagg, the white-thatched gridiron patriarch, has dismissed from his College of the Pacific squad a star player for an infraction of rules which in many other colleges would be viewed as of only minor importance.

"To uphold a principle, Coach Stagg probably weakened his team by dismissing Bob Randall, who has proved his worth as a pass thrower and receiver. Randall broke training rules by smoking."

Hats off to Coach Stagg. He thinks a broken principle weakens a team more than an absent star player.

Our Weekly Party

A great "Harvest Day" was held at our church in Franklin, La., where Rev. C. C. Wier shepherds the flock. \$150 was the contribution.

Rev. J. J. Rasmussen, pastor at Bunkie, La., assisted Rev. Carl F. Lueg, pastor at Delhi, La., in his fall revival. The pastor reports conditions in the church much improved.

There was at Anguilla, Miss., on Thursday afternoon, October 25, a helpful meeting of the pastors of the northern part of the Vicksburg District, Rev. J. B. Cain, chairman.

Rev. W. H. Lane, Wesley Church, Meridian, Miss., speaks of a good year in that church and a good report for Conference. Harmony and helpfulness prevail among the people.

Rev. P. M. Caraway, First Church, Gulfport; Rev. C. H. Gunn, Handsboro, Miss., and Rev. J. P. Bonnacarrere, Denham Springs, La., were among preachers who called at the office last week.

"I am assisting Rev. J. A. Knight in a meeting at Eunice, La.," writes Rev. Harry S. Allen, evangelist of Dallas, Texas. Brother Allen has a few open dates. If you desire the leadership of a good evangelist for early November write him at Eunice, La.

Rejoicing usually attends such an enterprise as this: "We are rebuilding our church which was destroyed by lightning on July 27. It will be finished by Conference, November 15. And the thing that is causing the most rejoicing around here is the fact that there will be no indebtedness."

Rev. S. A. Seegers is to serve as dean of a Young People's Institute to be held at Rayne, La. Two courses will be offered: "Worship" and "Missions and World Friendship." The date is Nov.

2-4, inclusive. Miss Marjorie Haggart, District Counselor, is working her part of the vineyard.

"We are bringing to a close the greatest year of our ministry. We have erected our new building here at a cost of forty-five hundred dollars, all paid for. We have had fine meetings at all points, with forty additions on profession of faith." Whose report is that? Rev. J. V. Stewart, Smithville, Miss.

Dr. E. B. Hawk, Dean of the School of Theology of Southern Methodist University, was guest preacher at the First Methodist Church in Shreveport, La., for morning and evening services, October 14. Dr. Angie Smith, former pastor, has been transferred to the Mount Vernon Methodist Church, Washington, D. C.

On Sunday, October 7, one hundred students of the Mississippi State College for Women at Columbus affiliated with our First Church. Miss Elise Ellen Moore, director of the Wesley Foundation in Columbus, read the names of the girls affiliating, and each girl, at the request of the pastor, Rev. A. T. McIlwain, rose as her name was called.

Dr. W. Angie Smith, new pastor at Mt. Vernon Place Church, Washington, D. C., reports a great reception. In order to underscore the welcome extended the new pastor his good people have papered the parsonage and have purchased new furniture. Arrangements for the redecoration of the church building and the employment of a business manager have been made.

Dr. Charles C. Selecman, President of Southern Methodist University for more than ten years, was 60 years old October 13. Under his leadership the University has expanded greatly. Before he came to the school he devoted

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himself exclusively to work with the Methodist Church, serving in various capacities and holding pastorates in widely separated parts of the country.

"Our report to Conference will be the best in five years," writes Rev. H. R. McKee, pastor, Vaiden and West charge, Miss. "We are going to report more than two times as much money raised than last year. We had Jeff Cunningham in two meetings and our people, who are good judges of preaching, say he is as good as any they have heard. We predict a very bright future for Brother Jeff as well as for our church." The letter also contained several subscriptions to the Advocate.

Houston Wasson, ex-student of Southern Methodist University and Rhodes scholar at Oxford University, Cambridge, England, was, with one other student, ranked highest among law students in a recent "honors" examination. Young Wasson was born in Korea, where his father, Dr. A. W. Wasson, former pro-

METHODIST BENEVOLENT ASSOCIATION FOR LIFE INSURANCE

(Chartered 1903)

PURPOSE

To provide homes and support for widows, orphans, disabled and aged ministers and members of the M. E. Church, South, by a practical business insurance system on safe at cost rates.

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Our goal: to multiply membership by members securing additional policies on themselves and on all members of their families and friends, ages from 1 to 60.

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WRITE

J. H. SHUMAKER, General Secretary

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fessor in the School of Theology, was a missionary. He attended Highland Park high school, and he entered S. M. U. in 1927.

Rev. H. P. Lewis, pastor at Charleston, Miss., tells of a very helpful district preachers' meeting recently held at old Fredonia Church, on the Tyro circuit. This old church has been standing for ninety-two years and has promise of a hundred more. A most encouraging report of the financial prospects of the district was made. It is expected that all pastors' salaries will be paid and a great increase in benevolences. Dr. Stormont, the presiding elder, has made a great year of it.

Dr. D. M. Key led a delegation composed of Millsaps College faculty members to the Mississippi State College for Women Sunday, where it participated in the celebration of the semicentennial of the founding of M. S. C. W. Members of the delegation were: Dr. Key, who is the official representative of the American Association of Colleges; A. G. Sanders, who represents Swarthmore College and the Association of American Rhodes Scholars; and Ross Moore, who represents the Millsaps College faculty.

November 3 and 17 are the dates set for the presentation by the combined Glee Clubs of Millsaps College of the oratorio, "The Evangel of the New World," to the North Mississippi and Mississippi Annual Conferences of the Methodist Episcopal Church, South, to be held at Indianola and Hattiesburg, respectively. The oratorio was written especially to celebrate the sesquicentennial of the founding of Methodism and,

End Bad Cough Quickly, at One Fourth the Cost

Home-Mixed! No Cooking! Easy!

Millions of housewives have found that, by mixing their own cough medicine, they get a purer, more effective remedy. They use a recipe which costs only one-fourth as much as ready-made medicine, but which really has no equal for breaking up obstinate coughs.

From any druggist, get 2½ ounces of Pinex. Pour this into a pint bottle, and add granulated sugar syrup to fill up the pint. The syrup is easily made with 2 cups sugar and one cup water, stirred a few moments until dissolved. No cooking needed. It's no trouble at all, and makes the most effective remedy that money could buy. Keeps perfectly, and children love its taste.

Its quick action in loosening the phlegm, clearing the air passages, and soothing away the inflammation, has caused it to be used in more homes than any other cough remedy.

Pinex is a highly concentrated compound of Norway Pine, famous for its healing effect on throat membranes. It is guaranteed to give prompt relief or money refunded.

Learn From Doctors How to Treat Colds

Four Points to Remember

As colds cause more loss of time and money than any other disease, every one should learn what modern medical science teaches as to their proper treatment. Your doctor has the following objectives:

First—To relieve the congestion in the nose and throat, thus aborting, or lightening the attack and relieving the symptoms caused by the congestion.—Calotabs, the improved calomel compound tablets, accomplish this by attracting the excess blood to the bowels.

Second—To help the kidneys wash out of the blood the cold-poisons which cause the chilly sensation, feverishness, aches, and mean feeling.—Calotabs are diuretic to the kidneys, assisting them in ridding the blood of the poisons.

Third—To expel the germ-laden mucus and toxins from the bowels, thus prevent-

ing their absorption into the blood.—Calotabs accomplish this thoroughly.

Fourth—To keep the bile of the liver flowing freely through and out of the intestines, thus relieving the biliousness and constipation, which attend and aggravate a cold. As Calotabs contain calomel, they promote the flow of bile.

Thus, Calotabs meet these four important objectives of medical treatment for colds. One or two Calotabs at bed time, with a glass of sweet milk or water, is usually sufficient; but should be repeated the third or fifth night if needed. The milk tones down the action, making it milder, if desired.

Why risk doubtful or make-shift remedies? Get a family package of Calotabs containing full directions, only twenty-five cents; trial package ten cents, at your dealer's. (Adv.)

was first presented by a choir of Jackson voices under the direction of Professor Alvin King before the General Conference of the Southern Methodist Church in Jackson, Miss., last spring.

Can't you hear Dr. Henry Felgar Brooks, pastor at Tupelo, Miss., smiling as he gets up to say something like this at Conference? "Our budget was met with a margin to spare. Benevolences all in, \$500 Mission Special, \$2681 on the Orphanage, a standard training school with thirty-four credits, church school overflowing the rooms, every enterprise planned by the General Boards in operation. Two hundred and fifty-six new members. A hearty religious spirit and beautiful co-operation prevail everywhere." That looks like a "good year, Bishop." And he may say that he secured quite a good list of Advocate subscriptions.

On Sunday evening, October 21, our First Church, Columbus, Miss., celebrated the Sesquicentennial of Methodism with a specially arranged program, in which Dr. W. P. Buhrman, Starkville, Miss., delivered the principal address on the subject, "Methodism in America." Judge J. I. Sturdivant, speaking on the subject, "Methodism in Columbus," reviewed the long list of distinguished pastored and presiding elders who have served this historic church from 1821 to 1934. The occasion was a most impressive one. Dr. A. T. McIlwain is closing his second successful year as pastor of this loyal congregation.

SYNAGOGUE DONATES TO METHODIST SESQUICENTENNIAL

The Baltimore Hebrew Congregation of which Rabbi Morris S. Lazaron is spiritual leader, contributed \$100 toward the fund for the Methodist Sesquicentennial Celebration held in Baltimore October 10 to 14.

In commenting on the gift, Dr. Edward L. Watson, acting chairman of the convention, declared: "The fine spirit shown by Rabbi Lazaron and the congregation in their gift of \$100 to the Methodist Sesquicentennial is fully appreciated by the united Methodism, which is joining in the celebration. Good will as between the Jew and Christian needs special emphasis at this time. The hardships which the Nazis are putting the Jews in Germany call for our indignant condemnation. We are glad to know, however, that in Baltimore Jews, Catholics and Protestants are living in good will and fine friendship."

Rabbi Lazaron, in forwarding notice of the gift, declared: "It might be interesting to you and those in charge to know that our congregation, which is the oldest in Baltimore and one of the oldest in the country, has had peculiarly intimate relations with the Methodist group in Baltimore. On two occasions Methodist congregations have worshiped in our synagogue."—Nashville Christian Advocate.

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From The Field

TO THE PREACHERS OF THE NORTH MISSISSIPPI CONFERENCE

Several of our preachers have made inquiry as to how much has been paid on the special 1 per cent fund for superannuates and mission pastors. For the information of those making inquiry and all others interested in this fund, I wish to state that to date I have received \$197. As treasurer of this fund I will be ready to receive any further payments at Conference.

A. T. McILWAIN, Treas.

JACKSON DISTRICT GROUP MEETING

Twenty-five preachers and several laymen attended the final group meeting for this Conference year of the Jackson District, Monday, October 22, at the Canton Methodist Church. Rev. J. F. McClellan presided in the absence of Rev. J. D. Ellis.

I WILL HELP YOU RAISE MONEY!...

My co-operative plan enables women's clubs and church organizations to raise much-needed funds with very little effort.

Gottschalk's Metal Sponge, the original sanitary metal scouring device, is known and endorsed by millions of women throughout the land. To keep pots and pans shiny and bright, it has no equal. This year there are two additional Gottschalk items to go with the original Metal Sponges—namely, Kitchen Jewel and Hand-L-Mop. Write today. I will help with your money problem.



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GOTTSCHALK'S
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Capudine EASES ACHES

Whether it be a headache or a neuralgia or perhaps muscular aches from a fresh cold; or may be the aching discomforts that many women suffer occasionally.

Take CAPUDINE
For QUICK RELIEF

Because of Correctly Blended Formula

• LIQUID or TABLET FORM •
Ask Your Druggist

The program was built around the work to be done before the Conference year closed and a study of the new financial plan.

Rev. G. E. Allan led in the morning devotions and Dr. J. A. Smith was called upon to discuss the "Pastor's Responsibility for the Benevolences." After this the presiding elder, Dr. B. L. Sutherland, led in a round table discussion on the benevolences.

In the afternoon Judge J. M. Forman and Dr. J. M. Sullivan, of Millsaps College, talked of the part the laymen should take in raising the benevolences and explained the new financial plan.

A most excellent luncheon was served the pastors by the ladies of the Canton church.

The sermon of the day was preached by Rev. T. M. Ainsworth, who preached a thoughtful and most suggestive sermon on "Have Dominion." In a forceful and interesting manner he led the group in an examination of their own life and made several pertinent suggestions as to their own personal religious experiences.

JAMES W. SELLS, Secty.

CLASS OF FIRST YEAR, MISSISSIPPI CONFERENCE

The committee for the class of the first year is called to meet at Broad Street Methodist Church, Hattiesburg, Miss., Wednesday, November 14, at 7:30 p. m.

Let those who are to come before the committee be on hand.

E. A. KING,

For Committee.

MISSISSIPPI CONFERENCE ANNIVERSARY AND SESQUICENTENNIAL

It has been agreed that the annual public meeting of the Mississippi Conference Historical Society and Sesquicentennial occasion will be held on Saturday night, November 17, during the Mississippi Conference session at Broad Street Church, Hattiesburg, Miss. Rev. J. B. Cain will read a "Short History of the Mississippi Conference," and the address will be made by Dr. J. L. Decell on "The Justification of Methodism."

H. G. HAWKINS,

Pres. Miss. Conf. Historical Society.
Vicksburg, Miss.

NOTICE

There will be a meeting of the members of the Mississippi Conference Auxiliary to the Methodist Benevolent Association, Saturday afternoon of the session of the Conference at 1:30 o'clock in the basement of the Broad Street Methodist Church, Hattiesburg, Miss.

All members are urged to be present, and try to bring some new applications for memberships.

There is some important matters to look into.

J. L. SELLS, President;

V. G. CLIFFORD, Vice-President;

T. B. COTTRELL, Secty.-Treas.

MISSISSIPPI CONFERENCE BOARD OF FINANCE

The Mississippi Annual Conference Board of Finance will meet at Hattiesburg, Miss., in Broad Street Church, room assigned, Monday afternoon, at 2:30. All members are requested to be present at this first meeting, as we have some very important matters to be considered and acted upon.

C. A. SCHULTZ, President;

W. B. ALSWORTH, Secty.-Treas.



Why Doctors Favor a Liquid Laxative

A doctor will tell you that the careless use of strong laxatives may do more harm than good.

Harsh laxatives often drain the system, weaken the bowel muscles, and even affect the liver and kidneys.

Fortunately, the public is fast returning to laxatives in *liquid form*. The dose of a liquid laxative can be measured. The action can thus be regulated to suit individual need. It forms no habit; you needn't take a "double dose" a day or two later.

Dr. Caldwell's Syrup Pepsin gently helps the average person's bowels while nature is restoring their regularity. Why not try it? Some pill or tablet may be more convenient to carry. But there is little "convenience" in any cathartic which is taken so frequently, you must carry it with you, wherever you go!

Its very taste tells you Dr. Caldwell's Syrup Pepsin is wholesome. A delightful taste, and delightful action. Safe for expectant mothers, and children. At all druggists, ready for use, in big bottles.

Our Methodist Women

EDITED BY MRS. H. McMULLAN

LOUISIANA MISSIONARY NEWS

Mrs. L. P. Riley, Spiritual Life chairman, is urging all the auxiliaries to carry out the injunction of our bishops by observing "Day of the Warm Heart."

Shreveport District still leads in life

Lower Insurance Rates For Church Members

A quarter of a century ago, a minister of the gospel whose work had brought him in contact with all classes of men, became impressed with the fact that church members should be entitled to lower insurance rates than the general masses of people. His conclusion was based upon the fact that church members, as a class, are better risks because they are above the average in honesty, intelligence, sobriety, temperance and correctness in habits of living. As the result of this idea, the Church Members Relief Association was established to issue life and casualty insurance by mail to church members and ministers, and its long record of splendid service has proven the soundness of the plan.

If you are a church member, and if you would like to get the lowest possible insurance rate, send your name and address to Rev. J. K. Ake, Pres., Church Members Relief Association, Room 828 Occidental Building, Indianapolis, Ind. Full information will be sent you without cost or obligation. From the standpoint of ability to pay all claims, this is one of the strongest insurance organizations in the world.

members, having added six new ones, making a total of sixteen. There are thirty-two life members in the Conference.

* * *

The Council Treasurer's report for the second quarter shows a total of \$186,748.58, which is an increase of \$15,531.45 over that of the second quarter of 1933.

Excerpts From a Letter by Dr. W. S. Haughtlett, of the Minga Station, Belgian Congo, Africa

"The general public at home porbably has heard something of the terrible scourge of sleeping sickness that in former years swept through this country and that is yet prevalent in some sections. Dr. J. J. Davis, of Minga Station, is a graduate of Brussels School of Medicine, and has been granted a part in the drive against this disease, having been designated by the government doctor to aid in our station's work in its sector. Up to this writing, he has been out on more of this work than the station doctor. He, Mrs. Davis, and Miss Foreman, made one long tour; he and I have made one short one. In examining to date some four thousand persons, I am glad to say we have found only about eight new cases of sleeping sickness. We have not yet, however, touched the sections where we may expect to find most of it.

"On these tours we have seen and sent in several other cases of different conditions to the hospital. One of these was a little man who had recently gone blind with cataract, and who was led in by a little boy eight years of age. It is our hope that we may be able by an operation to help this man see again.

"We have been having to order supplies very sparingly because of lack of funds. Now we are having to suspend our operating schedule until a little catgut, which was recently ordered, comes in. Even this will not last long.

"Among objects brought in to pay or help pay hospital have been many, many chickens, some ducks, goats, rice, millet, palm oil, red pepper, and even a cat and two parrots.

"While out on sleeping sickness work I have enjoyed holding services with the people. While I am not a preacher, I have hope that the Lord may bless some of the words I have spoken, and I certainly derived spiritual benefit myself."

COLDS Creomulsion

● Your own druggist is authorized to cheerfully refund your money on the spot if you are not relieved by Creomulsion.

DRUGS?

Don't make the mistake of giving even a 14-year old boy strong medicines meant for adults.

Boys and girls who have reached their "teens" are not ready to be given powerful drugs!



It is *not* wise to give laxatives of adult strength to a child, just because you give them less frequently or in less amounts. Many stomach upsets and bowel troubles of growing children can be traced to this single mistake.

Use a liquid laxative containing senna (a *natural* laxative). California Syrup of Figs has the right amount for children's use, and this rich, fruity syrup does not harm or upset a child's system.

Give that headachy, bilious child a little of this gentle laxative when constipated, and a little less, if dose is repeated until bowels seem to be moving regularly and thoroughly without need of help.

Get the true California Syrup of Figs containing senna and cascara, which will not weaken the bowels or irritate the kidneys. You'll soon have full evidence that it safely relieves constipation in children.

THE "LIQUID TEST." First: select a liquid laxative of the proper strength for children. Second: give the dose suited to the child's age. Third: reduce the dose, if repeated, until the bowels are moving without any help at all.

An ideal laxative for this purpose is the pure California Syrup of Figs, but be sure the word "California" is on the bottle.

When Your Head Feels "Stuffy" ..



Apply Va-tro-nol ... just a few drops.

Va-tro-nol penetrates deep into the nasal passages, reduces swollen membranes, clears away clogging mucus, brings welcome relief. . . .

Two generous sizes ... 30¢ and 50¢.

... USED IN TIME HELPS PREVENT MANY COLDS

666

LIQUID - TABLETS
SALVE - NOSE DROPS

Checks
COLDS
and
FEVER
first day
HEADACHES
in 30 minutes

Christian Education Page

YOUTH LEADS

An analysis of a recent month's record of crimes by the Department of Justice shows more arrests of 19-year-old youths than of any other age group.

Beginning with 94 arrests for serious offenses committed by persons under 15, the criminal chart of the Department reveals the following by ages: Age 15, 122; 16, 496; 17, 842; 18, 1,204; 19, 1,435. Between the ages of 19 and 25, the average is between 1200 and 1,300. From age 25 on there is a gradual decrease.

The 18-year-old group led in auto thefts; the 19-year-olds showed the greater number of arrests for burglary, robbery and larceny-theft. Age 22 group shows many hardened criminals who led with 29 murders. Charges of 9 murders were found in the 18-year-old group, 14 in the 19-year-olds, and 20 in the 20-year-olds.

Out of the 29,077 arrests for serious offenses reported to the finger-print section of the Division of Investigation by state and local enforcement officers, 11,068 persons had previous criminal histories. Of this number 7,442 had been previously convicted, 86 of which were on charges of homicide.

Moreover, 13 of the persons arrested for murder or assault with intent to kill had previous convictions on similar charges and had served short terms, been paroled or pardoned, or had escaped from prison. The greatest number of repeaters were among drug law violators.

A significant feature of the report was a disclosure of more than 250 crimes committed by persons on parole from prison.

These figures point to the necessity of developing means of preventing crime in the 'teen ages if this country is to reduce lawlessness and make useful men and women of those whose environment, or nature, makes it easy for them to go gradually into criminal paths.—Supreme Council Bulletin.

IN MEMORIAM

MRS. J. B. TURNER, Glendora, Miss., passed from this life to her eternal home on July 20, 1934.

The passing of this noble lady is an irreparable loss to all, and the Methodist Church of Glendora has lost a most loyal, faithful and consecrated member. A smiling face and words of cheer were her greetings to those whom she met along the pathway of life. Her beautiful Christian life was a benediction to humanity, a blessing to the community in which she lived, and an inspiration to all who knew her. While we feel deeply our loss because of her going, we shall not grieve as those having no hope, but will think of her as enjoying the "crown of life" that awaits every faithful servant of God. This writer has lost a good friend in the passing of this good woman. Her home was always open to the minister, and many times I have visited in this lovely home and would always leave with greater determination to live right and serve God more faithfully.

To her faithful and devoted husband and loved ones we extend our heartfelt sympathy. We rejoice with them, however, in their assurance that she awaits their coming in the home above, and we pray that the family tie that has been broken in this life may be reunited in the life that is to come.

Her pastor,

A. R. BEASLEY.

RESOLUTIONS

Whereas, our Heavenly Father has taken from our midst Brother Sam Porter; and,

Whereas, Brother Porter was one of the most loyal and liberal supporters of the church and one of our most regular attendance upon the ordinances of the church, always at his place in the sanctuary and at the communion table;

Therefore, be it resolved:

First, that we, the members of this quarterly conference and of Jefferson Street Methodist Church, miss him in all of our deliberations.

Second, that we sympathize with his loved ones and pledge to them our sympathy and prayers.

Third, that a copy of these resolutions be furnished the family of our deceased brother, and a copy be spread upon the minutes of this quarterly conference.

W. M. SULLIVAN,

For the Committee.

GRAY'S OINTMENT

USED SINCE 1820—FOR

BOILS

Superficial Cuts and Burns and Minor Bruises. 25c at Drug Stores.

Help Kidneys

Don't Take Drastic Drugs

You have nine million tiny tubes or filters in your Kidneys which may be endangered by using drastic, irritating drugs. Be careful. If poorly functioning Kidneys or Bladder make you suffer from Getting Up Nights, Leg Pains, Nervousness, Stiffness, Burning, Smarting, Acidity, Neuralgia or Rheumatic Pains, Lumbago or Loss of Vitality, don't waste a minute. Try the Doctor's prescription called Cystex (pronounced Siss-tex). Formula in every package. Starts work in 15 minutes. Soothes and tones raw, irritated tissues. It is helping millions of sufferers and is guaranteed to fix you up to your satisfaction or money back on return of empty package. Cystex is only 75c at all druggists.

Cardui Helped Lady For Nervousness and

Run-Down Condition

"I have taken Cardui several times for weak, run-down condition and it has helped me," writes Mrs. Walter M. Coulon, of Forsyth, Ga. "I was nervous and suffering from a weak condition. There were days when I had to lie down during the day. I sent for six bottles of Cardui, as it had helped me before. Cardui gave me strength, stopped the nervousness and helped me in every way." . . . Cardui may be just what you need. It can't do you any harm, so why not try it? Thousands of women testify Cardui benefited them. If it does not benefit YOU, consult a physician.

Church Furniture
Work of the Highest Quality
At Reasonable Prices
Write for Catalogue
BUDE & WEIS MFG. CO.
JACKSON, TENNESSEE

Chafing and Itching Rash
easily soothed by the
bland medication of
Resinol

Purely Vegetable

Laxative Medicine

It is just as natural for the digestive system to respond to the laxative action of Thedford's Black-Draught as it is for the body to pick up energy from foods from the garden. Both are vegetable products of Nature. Black-Draught is composed of laxative herbs, selected in the course of long medical experience. And in Black-Draught they are prepared by simply drying and finely grinding them so that the human system can most easily absorb the medicine needed to relieve constipation. When you need a laxative, get acquainted with Thedford's Black-Draught.

The Methodist Layman

A COLLECTION PLATE TALKS

By Paul Morrison

"Times have changed," said one collection plate to another on a Sunday afternoon while they patiently rested on the communion table for their dwindling task at the evening service. The Top Collection Plate, not in a very talkative mood, merely answered in slang gathered from a flippant usher, "You're telling me?" There the conversation ceased, but not the meditations of the Top Plate.

Times have changed, thought the Plate over to itself. I have seen big changes in my twenty-five years of service. For one thing, ministers now are very dif-

ferent, I am sure of that. Old Dr. So-and-So was well-meaning and good-intentioned, but he kept us waiting before the offering by enlarging upon the announcements, and after the collection by an endless prayer. Another one of our pastors, the Rev. D. Preston Blue, always pleaded for people to give according to their means and not their meanness. The Rev. Mr. Heard always had to tell a funny story—he thought to make the people generous. Thank fortune I am passed through the pews now with more dignity and grace than ever, and it is all because our present minister makes the offering seem like a real act of worship.

I suppose some people think we plates do not know what they give, but we do. There is poor old Widow Smitherfield. One day when I heard the minister reading about Jesus sitting over against the treasury and saw the people give, and spoke of the widow and her mite, well I just knew he meant Mrs. Smitherfield. Others reach for the smallest coin in their pockets. I can tell it by the way they squirm and twist.

I am not completely sold to the duplex-envelope system for some reason or other. Of course, I can tell by the weight that a good many are empty—especially on the red side; and as I understand it, that money has something to do with missions. Too bad so many people just want to keep the gospel fires burning on their own altars, but in most cases the fire only smolders unless fanned by a world vision.

I had an idea the other day. I wonder why they couldn't make envelopes of cellophane. Of course, I do not think people ought to give to be seen of men, but I think it would awaken some consciences to realize that others could see. It might help them to give more generously to keep their own souls from shriveling.

Some people say that not as many people attend church today as there used to, but for the most part I think people are just as genuine. My church is doing better financially than some churches. I found that out at the annual convention of Collection Plates.

I hope I shall be able to go on for many more years of service. There is something inspiring after all in receiving tithes and offerings of faithful Christian disciples, who in spite of everything—depressions, reverses in business, and

● "Baby Cory coughed night after night," writes Mrs. F. H. Cook, Verona, N. J. "Doctor said, 'Pertussin.' Two days later her cough was gone!"



**"MOIST THROAT" METHOD
ENDS COUGH... CORY'S
STOPPED IN 2 DAYS!**

NATURE put thousands of tiny lubricating glands in your throat and bronchial tubes to keep them moist and healthy. When you "catch cold," the normal secretions of these glands change in character. They clog, throat dries, phlegm thickens and sticks... tickles. You cough!

PERTUSSIN, extract of a famous medicinal herb, clears up the clogged moisture glands that cause dry throat. It liquefies the mucus. Phlegm loosens—is raised. Relief!

Pertussin is safe for old and young. Contains no narcotics. Won't upset the stomach. Keep a bottle at hand.

**GLANDS HERE
CLOG—DRY—
WHEN YOU CATCH
COLD. THEN
COUGHING STARTS**



● DOCTORS know Pertussin, originated for severest coughs, quickly stimulates throat glands!

PERTUSSIN

helps nature cure your cough

STOP THAT COLD IN ITS TRACKS!

Don't Let It "Get Going!"

A COLD is nothing to "monkey with". It can take hold quickly and develop seriously. Take no chances on inviting dangerous complications.

Treat a cold promptly and for what it is—an internal infection. Take a remedy that is internal and one that is expressly for colds and not for a number of other things as well.

The wise thing to take is Grove's Laxative Bromo Quinine—for several reasons. Instead of a "cure-all," it is expressly a cold remedy. It is also an internal treatment which a cold requires. And it is complete in effect.

Does the 4 Things Necessary

First, it opens the bowels. Second, it combats the cold germs in the system and reduces the fever. Third, it relieves the headache and grippy feeling. Fourth, it tones the entire system and helps fortify against further attack. Anything less than that is not complete treatment.

Safe!

Grove's Laxative Bromo Quinine contains nothing harmful and is absolutely safe to take. For more than forty years it has been the standard cold and gripe tablet of the world, the formula always keeping pace with Modern Medicine.

Grove's Laxative Bromo Quinine comes in two sizes—30c and 50c. The 50c size is by far the more economical "buy" as it gives you 20% more for your money.

Always ask fully for Grove's Laxative Bromo Quinine and look for the letters L B Q stamped on every tablet.



GROVE'S LAXATIVE BROMO QUININE

other set-backs—give so regularly, generously, and conscientiously year in and year out. I somehow feel they are partners in God's business, and sometimes I feel that perhaps I am a silent partner.

As an orthodox collection plate, I have two or three favorite passages of Scripture, and at the Plate Collection Convention I got them adopted as our code. In our quiet way we are to continue to say to the Christian people of all churches: "Freely ye have received; freely give."

"Upon the first day of the week let everyone of you lay by him in store, as he hath prospered him."

"Remember the words of the Lord Jesus how He said, It is more blessed to give than to receive!"—Northwestern Christian Advocate.

THE WORK AT THE MISSISSIPPI TUBERCULOSIS SANATORIUM

After prayerful consideration, the Mississippi Conference Board of Missions decided at the last session of the Annual Conference to take the salary of the worker at the Sanatorium from a guaranteed basis and place it entirely on its merits. This action was unanimously approved by the presiding elders and by the Conference. Each of the districts was asked to assume a minimum of \$150 as its share toward this worthy work. The presiding elders have been calling it to the attention of their people at each of their quarterly conferences during the year. All funds were to be sent direct to Rev. A. M. Broadfoot, treasurer of the Mississippi Conference Board of Missions, Meridian, Miss. It was the earnest hope of the Board that something like \$1,200 would come in on this account. To date the total is only a little more than one-half this amount. Your Board of Missions feels perfectly sure that every church and charge will be glad to make a good contribution, even at this late hour, if the matter is called to their attention. And we plead with each pastor that this be done. Then let any who may read these lines and the report given below yield to the call and send to Brother Broadfoot some contribution, even though it be a small amount. Please give the name of your pastor when you send this in so that it may be credited to the proper charge.

Contributions to W. M. Williams' Salary to October 15:

Brookhaven District

Harrisville, \$1; Hazlehurst, \$6.35; McComb, Centenary, \$22.08; McComb, LaGrange, \$6.60; Meadville, \$20.50; Scotland, \$12.50; Wesson, \$5.10. Total, \$74.13.

Jackson District

Benton, \$5; District meeting (1-16-34), \$29; Florence, \$1; Forest, \$5; Madison, \$5; Mendenhall, \$3.40. Total, \$48.40.

Meridian District

Decatur, \$11; DeSoto, \$3.60; Lauderdale, \$2.26; Meridian, Hawkins Memorial, \$5; Meridian, Central, \$20; Meridian, East End, \$14.10; Meridian, Fifth St., \$14; Philadelphia, \$37.84; Philadelphia Circuit, \$10; Rose Hill, \$3.60. Total, \$121.40.

Hattiesburg District

Bonhomie, \$7; Collins, \$15.51; Hattiesburg, Broad St., \$9; Hattiesburg, Mrs. Parker, \$6.91; Hattiesburg, Main St., \$20.55; Laurel, First Church, \$6; Laurel,

(Continued on Last Page)

SALESMEN WANTED: For one of the oldest and largest Monument Concerns in the South. Leisure or Full Time. No experience necessary. Write today. **ROBERTS MARBLE CO., Dept. R,** Ball Ground, Ga.

Gray Hair

Best Remedy is Made At Home

You can now make at home a better gray hair remedy than you can buy by following this simple recipe: To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it yourself at very little cost. Apply to the hair twice a week until the desired shade is obtained.

Barbo imparts color to streaked, faded or gray hair, making it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.



"It's so old-fashioned to suffer—"

"I took Lydia E. Pinkham's Tablets for painful periods. I used to suffer severe pains in my back and had to stay in bed most of the day. Your Tablets were recommended by a friend. Since taking them I am greatly relieved of the pains." — Mrs. Caroline Newman, Route #1, Barboursville, West Virginia.

The modern woman can't be bothered with cramps. Periodic pain is not going to interfere with her normal

activities if she can help it. *And she can.*

But even when she feels at her worst, she hesitates to try narcotics or habit-forming drugs or those pain killers which may work *too* rapidly. She knows that Lydia E. Pinkham's Tablets contain no narcotics. They relieve her discomfort without bringing on headaches, dizziness or other unpleasant after-effects. If she takes them in time she can usually escape the pain altogether because this medicine treats the *cause* of the trouble.

"It's so old-fashioned to suffer," says the modern woman. Silly, too, when Lydia E. Pinkham's Tablets cost only 50 cents.

At all Drug Stores:



Lydia E. Pinkham's Tablets

The SAFE way to treat periodic pain

West End, \$4; Magee, \$77.93; Mt. Olive, \$12.50; Petal, \$3; State Line, \$7.30; Taylorsville, \$8.60; Waynesboro, \$5.75; Waynesboro Circuit, \$2.50; Ellisville, \$4. Total, \$190.55.

Seashore District

Bay St. Louis, \$6; Columbia, \$35; Leakesville, \$3.75; Long Beach, \$5.50; Pascagoula, \$6; Purvis, \$10; Saucier, \$4; Moss Point, \$7.90. Total, \$78.15.

Vicksburg District

Centerville, \$5; Edwards, \$9; Fayette, \$8; Holly Bluff, \$4.45; Lorman, \$5; Natchez, \$24.75; Nebo, \$1.74; Oak Ridge, \$4; Port Gibson, \$6.10; Rolling Fork, \$10.10; Silver City, \$8.75; Vicksburg, Crawford St., \$16.80; Washington, \$1.77; Yazoo City, \$10; Satartia, \$4. Total, \$119.46.

Grand total to date from whole Conference, \$632.09.

J. L. NEILL,

Chairman Mission Board, Mississippi Annual Conference.

A CHURCH SURGEON

Dear Editor: It has been my pleasure for the last eight days to sit in with the most unique campaign, conducted by our Baptist neighbors, that I have ever seen. We have frequently heard the expression that we had to "hand it to the Baptists" for doing things. That must have been the policy of this country for some time past, in the territory covered by my charge, consisting of 4 churches, there are eighteen Baptist churches, each with from two to ten times our membership. Therefore, two abandoned Methodist church sites, and there may be others of which I have not learned. For two years I have been studying their methods with the hope that I might find

the secret of their success, and I think I have found a part of it, principally, all working at the job.

But this church surgeon, who has been with us, goes from place to place, co-operating with pastor and people, discovers their needs and help them to remedy them. He has not left out any single phase of their work, going into official, spiritual, financial, local and otherwise, the church roll, the Sunday school, every class and teacher, with their class rooms, the choir, the music, the location of the furniture, in auditorium and elsewhere; the arrangement of rooms. (They were planning to spend some several hundred dollars to add some rooms, and he has showed them they had all the room they needed under the roof, and can give the room needed with less than half the money). His motto has been, "A place for everything, and everybody, and everything and everybody in his place. "No lost motion anywhere." The W. M. S., the Young People's work, all have been studied in the least detail, and suggestions have been made for greater efficiency.

It would take too long to tell you just how it has been accomplished. Your question now, "Will it work? Does it pay?" It has worked, for he was at Farmerville to do the same work that he has been working on here, in January this year. Some results there. Three months of 1933 compared with three months of 1934. '33, no additions to church; '34, 78. Total number in Sunday school, 1876, '33; 2743, '34. Two new circles organized in the W. M. S. More than three times as much money raised by church.

A large room added for Sunday school work. Pastors' salary and benevolences taken care of regularly, for the first time in several years, with an increase in both. Men who had been members of the church for years now taking a leading part in the work, going out into nearby communities and holding services.

Why all the above? Just to say that instead of backing up and abandoning places, as we seem to have been doing, if we could get a real vision of our work, and I believe I have one that I have never had before, we would not have to sound retreat any time or anywhere.

I am wondering if we do not have the machinery to work vastly better than our Baptist friends. Our Church already has the districts with supervisors, and I have the most experienced presiding elder, but I do not believe any man can help put over the program of the church with just a few hours per year visiting each church; they may

not need it, but those that do, how much it might help.

I recall very few constructive suggestions or criticisms that any presiding elder has ever made to me or any church that I served.

I would favor smaller districts, could we have an expert in the whole work of the church, spend ten days or more where needed, but with just a visit four times a year, or on a four-point circuit once each for a few hours. Let's make them twice as large as they are now. You perhaps say, "We have preachers in-charge," but they cannot do all the things that are needed. With leaders and assistants of that kind I believe we would not have to back-up anywhere, and the question of four—four would probably not have been proposed.

If we as preachers-in-charge have been at fault, and we have, let's all get move on us, and, altogether, do the things that ought and needs to be done.

Yours fraternally,

W. F. HENDERSON, JR.

Bernice, La.

Now You Can Wear

FALSE TEETH

Without Embarrassment

Eat, talk, laugh or sneeze, without fear of false teeth dropping or slipping. FASTEETH holds them firmly and comfortably. This new, fine powder has no gummy, gooey, pasty taste or feeling. Makes breath pleasant. Newer and better than anything you've ever used. Get FASTEETH today at any drug store.

Stop Chills and Fever!

Rid Your System of Malaria!

Shivering with chills one moment and burning with fever the next—that's one of the effects of Malaria. Unless checked, the disease will do serious harm to your health. Malaria, a blood infection, calls for two things. First, destroying the infection in the blood. Second, building up the blood to overcome the effects of the disease and to fortify against further attack.

Grove's Tasteless Chill Tonic supplies both these effects. It contains tasteless quinine, which kills the infection in the blood, and iron, which enriches and builds up the blood. Chills and fever soon stop and you are restored to health and comfort. For half a century, Grove's Tasteless Chill Tonic has been sure relief for Malaria. It is just as useful, too, as a general tonic for old and young. Pleasant to take and absolutely harmless. Safe to give children. Get a bottle at any store. Now two sizes—50c and \$1. The \$1 size contains 2½ times as much as the 50c size and gives you 25% more for your money.

Headache Relief!

Crazed nerves, headache, neuralgia, aching joints, muscles and periodic pains due to inorganic causes yield quicker to STANBACK, the wonderful "Balanced Prescription" that leaves no unpleasant after-effect. Try STANBACK FREE. Mail this ad to STANBACK, Dept. A, Salisbury, N. C., for a FREE full size package.—Adv.

RED EYES

Quickly cleared up after reading, sewing or driving. Dickey's Old Reliable Eye Wash has given painless, prompt relief for 50 years. Price 25c.

DICKEY DRUG CO., BRISTOL, VA.



PARKER'S HAIR BALSAM
Removes Dandruff—Stops Hair Falling
Imparts Color and
Beauty to Gray and Faded Hair
60c. and \$1.00 at Druggists.
Hiscox Chem. Wks. Patchogue, N. Y.

Christian Advocate

NEW ORLEANS

Vol. 81—No. 44.

NEW ORLEANS, LA., THURSDAY, NOVEMBER 8, 1934.

Whole No. 4103.

The Church's Call To Service

CHURCH membership should be something more than a roll of honor or a badge of respectability.

Church membership today too frequently does not cost enough to be appreciated. In the early days of the Christian Church, and at crucial periods throughout the centuries, church membership has meant enforced poverty, social ostracism, imprisonment, and in thousands of instances, martyrdom. Such conditions produced the moral giants and the saints who star the pages of history.

The world is now passing through one of the greatest changes in history, but there is a growing conviction that the great scientific, economic and social development of the times may prove of doubtful permanent value unless there can be commensurate strengthening and undergirding of the moral and spiritual resources of the nation.

Important as is the recovery of economic prosperity, assuredly no less important is spiritual recovery through the maintenance of our spiritual ideals, moral standards and character-building institutions.—Religion and Welfare Recovery.



New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal, Church, South
Published every Thursday, at New Orleans, La. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing
at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918

D. B. RAULINS, M.A., D.D., Editor

THURSDAY, NOVEMBER 8, 1934.

C. MILTON CHALMERS, Manager.

AS THE EDITOR VIEWS IT

TULANE UNIVERSITY has dropped its honor system in the college of arts and sciences. In view of the fact that the system has been in use for almost a half century the announcement comes as a distinct shock. While an announcement that Tulane had discontinued its department of science might have precipitated more widespread comment such comment would only betray the general lack of appreciation on the part of the people of the place in education of that ethical sense the absence of which wrecked the Tulane honor system.

The student council surrendered its responsibility to the faculty. Dean Bechtel, announcing the change, joins many faculty members and students in expressing regret at a change made necessary by "altered conditions" in the university. The change is also spoken of in an editorial of a New Orleans daily as a triumph of a minority in the student body in pulling down the honor structure upon the heads of the student body and the fair name of the institution.

The "altered conditions" of which the dean speaks seem to be this: "circumstances which make it almost impossible for them (many students) to comprehend the import of an honor system."

That all seems strange. Nothing is said with regard to the intelligence quotients of these students who cannot comprehend the meaning of honor. It would seem, having passed the matriculation requirements for admission to the university, they should be able to comprehend the meaning of such instructions as that no students must cheat, give or receive help on examinations. Seems that a graduate of grammar school might be expected to comprehend the meaning of a pledge saying, "I have neither given nor received help on this examination."

Should our universities and colleges receive students who cannot present along with their I. Q.'s (intelligence quotients) an M. Q. (moral quotient)?

It does not seem that the student counsel recommended the discontinuance of these moral morons.

as unsuited for student citizenship in a great and honorable university. Neither, so far as we have seen, have they recommended that Tulane reinforce its department of ethics.

* * *

THE MORAL MORON naturally precipitates the question, How did these students get that way? How is it that they come up to Tulane, graduates of various high schools throughout Louisiana and the south, lacking in moral comprehension and ethical sensitiveness? Did the university bring about this condition, this "altered condition?"

Of course the university probably would not ask wholly to be excused, but it certainly should not have to bear the major condemnation. Just go back down the line. Just what moral comprehension was developed in the high school? Was any attention given to the matter?

Probably high school faculties also could speak of "altered conditions." They would probably look down toward the grade school and reflect that numbers of students came up from them bereft of moral comprehension. They had brain current sufficient to add two and two, but they did not catch the significance of a broken pledge.

Now we have it traced to its source. This ethical imbecility developed in the grades and was not shaken off before the admission to college. Not so simple as that. Those grade teachers have a word I suspect. I think I hear them saying, "Why, numbers of our children come to us at the beginning with a perverted sense of honor and truthfulness. It is an ailment that seems to have been acquired in the homes from which they come."

Face the music, parents. To whom can you pass the responsibility? Of course you would not be guilty of going Socialist or of attending a Communist meeting; but you have betrayed America by failure to instill in your children a sense of honor and integrity.

But I have children in school. I am a parent. I hate to feel that we either are wholly to blame. Has

there not been in our American life a subtle tendency to "get by?" Haven't we considerable evidence in business and political life of a resort to methods and practices that seem to betray a lack of "moral comprehension" and of a sense of social responsibility? And a number of these we have considered successes and pointed them out to our children as such. Mr. Insull was a success till he was "caught." Munition makers were honorable until they were found with the blood of a generation of boys on their hands. Business men and politicians have accepted and offered special advantages in which honor has suffered and now goes limping.

Parents, teachers, preachers, fellow-citizens, line up here. Education is important, but moral soundness and ethical stability is indispensable. We had better begin to give greater attention to this.

EMORY UNIVERSITY, according to recent newspaper reports, is undergoing something of turmoil regarding radicalism. A graduate student of Emory is awaiting trial in a county adjoining Atlanta. Dr. Harvey W. Cox, president of the university, has issued a statement in which the faculty concurs, denying the reports and rumors regarding the university's attitude toward communism.

We have no doubt that we should concur also if we knew all the facts in the matter.

But this is just half of the reply of the university. And for the latter half Dr. Cox and his faculty are as much to be commended as for the former. This was in the form of a protest against methods of suppression and terrorism and a vigorous defense of the right of free speech and free assembly. This also is good Americanism.

Certainly we find ourselves disposed to combat much that we find in communism. We are a long way from "going red." In fact we are so much interested in effective opposition that we wish to secure the best possible equipment for our attack and opposition. And we are rather firm in our conviction that suppression of investigation and discussion is about the poorest weapon we can use. Overlooking the fact that one has tuberculosis and denying it does nothing for the disease. It tends to forfeit completely the opportunity for recovery.

If there is any place in the world where our future citizens should be given a chance to study the various forms of radicalism that afflict us it is in the university. And such study and discussion, even though a student now and then goes over to the ism, is far from saying that the university has gone communist.

Do you realize that we have some records in this country that do not look good on the scroll of a great

democracy such as ours? Do you realize that we, too, have the seeds, at least in small plots, of fascism and nazism? And some of these would profess the highest form of patriotic Americanism. During the excitement of the World War innocent victims were rushed away to prison because our patriotism abandoned sound judgment.

The best antidote to the various radicalisms is a thorough knowledge of them set over against the principles of democracy, and democracy's speedy fulfillment of the pledges of her character and purpose.

WHY IS IT that we do not hear and read more of Secretary of State Hull?

To those of us who occasionally insist that we should have in the President's cabinet a Department of Peace alongside the Department of War and the Navy Department with provisions and honors equally great answer is made, that the Department of State is the Department of Peace. The Secretary of State, we are told, has as his peculiar task the matter of negotiating peace among the nations. And we recall how much time and attention William Jennings Bryan, while occupying this post, gave to this all important task. We recall the international treaties sponsored by him, and how stoutly he held out against participation in the World War.

But we are not feeling the force of Mr. Hull's work as much as we should. In the beginning of his administration it seems that Mr. Moley was permitted almost to overshadow him for awhile. But those were the days when we were limbering up the Democratic administration.

As a rule it seems to me that it has been easier to get acquainted with and become more or less familiar with the members of President Roosevelt's cabinet than it has been with other cabinets. That may be because some of them are Southerners, one of them is a woman, and a number of them have rather peculiar names. But I am inclined to think it is more because almost every one has been brought into the limelight because of his particular work. Farley, Dern, Roper, Swanson, Ickes, Wallace and Perkins seem to cross the pages of our newspapers almost every day.

I am paging Mr. Hull. If like Achilles he is in his tent, will someone please kick it over and remind him that the fight is on, and that the biggest job of our times is making peace?

The other day while in Washington I went through the Pan-American Building. It delighted me greatly. The guide took us into a beautiful hall in which players and performers from the South and Central American countries, from time to time, entertain

(Continued on Page 8)

PROCEEDINGS OF THE NORTH MISSISSIPPI ANNUAL CONFERENCE—SIXTY-FIFTH SESSION

Reported by Rev. H. P. Lewis

FIRST DAY—WEDNESDAY, OCTOBER 31

The Conference convened in the Methodist Church at Indianola, Miss., at 7:30 p. m., October 31, 1934, upon the call of Bishop Hoyt M. Dobbs for organization. The pastor-host, Rev. Claude A. Parks, announced Hymn 19, which the congregation sang. Rev. J. M. Bradley led in prayer.

Hymn 291 was sung, after which Brother Parks made sundry announcements. He announced that Dr. George Stoves, pastor of First Church, Memphis, would preach at the evening hour each day during the Conference.

Bishop Dobbs took charge of the proceedings of the Conference, reading Rom. 8th chapter and announced Hymn 312, "O Happy Day," which the Conference sang.

Dr. J. R. Countiss, secretary of the 1933 session of the Conference, called the roll, after which he was unanimously elected secretary for the 32nd time. He named as his assistant secretary, W. R. Lott, and as statistical secretaries: J. M. Guinn, E. L. Jernigan, E. M. Sharp, W. I. Henley, R. A. Grisham, and L. M. James.

The hours for meeting and adjournment were fixed at 9 a. m. and 12 m.

Drs. W. F. Quillian and E. H. Rawlings of the General Boards of our Church; Dr. Wm. Irvine, of the local Presbyterian Church; Dr. A. L. Sturgis of the Baptist Church; Dr. Walter Cain of the Episcopal Church, and Dr. D. M. Key, president of Millsaps College were introduced.

Pastor-host C. A. Parks spoke words of welcome for the local Methodist Church, and introduced Rev. W. I. Irvine, of the Presbyterian Church, who welcomed us in the name of the churches of the city. Mayor Gordon Lyon, Hon. H. M. Trice of the Chamber of Commerce, and E. A. Tanner, chairman of the board of stewards, also welcomed the Conference to their city, homes and churches.

Bishop Dobbs responded in Cherokee, Spanish and English, with interesting and gracious words.

Question 21, "Are all the preachers blameless in their life and official administration?" was called, and the names of the presiding elders were called and their characters passed. Following this the names of the preachers in the several districts were reported by the presiding elders as having been called, and their characters passed.

Hymn 325 was sung and the Sacrament of the Lord's Supper was administered, the Bishop being assisted by the presiding elders.

The session closed with the benediction pronounced by Bishop Dobbs.

SECOND DAY—THURSDAY, NOVEMBER 1

Bishop Dobbs called the Conference to order. The Conference joined in singing "Faith of Our Fathers"—and the Bishop reading Eph. 4. Hymn No. 1 was sung and the Dr. L. H. Estes led in prayer.

Alternate delegates were seated in place of absent principles.

The presiding elders rendered verbal reports of the work in their several districts. Progress along all lines was reported.

Dr. L. H. Estes read the report on the work of our Methodist Hospital at Memphis.

The Bishop exhorted that both our General Organ and Conference Organ be taken by every pastor and his official board.

Dr. W. F. Quillian, secretary of the General Board of Christian Education, addressed the Conference.

Report No. 1 of the Board of Christian Education was read by W. R. Lott. It was adopted.

Question 23, "Who are superannuated?" was called, and those present, ten in number, were presented to the Conference, and the names of each referred to the committee on Conference Relation for the superannuate relation.

Question 13 was called and E. S. Lewis was reported as being transferred to the Mississippi Conference. Question 9 was called and it was announced that W. J. Dawson, an elder of the Mississippi Conference, was transferred into this Conference.

Questions 5, 12 and 11 were called in order and the answer to each was "none."

Dr. W. L. Duren, editor-elect of the New Orleans Christian Advocate, was presented and addressed the Conference.

Dr. E. Nash Broyles read the nominations of the presiding elders for the General Boards of the Conference, which was adopted.

A. R. Beasley read report No. 1 of the Board of Missions. R. G. Moore, S. V. Wall and Dr. E. H. Rawlings spoke, pending the adoption of the report. This report was in the form of a resolution to establish the Lewis Memorial Mission Foundation Fund for the purpose of erecting a hospital at our Tunda Station in our Congo Mission to be named the "W. B. Lewis Hospital" to help felicitate the great work Dr. and Mrs. W. B. Lewis are doing for the cause of Christ in this great mission field. The report was adopted unanimously.

Friday at 9:45 a. m. was set as the time for the taking of the ballot without debate on the constitutional question handed down by the General Conference.

Announcements were made, the Doxology sung and benediction was pronounced by E. H. Cunningham.

THIRD DAY—FRIDAY, NOVEMBER 2

Conference convened at 9 a. m., Bishop Dobbs in the chair. Hymn 340 was announced, and Dr. J. M. Sullivan led the Conference in prayer. Bishop Dobbs read and commented on a portion of Matt. 5.

Hymn 329 was sung.

Secretary Countiss read the minutes of the two preceeding sessions, which were approved.

W. E. Jackson was added to the Board of Christian Education.

Greetings from several absent members of the Conference were received and acknowledged.

Dr. and Mrs. W. B. Lewis, missionaries to Africa, and Mrs. B. P. Brooks, president of the Conference Woman's Missionary Society, were introduced.

Some alternate delegates were seated, and the vote on the constitutional question was taken, showing 167 for and 49 against.

T. B. Thrower read the report of Orphan Home Committee. The resolution relative to the home indebtedness passed over from the Conference of a year ago, after extensive discussion, and an address by Hon. H. V. Watkins, was adopted.

The Conference gave a rising vote of thanks to Bishop Dobbs and Mr. Watkins for the service they rendered in helping to save the home for the church.

Dr. George Stoves, Revs. J. E. Crawford, J. G. Snelling and Mr. and Mrs. Fred McDonald, were introduced to the Conference.

J. G. Houston, Conference lay leader, read the report of

the Board of Lay Activities. Pending its adoption, J. E. Crawford and J. G. Houston addressed the Conference. The report was adopted.

Miss Elsie Ellen Moore, our student welfare worker of the Wesley Foundation at M. S. C. W., was introduced and addressed the Conference.

Dr. W. P. Buhrman reported the activities of the church at Starkville in behalf of the Methodist students at Mississippi State College.

J. E. Stephens reported the organization of the Board of Christian Education as follows: J. E. Stephens, Chairman; J. A. George, vice chairman; C. L. Rogers, secretary, and recommended the appointment of R. G. Lord as executive field secretary, K. I. Tucker, student at Duke University, and J. N. Hinson, student at Millsaps College. The report was adopted.

Announcements were made, the Doxology was sung and Rev. W. M. McIntosh pronounced the benediction.

FOURTH DAY—SATURDAY, NOVEMBER 3

Morning Session

Conference convened at 9 a.m. by singing Hymn 354, "O For a Heart to Praise My God," after which Rev. Jeff Cunningham led in prayer.

Secretary Countiss read the minutes of Friday's session.

A. T. McIlwain was elected to bear a fraternal message from our body to the A. M. E. Conference, also in session in this city.

An afternoon session was ordered to meet at 2:30.

Under Question 23, T. L. Oakes was placed on the superannuate list.

A Committee on Entertainment, consisting of T. M. Bradley, C. T. Floyd and J. T. McCafferty, was announced by the Bishop.

After a full explanation by the Bishop for the need of a committee of five to study for a year a wiser re-mapping of the district boundaries of our Conference, such a committee was authorized and appointed as follows: E. N. Broyles, W. L. Stormont, V. C. Curtis, J. R. Countiss and T. H. Dorsey.

Question 1: "Who are admitted on trial?" was called, and H. C. Lewis, M. H. Twitchell and H. B. Varner, having met all requirements, were admitted on trial in the Conference.

Question 3: "Who remain on trial?" was called. W. D. Smith and K. E. Tucker were advanced to the class of the second year.

Questions 6 and 17: "Who are admitted into full connection and elected to deacon's orders?" was called, and M. E. Armstrong, G. W. Curtis, J. W. Holliday and T. G. Lowrey were admitted and elected to deacon's orders. Also J. L. Nabors, Jr., T. A. Filgo and G. R. Meaders were elected to local deacon's orders. J. N. Hinson remains in the class of the second year.

Question 15: The third year class was called and W. F. Howell, T. F. Sartain, E. M. Sharp, E. F. Tucker and R. E. Wasson were advanced to the class of the fourth year.

Question 19: "Who are elected elders?" was called, and K. E. Clark and R. A. Grisham were elected traveling elders, and J. F. Mincy a local elder.

Dr. W. B. Lewis, a missionary to Africa from this Conference, was elected to be ordained both a deacon and an elder according to a special legislation of our Church for missionaries.

Dr. J. G. Snelling, of the Memorial Mercy Home of New Orleans, was heard, and Memorial Mercy Home Day, at which time a free-will offering for the Home is to be taken, was set for the second Sunday in February.

N. J. Golding read the report of the Hospital Board, which was adopted.

The hour of 3:30 p.m. was set for receiving the class into full connection.

Dr. J. R. Countiss was authorized to make suitable contract for the printing of our minutes.

Dr. T. E. Bowen, representing Emory University, addressed the Conference.

W. R. Sharp, our Conference Treasurer, made his report, and asked to be relieved from further service as treasurer, because of ill health. His resignation was accepted and a rising vote of thanks was given him for his efficient service during the past four years.

The Statistical Secretaries made their reports.

S. V. Wall read reports Nos. 2 and 3, carrying with them the nomination of J. G. Houston for Conference lay leader. The reports were adopted.

C. M. Chapman and E. C. Driskell read the resolution and report of the Commission on Budget, which carried with it the nominations of J. H. Johnson as Conference treasurer and the Bank of Clarksdale as the Conference Depository. The reports were adopted.

A. R. Beasley read report No. 1 of the Board of Missions, relative to mission funds in process of collection from the closed Bank of Booneville, which was adopted.

The hour for our Conference Memorial Service having arrived, the Bishop called W. W. Woollard to the chair to preside.

Question 14: "What preachers have died during the year?" was called, and the Committee on Memoirs reported that C. M. Terry and S. L. Pope had died.

Rev. L. M. Lipscomb read the memoir of C. M. Terry and Rev. E. Nash Broyles read the memoir of S. L. Pope.

"How Firm a Foundation" was sung, after which Bishop Dobbs took the chair.

Announcements were made and the Conference adjourned with the benediction pronounced by E. S. Lewis.

Afternoon Session

Bishop Dobbs called the Conference to order at 2:30 p.m., announcing, and the Conference singing, Hymn 702, "My Country 'Tis of Thee."

Psalms 34 was read in unison and W. C. Newman led in prayer.

C. T. Floyd extended an invitation from Amory for the privilege of entertaining the next session of the Conference. It was unanimously voted to accept the invitation.

W. S. Selman read report No. 1 of the Board of Christian Literature. J. H. Felts spoke to the report. It was re-committed.

Report No. 2 was also read, reporting conditions of our Publishing House.

Dr. E. Nash Broyles read a list of objectives the Conference should strive for in the coming year. The report was amended and adopted.

A. C. McCorkle read the report of the Board of Finance. It was adopted.

T. H. Dorsey requested that a love offering be made to Brother T. L. Oakes, retiring from active service. While the Conference sang "What a Friend We Have in Jesus," the brethren laid a liberal offering on the table.

The Board of Christian Literature brought in its completed report, nominating V. C. Curtis, J. H. Felts and L. M. Lipscomb as our Advocate Committee. The report was adopted.

A. R. Beasley read the report of the Board of Missions, and its nominations of the new Board, which were adopted.

A. P. Stephens, local preacher, and B. F. Bullard, were recommended Conference Evangelists, and J. T. Guillet District Evangelist.

L. M. Lipscomb, A. R. Beasley and R. G. Moore were nominated Committee on Evangelism.

G. H. Boyles, Mrs. T. J. Lee, Mrs. Edna Lowe, J. T. Mathis, P. L. DeLoach and Mrs. B. P. Brooks were nominated Hospital Committee.

R. G. Moore, J. H. Holder, T. B. Thrower, J. C. Jordan, A. T. Hammer, Mrs. Roy Grisham, Mrs. B. P. Brooks and R. G. Lord were recommended Country Life Commission.

Golden Cross Director, T. B. Thrower.

Bishop Dobbs called the class for admission to the Church, gave them the disciplinary charge and welcomed them into the brotherhood of the itinerancy.

J. E. Stephens read reports Nos. 4 and 6 of the Board of Christian Education. Report No. 6 carried the nominations of N. J. Golding and W. G. Johnson to fill vacancies on the Board of Trustees of Grenada College.

Dean W. C. Newman, of Grenada College, addressed the Conference. He was followed by words of earnest exhortation in behalf of Grenada College by J. H. Felts. Both reports were adopted.

R. G. Lord read another report of the Board, which was adopted.

C. L. Rogers read report No. 3 of the Board of Christian Education, which was adopted.

Various other reports were adopted.

Attention was called to the presence of three charter members of this Conference, General F. A. Howell, J. B. Streater and Rev. J. J. Brooks, whose average age is over 90 years.

The hour for the meeting of the Historical Society was fixed at 3 p. m. on Thursday at the next session of the Conference.

Announcements were made, a motion carried to meet at 2 p. m. Sunday for final session and reading of appointments. "Blessed Be the Tie That Binds" was sung, and W. M. Campbell pronounced the benediction.

FIFTH DAY—SUNDAY, NOVEMBER 4

Morning Session

The Conference convened in its annual Love Feast at 9 a. m., Rev. W. S. Shipman presiding, and for over an hour the brethren gave expression to their religious experiences.

The preaching for the day was done by Bishop Hoyt M. Dobbs at the Methodist church, Shed Hill Caffey at the Baptist church, J. D. Wroten at the Episcopal church, and W. P. Buhrman at the Presbyterian church.

At the conclusion of the services at the Methodist church, Bishop Dobbs, assisted by the presiding elders, ordained to the order of deacon: M. E. Armstrong, G. W. Curtis, T. G. Lowry, J. M. Holliday, Dr. W. B. Lewis, J. L. Nabors, Jr., T. A. Fligo and G. R. Meaders; and to the order of elder, Roy A. Grisham, K. E. Clark, Dr. W. B. Lewis and J. F. Mincy.

Afternoon Session

The Conference convened for final session at 2 p. m., singing Hymn 415, "Faith of Our Fathers," and being led in prayer by J. H. Felts.

Secretary Countiss read the minutes of the previous day's session.

J. H. Felts read a resolution of love and appreciation for Brother E. S. Lewis, transferring to the Mississippi Conference, which was adopted.

J. H. Felts also read a resolution of thanks for the many

courtesies extended us during the Conference, which were adopted by a standing vote.

Bishop Dobbs announced, and the congregation sang, Hymn 383, "Onward, Christian Soldiers."

In answer to Question 45, Bishop Dobbs announced changes in charge boundaries and the assignment of the preachers to charges for the coming year.

The Bishop pronounced the benediction, and the Sixty-fifth session of the North Mississippi Annual Conference adjourned sine die.

CHANGES IN CHARGE BOUNDARIES AND NAMES

Change the name of High Point Circuit to Louisville Circuit.

Merge the Lamar Circuit into the Ashland Circuit, the new work to be known as Ashland Circuit.

Change the name of Minter City charge to Minter City and Glendora.

TRANSFERS

Transferred to Mississippi Conference—E. S. Lewis.

Transferred in from Mississippi Conference—W. J. Dawson.

NORTH MISSISSIPPI CONFERENCE APPOINTMENTS

ABERDEEN DISTRICT

W. P. Buhrman, Presiding Elder

Aberdeen—W. R. Lott.

Aigoma—L. H. Floyd, supply.

Becker—H. N. McKibben.

Amory—C. T. Floyd.

Beliefontaine—T. G. Lowery.

Buena Vista—L. B. Wimberly.

Calhoun City—A. Y. Brown.

Coffeeville—J. B. Conner.

Derma—G. R. Meaders, supply.

Eupora—J. M. Guinn.

Fulton—W. L. Atkins.

Greenwood Springs—J. A. Biffie.

Houlka—G. A. Baker.

Houston—G. H. Boyles.

Mathiston and Maben—J. S. Maxey.

Nettleton—J. E. Lawhon.

Okoiona—M. E. Scott.

Paris—J. W. Raper, supply.

Pittsboro and Bruce—R. E. Wasson.

Pontotoc—C. M. Chapman.

Prairie and Strongs—W. M. Jones.

Randolph—B. E. Crowson, supply.

Salem and Friendship—H. C. Lewis.

Shannon—W. O. Hunt.

Smithville—J. V. Stewart.

Toccoola—B. D. Benson.

Tremont—G. B. Love.

Tupelo—H. F. Brooks.

Vardaman—K. E. Clark.

Verona—G. C. Gregory.

Water Valley, First Church—T. H. Dorsey.

Water Valley, Main Street—J. J. Garner.
 Woodland—N. D. Guerry.
 Chaplain, U. S. Navy—J. H. Brooks.
 Student Millsaps College, Salem and Friendship Q. C.—
 J. N. Hinson.
 Christian Education Assistant Extension Secretary—W. R.
 Hammontree.

COLUMBUS DISTRICT

V. C. Curtis, Presiding Elder

Ackerman—W. M. Langley.
 Artesia—W. L. Pearson.
 Brooksville—R. P. Neblett.
 Caledonia—T. W. Smallwood.
 Chester—T. F. Sartain.
 Columbus, First Church—E. Nash Broyles.
 Columbus, Central—T. B. Thrower.
 Crawford and Mayhew—S. W. Hemphill.
 Durant—W. B. Baker.
 Ethel—J. B. Burns.
 Kosciusko—T. E. Gregory.
 Kosciusko Circuit—A. L. Davenport.
 Long View and Cedar Bluff—W. M. Hester.
 Louisville—J. A. George.
 Louisville Circuit—W. S. McAlilly, supply.
 Macon—J. W. Robertson.
 Macon Circuit—H. D. Suydam.
 Mashulaville—E. F. Tucker.
 Noxapater—W. W. Milligan.
 Pickens and Goodman—C. A. Northington.
 Shuqualak—J. T. Lockhart.
 Starkville—Melville Johnson.
 Sturgis—A. S. Raper.
 Sallis—L. C. Lawhon.
 Weir and McCool—J. L. Nabors.
 West Point—S. H. Caffey.
 Conference Evangelist—B. F. Bullard.
 Conference Evangelist—Archie P. Stephens, supply.

CORINTH DISTRICT

J. D. Wroten, Presiding Elder

Abbeville—M. H. Twitchell.
 Ashland Circuit—N. L. Threet.
 Baldwin and Wheeler—W. C. McCay.
 Belmont—S. M. Butts.
 Blue Mountain—W. R. Liming.
 Booneville—P. F. Luter.
 Booneville Circuit—W. J. Woods.
 Burnsville—R. C. Nanney.
 Chalybeate—W. C. Mattox.
 Corinth, First Church—E. H. Cunningham.
 Corinth, South Side—G. C. Schwartz.
 Corinth Circuit—W. R. Crouch.
 Dumas—J. N. Humphrey.
 Guntown and Saltillo—E. M. Shaw.
 Hickory Flat—G. H. Ledbetter.
 Holly Springs—J. V. Bennett.
 Iuka—S. E. Ashmore.
 Iuka Circuit—J. W. Holliday.
 Kossuth—W. S. Selman.
 Mantachie—L. P. Jumper.
 Marletta—To be supplied.
 Mooreville—M. E. Armstrong.
 Myrtle—L. M. James.

New Albany—N. J. Golding.
 New Albany Circuit—Guy Ray.
 Oxford—J. E. Stephens.
 Potts Camp—E. P. Craddock.
 Rienzie—E. M. Sharp.
 Ripley—W. W. Woollard.
 Sherman—A. W. Bailey.
 Tishomingo—W. D. Smith.
 Waterford—C. W. Baley.
 District Evangelist—J. T. Gullett, supply.

GREENVILLE DISTRICT

J. R. Countiss, Presiding Elder

Arcola and Murphy—H. E. Carter.
 Boyle and Pace—F. H. McGee.
 Clarksdale—L. P. Wasson.
 Cleveland—J. H. Holder.
 Coahoma and Jonestown—R. H. B. Gladney.
 Dublin and Mattson—W. C. Galceran, Jr.
 Dubbs—W. P. Bailey.
 Duncan and Alligator—C. W. Avery.
 Friars Point and Lyon—Seamon Rhea.
 Glen Allen and Winterville—W. W. Jones.
 Greenville—J. W. Ward.
 Gunnison—C. L. Oakes.
 Hollandale—W. C. Galceran, Sr.
 Indianola—C. A. Parks.
 Leland—R. G. Moore.
 Lula and Dundee—J. W. York.
 Merigold and Sherard—E. G. Mohler.
 Rosedale and Benoit—W. D. Bennett.
 Shaw and Litton—H. H. Wallace.
 Shelby—E. R. Smoot.
 Tunica—W. N. Duncan.
 Chaplain U. S. Army—J. M. Moose.
 Conference Missionary Secretary—R. G. Moore.

GREENWOOD DISTRICT

A. T. McIlwain, Presiding Elder

Acona—G. W. Robertson.
 Belzoni—T. M. Bradley.
 Black Hawk—R. L. Ellis.
 Carrollton—W. W. Bruner.
 Drew—S. A. Brown.
 Duck Hill—S. B. Potts.
 Ebenezer—G. R. Williams.
 Greenwood—J. M. Bradley.
 Inverness and Isola—W. I. Henley.
 Itta Bena—W. J. Dawson.
 Kilmichael—J. R. Murff.
 Lexington—J. T. McCafferty.
 Minter City and Glendora—A. R. Beasley.
 Moorhead—M. H. McCormack, Jr.
 Poplar Creek—To be supplied.
 Ruleville and Doddsville—W. M. Campbell.
 Schlater and Price Memorial—W. J. Cunningham.
 Sunflower—A. J. Henry.
 Swiftown—J. O. Dowdle.
 Tchula and Cruger—J. J. Baird.
 Tutwiler—R. T. Hollingsworth.
 Vaiden and West—H. R. McKee.
 Webb and Sumner—W. T. Phillips.
 Winona—W. H. Mounger.
 Winona Circuit—W. R. Goudelock.

Student Duke University, Greenwood Q. C.—K. I. Tucker.
 Student Emory University, Tutwiler Q. C.—H. B. Varner.
 Conference Director Superannuate Endowment Fund—A. T. McIlwain.

SARDIS-GRENADA DISTRICT

W. L. Storment, Presiding Elder

Arkabutla—S. P. Ashmore.
 Batesville—W. W. Hartsfield.
 Byhalia—W. C. Beasley.
 Charleston—H. P. Lewis.
 Cockrum—B. F. Hammond.
 Coldwater—N. N. Maxey.
 Como—L. M. Lipscomb.
 Courtland—D. R. McDougal.
 Crenshaw and Sledge—E. B. Sharp.
 Grenada—J. H. Felts.
 Hernando—W. N. Dodds.
 Horn Lake—Roy A. Grisham.
 Holcomb—J. W. Gibson.
 Lake Cormorant—E. C. Driskell.
 Lambert and Crowder—W. L. Robinsor
 Longtown—R. C. Mayo.
 Marks and Belen—J. C. Wasson.
 Mount Pleasant—W. F. Howell.
 Oakland—E. L. Jernigan.
 Olive Branch—J. D. Simpson.
 Pleasant Hill—G. W. Curtis.
 Red Banks—A. M. West.
 Sardis—C. L. Rogers.
 Sardis Circuit—J. A. Patterson.
 Senatobia—A. C. McCorkle.
 Shuford—E. G. Potts, supply.
 Tyro—W. H. Heath.
 Dean Grenada College—W. C. Newman.
 Executive Secretary Conference Board of Christian Education—R. G. Lord.

AN APPRECIATION OF A BEAUTIFUL SOUL

By Rev. Joseph A. Smith, D.D.

"Let me grow lovely, growing old,
 So many fine things do!
 Laces and ivory, and gold,
 And silks need not be new;
 And there is healing in old trees;
 Old streets a glamor hold;
 Why may not I, as well as these
 Grow lovely growing old?"

Whether this prayer was ever upon the lips of dear "Mother Lewis" or not, I do not know, but it was certainly answered in her beautiful life. At the age of eight-seven she was the picture of exquisite loveliness: petite form erect and graceful, silver hair perfectly arranged, bright observing eyes, cameo features, winsome countenance aglow with utter sincerity and purity of thought.

The victorious saints of God need no encomium; yet methinks the angels sing the praises of rare and beautiful souls when, after their "triumph through the blood of Christ," they join the celestial company about the throne. Heaven

was enriched by the joyful and beautiful spirit of "Mother Lewis" on April 30, 1934.

Alice Lane Jones was the oldest daughter of Benjamin Franklin Jones and Esther Leighton Jones. She was born February 2, 1847, in Jefferson County, Mississippi. She was baptized in infancy by Rev. John Lane, pioneer preacher and at one time, presiding elder of the Vicksburg District of the Mississippi Conference.

On July 2, 1862, she was married to Rev. W. B. Lewis. The children who blessed this union are: Rev. B. F. Lewis, for many years one of the leaders in the Mississippi Conference and for over twelve years the superintendent of the Methodist Orphanage, Rev. W. H. Lewis, an active and greatly beloved pastor, member of the Mississippi Conference, Dr. W. B. Lewis, successful physician and surgeon and missionary to Africa, and Mrs. Laurie Lewis Harrell, Mrs. Alice Lewis Jones and Mrs. Hattie Lewis Ridgeway, all of whom are excellent Christian leaders in the work of the church.

Greatness in any realm attains its best in simplicity. The life of "Mother Lewis" was beautiful, simple and graciously gentle. She loved the lovely things of life: music, flowers, birds, the hymns of the church, great books and friends. Her soul was harmony-wrought-blended with the deeper symphony of universal truth and beauty, in tune with the Infinite. There was a majesty about her chaste and disciplined thoughts and her quiet and serene manner which was incompatible with ignoble and trifling things of a fading and foolish world. Eternity was set in her heart!

This consecrated Christian, brave, loyal, sympathetic, devoted to the cause of her Lord and Savior, Jesus Christ, and ready for service and sacrifice, has gone to her heavenly reward. But, standing like an angel in the sun of memory, tender, beautiful, thoughtful woman she teaches us that in breaking love's alabaster we are filling the world with an odor sweeter than that which filled the house of Simon.

AS THE EDITOR VIEWS IT

(Continued from Page 3)

the people of the Capitol city. Up in each corner of the hall, cut into the stone, was the word "pax," a word Julius Caesar used for "peace."

At the end of this hall was a large council room with long oval table surrounded by chairs each one decorated with the coat of arms of one of those neighbor countries to the south of us. The guide said that once a month Mr. Hull, who is chairman, meets the ambassadors of those countries about this table for discussion and counsel.

I am for the council table with a chair for every nation. And I suggest that the representatives gather about it on this side of war and not wait to sit down among the cinders of a wrecked world at the end of war. And I should like to see the word "pax" woven into each coat of arms.

Effective December 1, the annual subscription price of the Advocate will be \$1.50. All renewals received up to this date will be accepted at \$1.00. Act now!

Our Weekly Party

CONFERENCE PERSONALS

The people of Indianola opened their hearts and homes in a wonderful way to the Conference. Every thing that one could wish for was done for the comfort and pleasure of the delegates. C. A. Parks had his organization complete to look after every detail and need of the Conference. The choir rendered wonderful and highly appreciative service. The floral committee set a perfect bank of beautiful flowers around the pulpit. The pages were alert and active, rendering efficient service.

* * *

One enjoyable feature was the barbecue dinner provided for the whole Conference and visitors in the city park on Friday afternoon.

* * *

The Conference departed from some of its old customs. Its first session was on Wednesday evening for organization. It used to be that the name of each preacher was called and he was permitted to make a report of his work, when his character was passed. Then, for a few sessions, the names of the preachers were called one by one in district groups and the presiding elder reported "nothing against them." This time each presiding elder reported that their names had been called one by one (where, it was not said) and that there was nothing against them. Anyway, we were all given a "clean bill of health" for another year.

* * *

The sermons delivered by Dr. George Stoves stirred the hearts of all who heard them. He has the old-time Methodist fervor and fire, and his ministry with us was a blessing from heaven.

* * *

A great treat to a capacity audience was the oratorio rendered by students

and faculty members of Millsaps College on Friday afternoon, written in celebration of American Sesquicentennial of Methodism.

* * *

The Historical Society crowded in a short program Friday afternoon, consisting of two papers, one a life sketch of J. Reed Bingham, an honored layman of Carrollton, Miss., written by Dr. W. L. Duren, and another on local Methodist history, prepared and read by Mrs. P. C. Chapman. H. P. Lewis was elected chairman and P. E. Ashmore secretary of the Society for the coming year.

* * *

Bishop Dobbs by his ease and grace in the chair won the fullest co-operation of the entire Conference. He "kept faith" with every one to whom he promised a hearing on the Conference floor. His gentleness and tact in handling delicate matters could not be surpassed. We all are glad he is our chief pastor.

* * *

Rev. C. N. Terry, who died during the year, passed his 100th birthday before his death. From the memoir read by L. M. Lipscomb we gathered that he had rendered a wonderful service for the Master and church during his active days.

* * *

Among the many visitors noted in attendance at the session of the North Mississippi Annual Conference recently held at Indianola, Miss., were: Revs. Irl Sells, Chas. Assaf, J. L. Sutton, L. F. Alford, of the Mississippi Conference; Dr. W. L. Duren and Dr. J. G. Snelling of the Louisiana Conference, and Drs. L. H. Estes and George Stoves of the Memphis Conference.

* * *

The efficient and courteous manner in which the pastor-host, Dr. Claude J. Parks, Mr. E. A. Tanner, chairman of the

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - - N. O., LA.

board of stewards, and the various committees and officials of the church dispatched the many duties in connection with the entertainment of the Conference deserves the commendation and thanks of every man and woman who were privileged to be guests of the hospitable city of Indianola.

* * *

The Advocate is indebted to Rev. C. A. Parks, pastor-host, Rev. H. P. Lewis, and Rev. R. C. Mayo for the valuable assistance rendered the business manager in connection with his duties at Conference.

ITEMS OF INTEREST

Rev. Jas. A. Knight, pastor at Eunice, La., reports a great meeting with Evangelist Harry S. Allen leading.

Better organization and better progress in the church at Pachuta, Miss., is the report of the pastor, Rev. D. E. Vickers.

Rev. W. M. Tabb, Kreole, Miss., is struggling through to a finish. He says the paper mill at that place is now operating on full schedule.

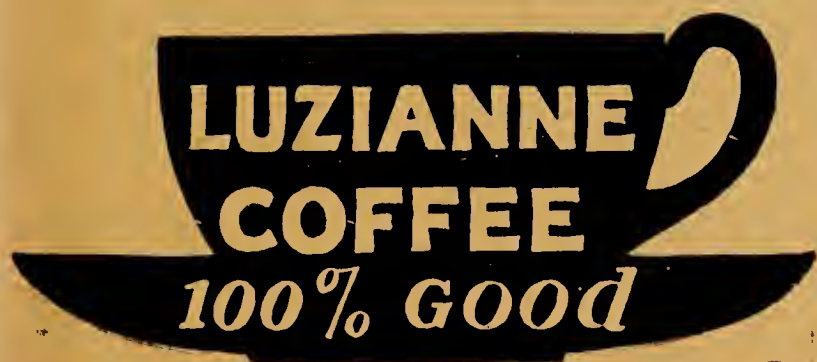
E. F. Hardin, layman of Macon, Miss., asks, "Why can't we have the Sunday school lesson in the Advocate?" I think that desire will shortly find realization.

Dr. Theodore Copeland has been leading in a good revival over at Canton, Ga. The editor of the local paper in an editorial speaks very highly of him and his preaching.

Rev. Geo. W. Pomeroy, wide awake young pastor at Oakdale, La., reports salaries and benevolences "in full." And along comes a list of Advocate subscriptions, too.

Rev. E. E. McKeithen, leading the flock at Petal, Miss., waves us a greeting as he turns into the last stretch that leads to conference. He even threatens to report "in full." So mote it be.

Incomplete reports from the Vicksburg District indicate additions for the year on profession of faith in the following seven charges: Natchez, 51; Washington, 33; Gloster, 25 (fourth Q. C. not yet held); Satartia, 21; Oak Ridge, 20; Edwards, 16; Roxie, 12.



Rev. Geo. H. Jones, Montrose, Miss., is bringing to a close his fifth year, and he has several good things to say for his people. Thirty-four have been received into the church this year making a grand total for the five years of one hundred and seventy-nine. Financial reports are good.

I suspect the Advocate will be "tumbled up" a bit for the next few weeks as the conferences will be in session. Then Dr. W. L. Duren, new editor, will climb to the tripod and begin to bring some order out of the chaos. Tell everybody to subscribe now while they can still get the paper for one dollar.

Mrs. G. W. Dameron, publicity superintendent, is making an urgent appeal for The World Outlook and suggests that it would make a lovely and lasting Christmas gift. In her appeal she quotes Sir Joshua Reynolds, "Nothing is denied to well-directed labor; nothing is ever to be attained without it."

Rev. H. L. Daniels, preacher-in-charge of the Edwards, Miss., charge, writing October 27 to his presiding elder, said: "We are moving along very fine in closing out our Conference year. Benevolences coming along fine and received another gift of \$25 on the Orphans' Home from one person."

A newspaper report of the recent meeting of our Episcopal Brethren at Atlantic City, N. J., indicates that they faced the issue of paganism in our social order and a low spiritual tide in the life of the church with too much attention to the machinery of the church. We all might listen in on this with profit.

On the evening of November 2, Rev. Harry S. Allen, general evangelist, conducted the first of a series of revival services at our church at Opelousas, La., which are planned to continue through the week ending November 9. Rev. Jas. E. Selfe is closing out his third year as pastor of this splendid congregation.

Rev. J. A. Wells, pastor at Glendale, Jackson, Miss., reports encouraging progress in the year's wind-up and plans for that good church. They have a good re-

vival and the spirit of the people is good. Brother Wells requests the prayers of the people for his work and closes his message with "facing forward." He is going in the right direction.

A word from the Ruston District is heartening. It tells of the dedication of some four or five churches during the year. They have given Bishop Dobbs much to do. Homer, Arcadia, Ringgold, Hefflin and the Educational Building of Trinity Church at Ruston have been dedicated. That means that some debts have been paid. Congratulations to the presiding elder, Dr. W. L. Doss, and his preachers and their people.

Earl Moreland, Southern Methodist University graduate and president of Little S. M. U. at Porte Alegre, Brazil, will visit the University on November 12. Special interest attends Mr. Moreland's visit since S. M. U. students and faculty raise funds each spring to pay part of his salary. This custom began in 1922 after Moreland had accepted the teaching position and found that the infant Brazilian school was not able to pay him.

Since a previous list was given, the following charges of the Vicksburg District have paid in full the quota assigned for salary of the Mississippi State Sanatorium: Hermantown, Mayersville, Silver City, Washington. Also the following churches, since a former list was published, have paid their assessment for district work in full: Nabo, Reeves, Kingston, Oak Ridge, Mayersville, Natchez Mission, Stanton and Mars Hill.

MISSISSIPPI ANNUAL CONFERENCE

MISSISSIPPI CONFERENCE COMMITTEE ON ADMISSIONS

The Committee on Admissions will meet in the Broad Street Methodist Church, Hattiesburg, Miss., November 14, 1:30 p. m.

Let all who are to come before this committee be on hand.

J. O. WARE,
For Committee.

ADMISSION ON TRIAL

All applicants for admission on trial at the coming session of the Mississippi Conference, are asked to meet the committee in Broad Street Church, Hattiesburg, Miss., at 3 p. m., November 14.

J. L. SELLS,
Chairman of Committee.

BOARD OF MISSIONS

The board of Missions of the Mississippi Conference is called to meet at 2:30 p. m., Wednesday, November 14, in room assigned at Broad Street, Hattiesburg, Miss. Every member is urged to be present.

O. S. LEWIS, Secretary.

CORRECTED ANNOUNCEMENT FOR THE BOARD OF FINANCE, MISSISSIPPI ANNUAL CONFERENCE

The Mississippi Annual Conference Board of Finance will meet at Hattiesburg, Miss., in Broad Street Church, room assigned Wednesday, November 14, 2:30 p. m. All members are requested to be present at this first meeting as we have some very important matters to be considered and acted upon at the first session.

W. B. ALSWORTH,
Secretary and Treasurer.

Feels Like a New Girl Now



Was Worried and Rundown

"I worked in a hotel which was very hard work. Then I got laid off and I was terribly worried and rundown. My mother told me to take Lydia E. Pinkham's Vegetable Compound to build me up again and believe me I am grateful to her. I feel like a new girl now, always full of pep."—Pauline Kamen, 2 Ellicott Road, Depew, New York.



LYDIA E. PINKHAM'S Vegetable Compound

98 out of 100 Women Report Benefit

Quicker Relief From Headache

STANBACK acts fast! Soothes crazed nerves and relieves the meanest headache in a few minutes. STANBACK is Nature's Friend, because it leaves no unpleasant after-effect. You will marvel at the difference a "Balanced Prescription" can make in easing headache, neuralgia, aching joints, muscles and periodic pains due to inorganic causes. Trial size ten cents. Economy size twenty-five cents. Mail this ad to STANBACK, Dept. A, Salisbury, N. C., for a FREE full size package.—Adv.

Our Methodist Women

EDITED BY MRS. H. McMULLAN

MISSIONARY BRIEFS

Maintenance of Sue Bennett College, Holding Institute, homes for missionaries and dormitories for girls in our Congo Mission are the objectives of the Week of Prayer.

* * *

Seventy-five delegates, representing twenty churches, attended a call session of the W. M. S. in the Jackson District, which was held at Galloway Memorial Church. Mrs. Norman Taylor, District Secretary, presided, and the message during the morning session was given by the Conference President, Mrs. T. B. Cottrell, of Fayette. Her subject was "Strengthening Our Spiritual Lives."

* * *

In commemoration of the fiftieth anniversary of the entrance of Protestantism into Korea, the publication of The Abingdon Bible Commentary, the first

one-volume Bible commentary in the Orient, is being undertaken as a fitting memorial for the occasion. The Methodist Book Concern has given permission to the Department of Education of the Korean Methodist Church for the translation of this volume. Fifty-four men and women, fifteen from the Presbyterian Church and the remainder from the Methodist, including missionaries and Korean pastors and lay leaders, are giving their time and strength gratis to this translation work. It is expected that the entire volume of more than twelve hundred pages will be off the press before the end of 1934.

MID-YEAR EXECUTIVE MEETING OF THE LOUISIANA CONFERENCE

Warm and hearty greetings were awaiting the officers and district secretaries of the Louisiana Conference Missionary Society as they assembled for their mid-year meeting in Amite, October 23 and 24.

The following answered to roll call: Mrs. Geo. Sexton, Jr., Mrs. W. H. Martin, Mrs. W. M. Ledbetter, Mrs. John B. Pollard, Mrs. C. C. Carver, Mrs. H. J. Powers, Mrs. R. S. Crichlow, Mrs. G. W. Dameron, Mrs. F. H. Bradshaw, Mrs. R. W. Irvine, Mrs. L. A. Sims, Mrs. E. W. Chaney, Mrs. J. N. McDonald, Mrs. Carolyn Dawson, Mrs. H. B. Wren, Mrs. D. C. Metcalf, Mrs. C. F. Niebergall and Mrs. R. F. Harrell.

The president, Mrs. Geo. Sexton, Jr., presided at the business sessions.

Periods of meditation and worship were conducted by Mrs. R. F. Harrell, Mrs. G. W. Dameron and Mrs. L. A. Sims.

The reports of the various departments of the work of the conference showed splendid gains along all lines. A most optimistic feeling prevailed that the conference pledge of \$25,000 to the Woman's Missionary Council would be paid in full.

It was voted that the conference rural worker, Miss Sheila Nuttall, remain in the Ruston District for another year's work.

Plans for the next session of the conference which will be held in DeRidder in March were discussed and formulated. It was agreed that Miss Daisy Davies be

invited to be the council guest for this occasion.

Rev. A. K. McLellan, executive secretary of the Board of Christian Education, was present and spoke on the co-operative plan for the children's division, expressing highest hope that there would be complete co-operation between the church schools and missionary societies in the missionary education of the children.

On Wednesday afternoon an open meeting of the Baton Rouge District was held with Mrs. E. W. Chaney, district secretary presiding. At this time each conference officer made a brief talk concerning the work of her department to the women of the auxiliaries. The outstanding speaker of the afternoon was Miss Clara Chalmers, missionary to Cuba, now home on furlough. She spoke most enthusiastically concerning the woman's work in Cuba.

MRS. JOHN B. POLLARD.

Conference Recording Secretary.

ASK THE MOTHER who has made this change



The average mother gives any laxative the family may be using, while family doctors give children a liquid laxative of suitable ingredients, suitable strength, and in suitable amount.

If you want to know just what a tremendous difference this means to any youngster, just inquire of any mother who has tried it!

She knows that a bilious boy or girl needs a gentle liquid laxative when constipated, and a little less if dose is repeated until bowels seem to be moving regularly and thoroughly without need of help.

Use a liquid laxative containing senna (a natural laxative). California Syrup of Figs has the right amount for children's use, and this rich, fruity syrup does not harm or upset a child's system.

Get a bottle of the real California Syrup of Figs at any druggist's. All children like its agreeable taste, and it agrees with them. No need to give a child anything stronger. This fruity syrup is laxative enough; indeed, many adults use it in preference to pills and tablets.

THE "LIQUID TEST." First: select a liquid laxative of the proper strength for children. Second: give the dose suited to the child's age. Third: reduce the dose, until the bowels are moving without any help.

An ideal laxative for this purpose is the pure California Syrup of Figs, but be sure the word "California" is on the bottle.

PIMPLY SKIN

from clogged, irritated pores,
can be relieved, improved,
and healing aided with

Resinol



GRAY'S OINTMENT

USED SINCE 1820—FOR

BOILS

Superficial Cuts and Burns and Minor Bruises. 25c at Drug Stores.

YOUNG MOTHERS

Don't experiment with children's colds... Treat them as your own mother did—externally. No dosing! Just rub throat and chest with...

VICKS VAPORUB

PROVED BY 2 GENERATIONS



WHY SO MUCH ABOUT WAR?

The editor of this paper tries to be a Christian. Also he is forced by his self-respect to keep his eyes open, and that fact affects his efforts at obedience to the spirit of Christ.

For he sees that those men who are in authority over their fellows, whether in democratic or autocratic countries, have no slightest intention of taking the Christian point of view seriously.

Everywhere force is being prepared as against force; guns against guns, poison gas against poison gas, hate against hate, suspicion against suspicion, fear against fear.

And the end of all that is complete and inevitable hell on earth.

We are traveling in a vicious circle; a course as sure to bring civilization to disastrous end as night is to follow sunset.

The only possible escape is that somewhere a nation or nations can be persuaded to break the circle, and take the consequences.

There is tremendous risk, but compared with the alternative certainty of the end of all things, it is only a tremendous trifle.

The church of Jesus Christ, as anyone can see, is vitally concerned in the breaking of the world's bondage to hate, greed and fear. That is an essential part of its reason for existence.

It cannot hope to prosper in the present state of men's minds. It has nothing to offer, unless it offers everything.

At every point, its commission from God is challenged, denied, tolerated; or, what is worse, prostituted to the support of an utterly Christless scheme of things.

If the church should bear effective testimony against the madness which today is hurrying the world on to self-destruction, it might become outcast and proscribed; it might be driven once again to the dens and caves of the earth.

On the other hand, it might become the rallying center for those better purposes which still live in the hearts of many millions, and might thus produce the miracle of a world saved from its own follies.

But if the church refuses to speak and act in the name of its Lord, it will not thereby escape the general fate. It will merely have lost its soul before it loses its other poor possessions.

COTTON YARNS: For knitting and crocheting bedspreads, table mats, chair backs, sweaters, dresses, etc., old fashion unbleached cotton yarns, 40c per pound, postage extra. Furnished in skeins, or on one and two pound cones. Free samples on request. Neely-Travora Mills, Inc., York, S. C.

FOR SALE BY MISSISSIPPI CONFERENCE HISTORICAL SOCIETY

1. Pamphlet, 12 pages, "Historic Sites of Mississippi Methodism," by Hawkins and Cain. In gulde-booklet style, postpaid, 10c each, or two for 15c.
2. Photo, 8x10 inches, of chart giving names of the 97 members of 1845 Louisville Convention, which planned organization of M. E. Church, South, with pictures of Soule, Andrew, Capers, Paine, Pierce, Bascom, Winans, Smith. Postpaid, \$1 each. There is only one original in existence.
3. Jones' "Mississippi Methodism," in 2 volumes. Valuable. Sold originally at \$2 per volume. Postpaid, \$1.25 per set. New but shelf-worn. Supply limited.
4. "History of Lorenzo Dow," by H. A. Baker, five-column newspaper page reprint, on enamel paper, with picture of Dow. Postpaid, 10c each, or two for 15c.

Address Rev. H. G. Hawkins, Vicksburg, Miss.

This, then, is one Christian's apology for reporting what he sees, and for reporting it all the more persistently because so much of it is ominous and menacing.

There may have been a time in which it was not particularly wicked to cry Peace, Peace, when there was no peace.

But the present moment is not such a time.—Northwestern Christian Advocate.

VOTES ON CONSTITUTIONAL QUESTION

On the constitutional question, the limited tenure of presiding elders, Annual Conferences have voted as follows:

	Yes	No
Czechoslovak Conference.....	20	8
Belgian Conference	9	14
Northwest Conference	40	0
Illinois Conference	5	40
Western Virginia Conference	124	36
Kentucky Conference	88	58
Southwest Missouri Conf.	120	6
Louisville Conference	113	75
Missouri Conference	83	66
Holston Conference	164	82
Baltimore Conference	241	51
Tennessee Conference	191	61
Virginia Conference	297	93
St. Louis Conference	66	66
North Mississippi Conference	169	49
Total.....	1730	705

WAVE THIS FLAG AWHILE

We should promote a patriotism that will not rest satisfied so long as a babe cries for food in a land of plenty; that will not be stampeded into a hysterical war that will kill the youth of today and will lay the unborn youth of tomorrow under a burden of intolerable debt; that will not permit the power of wealth to oppress the poor, and will not let our own country be elevated by standing on weaker countries.—Dr. Joseph A. Stevenson.

Dr. J. S. Ryang, well known to many of our people, was re-elected general superintendent of the Korea Methodist Church at the General Conference of that Church on October 6. Dr. Ryang had completed four years of service in the office, being elected at the organization of the Church, and his re-election took place on the first ballot. He is the product of our own Mission in Korea and is a graduate of Vanderbilt and of Yale. He is a worthy leader of his people.

Why Liquid Laxatives Do You No Harm



The dose of a liquid laxative can be measured. The action can thus be regulated to suit individual need. It forms no habit; you need not take a "double dose" a day or two later. *Nor will a mild liquid laxative irritate the kidneys.*

The right liquid laxative will bring a more natural movement, and with no discomfort at the time, or afterward.

The wrong cathartic may often do more harm than good.

An approved liquid laxative (one which is most widely used for both adults and children) is Dr. Caldwell's Syrup Pepsin, a prescription. It is perfectly safe. Its laxative action is based on senna—a *natural* laxative. The bowels will not become dependent on this form of help, as they may do in the case of cathartics containing mineral drugs. Ask your druggist for Dr. Caldwell's Syrup Pepsin.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

PROMOTING ANTI-SOCIAL ATTITUDES

By William H. Short,
Director Motion Picture Research
Council

Attitudes of children on personal and social questions were found by the Payne Fund studies to be affected in either socially approved or disapproved directions by moving pictures, much as the mercury in a thermometer is moved up or down by heat or cold; and the changes were found to be lasting. Whether intended or not, our net-work of movie houses is a national propaganda factory working night and day in every neighborhood. For what standards and ideals is it working?

The crusade for decency is acquainting everybody with the glorification of vice which for many years Hollywood has spread before our children and youth. But the distortion of life that has come out from Hollywood demands quite a serious attention. For man in our movie made children, masses the Payne Fund findings in this regard.

Wealth or ultra wealth marks 33 per cent of the screen heroes of 1930, 44 per cent of the heroines, 54 per cent of the villains and 63 per cent of the villainesses. "Of the leading characters who are poor, the run is only between 5 and 15 per cent."

The largest classification of movie occupations is "no occupation," the next largest "professionl," the next "commercial," the next "unknown," the next "illegal" (such people as gangsters, bootleggers, smugglers, thieves, bandits, blackmailers and prostitutes), the next "theatrical;" then come "servants" and

MOTHERS! Just a word about a refined, reliable laxative that little children like to take. It is called "SYRUP OF BLACK-DRAUGHT," and sells for 25 and 50 cents a bottle at drug stores. SYRUP OF BLACK-DRAUGHT acts well without harming delicate children. So many mothers have bought SYRUP OF BLACK-DRAUGHT for their children. Try it, for yours.

CREOMULSION

Your own druggist is authorized to cheerfully refund your money on the spot if you are not relieved by Creomulsion.

BRONCHIAL TROUBLES

Under the Code You Pay No More

Almost every day some business man, pastor, church organization or college has need for printing of one kind or another. The Graphic Arts Code of Fair Competition as approved by General Johnson and signed by President Roosevelt has made it possible for all to obtain High Grade printing at a price that you will be called upon to pay for just the ordinary kind.

"Printing is the mother of progress," but High Grade printing accelerates that progress.

If your requirements call for the best in workmanship, for which you pay no more, forward your order to C. M. Chalmers, 512 Camp Street, New Orleans, La.

"high society." These together constitute three-fourths of all movie characters. Farmers and common labor scarcely appear at all.

"Flaming youth" is the dominant type of movie character. The favored age of movie characters is 23 to 26; 67 per cent are between 19 and 40; only 26 per cent over forty; and 7 per cent under 20.

Formal dress appeared in 73 per cent of the films and 68 per cent of film characters wore it; 87.5 per cent of them smoked; 66 per cent drank; 43 per cent showed intoxication. The films in general "are vigorously opposing (certain) present standards of value" in respect to lovemaking.

Of 1540 adjectives found in a mass of movie advertising the second largest group appealed to the baser emotions, and not one suggested that a picture might be "informative, ethically inspiring or sobering;" of 2049 illustrations used in this advertising those that "stir up the passions and emotions appear by far the most frequently."

So habituated to this sort of thing do movie goers become that of the professional film critics of 425 leading newspapers who were polled by the Film Daily in May, 1934, only 19 per cent thought the life of movie characters worse than everyday life, while 11 per cent say they were better and 62 per cent thought they reflect life as it is! What wonder that inexperienced children come to like conclusions! Could they do otherwise? Against such odds is it possible for a movie "fan" to have wholesome attitudes towards the institutions of civilized life?

In the fact that there are wholesome and helpful pictures one glories; for they are evidence that the screen is capable of being wholesome. But could a customer who opened a newly purchased barrel of apples, only to find less than half of them sound and good while the rest were rotten, wormy, or mis-

shapen, be expected to grow enthusiastic about the 30 per cent or 40 per cent that were sound?

For 20 years a long-suffering public has been counselled by movie apologists to "promote the best and ignore the rest." The experiences of these years proclaim loudly that the time has come for measures permanently to improve the pack. The boycott inaugurated by the Legion of Decency will undoubtedly remove much of the rottenness from this Autumn's pictures. Decency crusaders well understand, however, that more fundamental remedies than the temporary stiffening of the industry-paid censorship at Hollywood will be necessary before a permanent supply of socially wholesome pictures will be assured.

Checks
6 6 6 **COLDS**
and
FEVER
first day
HEADACHES
in 30 minutes
LIQUID - TABLETS
SALVE - NOSE DROPS

Do you lack PEP?

Are you all in, tired and run down?

WINTERSMITH'S TONIC

Will rid you of

MALARIA

and build you up. Used for 65 years for Chills, Fever, Malaria and

A General Tonic

50c and \$1.00 At All Druggists

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

From The Field

LAKE CHARLES NORTHERN KINGDOM CHALLENGES SOUTHERN KINGDOM

At the sound of a call issued by the wide-awake presiding elder of the Lake Charles District, Rev. B. F. Rogers, the northern half of that district met in DeRidder at a recent date to make reports on the condition of their churches and what might be expected at conference time.

The following charges were represented: Zwolle, Brother Rickey; Many, Brother Gray; Hornbeck, Brother Bozeman; Leesville, Brother Collins; DeRidder, Brother Atkinson; Oakdale, Brother Pomeroy. Merryville and Elizabeth were not represented. All the brethren mentioned, made reports, and in every instance it showed signs of optimism and progress. Already the amount on Conference claims collected will surpass that received last year. From every indication it appears as if the northern half of the district will make some fine reports at Conference.

After the reports had been made someone conceived the idea of challenging the southern half of the district to a race in raising Conference claims. After some discussion a motion was carried to the effect that our presiding elder be instructed to deliver our challenge to the

brethren in the southern half of the district. We are eagerly awaiting the outcome.

Brother Rogers urged all pastors to secure, at an early date, a written description of all church property and have it in his hands as soon as possible.

Brother Porter, associate district lay leader, spoke briefly on the present condition of our churches and expressed his pre-conference hopes, after which the meeting was adjourned with prayer by Brother Porter.

GEO. W. POMEROY, Reporter.

WHAT THE DEPRESSION HAS DONE FOR US

We have had fifty additions to the church since conference, and without a revival. And what many said was impossible was realized last Sunday, when Bishop Dobbs, assisted by pastor, former pastors and presiding elders, dedicated our church here at Homer, after we had raised more than twenty thousand dollars.

Bishop Dobbs asked how we had accomplished this task; but Sunday, when he began to speak to the great congregation which had filled the church, the same spirit which had led us filled his soul and with his gracious message he lifted us to the sublime.

Our people said, "How fortunate we are to have Bishop Dobbs to lead our Church in Louisiana."

In addition to this great achievement, this church has paid more on benevolences, more for the orphanage, more for incidental expenses and pastor's salary than it has paid last year at this time, so that we feel that it will not be mere words when we say, "We have had a good year, Bishop."

Sincerely,

LOUIS HOFFPAUIR, Pastor.

REVIVAL AT YAZOO CITY

During the week of October 1-7, the Methodists of Yazoo City and the surrounding country enjoyed a revival conducted by Dr. Joseph A. Smith of Jackson. Considerable interest had been aroused before Dr. Smith came by the celebration of the 106th anniversary of the first Methodist service in the town of Yazoo, then called Hanan's Bluff, later Manchester. It was a matter of

regret that only one former pastor, Rev. L. E. Alford of Canton, was able to preach for us during the celebration.

Dr. Smith brought to us a series of messages that for sincerity, depth of thought, and evangelistic spirit could not be excelled. His stay among us was exceedingly pleasant and the church and community were helped in no small measure by his coming. There have been fourteen persons received on profession of faith as a result of the meeting and the general spirit of the church has been wonderfully revived. We were indebted to Brothers Snelgrove and Haughton for one sermon each in the opening of the revival.

Sincerely,

J. B. CAIN, P. C.

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Christian Education Page

PRAYER FOR OUR YOUNG PEOPLE AWAY AT SCHOOL

By Dr. H. F. Brooks, Tupelo, Miss.

Our Father, God of all wisdom and knowledge, we commit unto Thy great loving care our sons and our daughters whom Thou hast called out of their homes to seek that knowledge by which they shall more ably serve their generation. Grant unto them the consciousness that during the days when they are separated from their loved ones, they are one with us in Christ Jesus. Guard them amid the dangers of life. Be Thou their shield and buckler. Give unto them Thy light to lead them into that truth that shall make them free. And lead them always unto thy great fountain of wisdom, that more and more they may see Thy will as the great aim and end of life. In His name, and for His glory we ask it. Amen.

MISSISSIPPI YOUNG PEOPLE

Rally, Rally, Who's Had a Rally

Brookhaven District, Miss Ann Stevens Lewis, district director, had its rally last month, and it was a great day. The program began at 10 o'clock, and lasted through 6 o'clock. The purpose of this gathering was to obtain a better unity

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In the program and purpose of that district and to exchange ideas and plans in making more effective the program in the local church. It was an extraordinary session, one of which much good was received.

Jackson District is having its rally November 8, at Galloway Memorial Church. The program proper begins at 5:00 o'clock with the Interest Groups. Mr. A. I. Gilmore, Miss Amanda Lowther and William Fulgham will act as leaders of these groups. Important things will be brought out at this time for the different groups. The supper and fun hour follows this and I've been told a big surprise awaits everyone shortly after supper. A DEEP, DARK SECRET.

Probably the most important feature of the rally will be the presentation of the motion picture "The Highroad" which will be presented by the General Board. This picture is an interesting story of our church magazine, "The Epworth Highroad" and will prove most beneficial to all.

At the council meetings held in August the suggestion made by Brother Carter, that each district should have a rally as often as possible, was adopted. As you see two of the districts have responded so far to this suggestion. Come on other districts, let's go.

What's Happening In Our Unions

Leake County Union, Miss Helen Hendrix, president, had over 150 present at their last meeting. A real alive group that intends to make the Jackson District proud of them.

* * *

The Canton Young People's Union was reported lost, but we have just received the news that it was found October 14, when it was re-organized. Mr. Hugh Middleton, of Canton, was elected president, Miss Loraine Kirk of Bentonla, vice president. Welcome home, Canton Union.

* * *

West Hinds Union held their first meeting of the new year, October 22. The new officers were elected and after a nice vacation they are ready for good work from now on.

* * *

The Jackson Young People's Union met on October 16. New officers were also elected in that union.

* * *

"The Highroad" will be presented in Hattiesburg in November, at which time

the union will hold its regular monthly meeting.

Attention!

John C. Chambers, Jr., expressed his deep appreciation, as president of the Mississippi Conference Young People's Organization, for the opportunity the Central Office has given us by making it possible for the young people of this conference to know and understand "The Epworth Highroad" better, by presenting this motion picture "The Highroad." The whole young people's organization joins him in his expression of appreciation.

Annual Conference

The Annual Conference of our Church will be held at the Broad Street Methodist Church, Hattiesburg, Miss., beginning Wednesday night, November 14. The program for the next year will be outlined at this conference. Representatives from all over this conference are looking forward to this meeting.

Remember!

Our president is away from us at the present time, and it is only through you that we will be able to let him know what's going on. The responsibility is yours.

LOUISE GREEN.

Box 43, Hattiesburg, Miss.

CENTENARY COLLEGE EXHIBIT

Centenary College science department, under direction of Dr. John R. Entriken, this year set a new precedent when it displayed one of the most interesting exhibits shown at the Louisiana State Fair. The exhibit, "Products of Woods," was sponsored by the chemistry, physics and biology departments of the college.

The central theme of the display was the showing of the various kinds of wood and lumber grown in Louisiana, and the products that can be manufactured from the same. Exhibited are wood samples, insect-resistant wood, damage done to wood by insects, paper and paper products, rayons, and other viscose products; also products of the destructive distillation of wood.

The observer was shown how to identify trees by their leaves, bark, etc. Too, the new "Masonite" wood and medicines derived from Louisiana wood products were shown.

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In Memoriam

MRS. IRENE LAMBDIN WATKINS

Irene, daughter of John M. and Alice Lambdin was born in Savonburg, Kansas, April 10, 1888, and died October 10, 1934, at the King's Daughter's hospital in Gulfport Miss., from complications following an operation.

In 1912 she came with her grandmother, Mrs. Augusta Eldredge, to Wiggins, Miss. On Aug. 29, 1916, she was married to Thomas F. Watkins, who, with an adopted son, Hubert, survives her. She is also survived by her father, one brother Joe, both from Savonburg, Kansas, and five sisters: Mrs. Amy Johnson, Spokane, Washington; Mrs. Augusta Chester, Ocala, Florida; Mrs. Elizabeth Beeson, Hutchinson, Kansas; Mrs. Helen Dundon, Savonburg, Kansas; and Miss Frances Lambdin, Wewahatchka, Florida.

In 1923 she, with her husband, moved to Harrison County, Miss., where they have lived since. She was a member of the Nugent Methodist Church where she has been a faithful worker ever since moving to the community.

The funeral services were held at the Nugent Church, where a large concourse of friends gathered to pay their last tribute of respect to her, whose passing is deeply mourned. The services were in charge of her pastor, Rev. Roy Wolfe, assisted by Rev. O. C. Hull, a close friend of the family, and the following other ministers; Rev. Mr. Yoder, of the Menonite Church; Revs. R. S. Saucier, P. M. Caraway, W. W. Murry, and J. R. Cruithrds.

Mrs. Watkins will be greatly missed in her home, in the church, and in the community.

We cannot understand, we can only say: "Thy Will Be Done."

"I cannot say, and I will not say,
That she is dead—she is just away.

With a cheery smile and a wave of
the hand,

She wandered into an unknown land,
And left us dreaming how very fair
It needs must be since she is there.

"And you, O you! Who the wildest yearn
For the old-time step and glad return,
Think of her as faring on as dear
In the love of there, as the love of
here;

Think of her still as the same, I say,

For she is not dead—she is just away."

A friend and pastor,

MRS. W. R. RUTT,
REV. ROY WOLFE.

MRS. MARY MAGRUDER CROSS

Mrs. Cross, daughter of Major and Mrs. John Magruder, was born in Madison County, Miss., July 5, 1844, and married Dr. Cyprian C. Cross February 14, 1872.

She died September 28, 1934, aged 90 years, buried at Woodville by the side of her husband.

She was a life-long member of the Methodist Episcopal Church, South, and for a great number of years a member of the congregation at Woodville, Miss.

Her long life was spent in helping others, and in devotion to her church.

She rests in peace.

REV. G. P. McKEOWN.

Woodville, Miss.

quarters of the Y. W. C. A., telling of the work of the Association in Malaya where she is living temporarily.

During her trip across the country Mrs. Davashayam stayed at Y. W. C. A. residences and made a number of talks on the differences between eastern and western thinking.

"People must be trained to think peace as naturally as they have been thinking war in the past," Mrs. Davashayam said. "When peace comes to be the natural trend of thought, antagonisms and conflicts between nations will not be permitted to reach dangerous stages. Eastern women are busy organizing and crusading for peaceful settlement of differences, and I believe we shall reach a more sympathetic and unbiased attitude toward one another through this common goal."—Y. W. C. A.

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VISITOR FROM INDIA URGES "THINK PEACE"

People Must be Trained to Think Peace Naturally

Women of the eastern and western worlds may differ about family matters, working in public positions and on the fine points of feminine independence, but in their campaign for peace they are without controversy of any sort.

This is the opinion of Mrs. Checha Davasahayam, of Singapore, who has been touring in the United States the last few weeks after attending the Pan Pacific Women's Conference in Honolulu. She visited at the national head-

Christian Advocate

NEW ORLEANS

Vol. 81—No. 45.

NEW ORLEANS, LA., THURSDAY, NOVEMBER 15, 1934

Whole No. 4104.

REV. R. H. CLEGG



*Pastor of Broad Street Methodist Church,
Hattiesburg, Miss., Where the Session
of the Mississippi Annual Conference
is Being Held*



New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South
Published every Thursday, at New Orleans, La. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing
at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918

D. B. RAULINS, M.A., D.D., Editor

THURSDAY, NOVEMBER 15, 1934

C. MILTON CHALMERS, Manager.

AS THE EDITOR VIEWS IT

HAVE YOU HEARD of the "Roerch Pact?" It is a new one on me.

The paper says that Secretary Wallace was designated to sign it for Uncle Sam. The treaty was drawn in response to a resolution unanimously adopted by the Pan-American conference, and it is strictly an inter-American affair.

Here is the argeement: It pledges the nations signing to respect and protect, in time of war, all "artistic, scientific, historical and cultural monuments" in the war zone.

You see each participating nation will have such monuments registered and in wartime they will be marked by a distinctive "banner of peace," and this will entitle them to respect and protection as neutral territory.

The paper discussing the treaty, in closing, said: "The plan deserves worldwide approval—and adoption."

What do you think?

It looks like bunk to me. The underlying presumption is that we must have war. This is not so, and more especially war between American countries.

Then again it presumes that warring nations will respect any such pledge or any other pledge. If nations cannot keep their pledge not to resort to war, they certainly will not keep any pledge as to the prosecution of the war. Furthermore it is a practical impossibility. How are you going to keep those shells from falling upon that library, that lovely church, that park, over which flies the "banner of peace?" There is no gentlemen's war.

Finally, the utter folly of it all is seen in that it completely ignores the supreme values involved. The purpose of war is to kill people.

I am for art, for science, history, and all the worthy monuments thereto. But it is like saying, In war, of course, you will be killing men, disemboweling them, smothering them with poison gas; but be careful not to injure the buttons on their uniforms. Let a little "banner of peace" be erected

over each button indicating to the belligerences that these buttons are neutral territory.

Jesus said, How much better then is a man than a sheep? Pharisees were putting sheep and oxen above men.

How much better then is a man than a library, a church building, a park; the "artistic, scientific, historial and cultural monuments?"

THE ABOVE is my Armistice Day editorial. And you may add this one.

Church people have kept alive the dream of peace on earth. They have erected their shrines to the famous statement of the prophet, "They shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

We have organized our peace societies. It is reported that there are some hundred and twenty such groups. We have drawn up reams of peace and anti-war resolutions. If such effort (and I am for them) could end war, war had been ended quite awhile ago.

But with all these the world's preparation for war today is much more advanced than in 1913. Such nations taking the lead in this preparation are Japan, the United States, Russia, France, Great Britain, Germany and Italy. These are our leading nations, aren't they? But where are they leading to? These have all promised that they would in no circumstances resort to war for the settlement of international difficulties. In this country alone we are putting about eighty cents out of each dollar of Federal tax money on war, payment for those of the past and preparation for those of the future.

Much has been done for the prevention of war. There is the League of Nations, the World Court, the Pact of Paris, the Disarmament Conference; but we have about succeeded in pulling the fire from the boilers of all these. Many individuals are saying that they as individuals will take part in no

(Continued on Page 7)

Historic Sketch of Broad Street Methodist Church, Hattiesburg, Miss.



Bishop Hoyt M. Dobbs

The facts concerning the organization and history of Broad Street Church up to 1928 were furnished by Rev. W. P. Meador, a local preacher and a charter member of the church.

In October, 1904, about eight Methodists met and organized a church on Red Street, near the corner of Red and Fourth Street, and named the church Red Street Church. Since then the street has been changed to

Broad Street.

W. P. Meador served as the first secretary of the first quarterly conference.

The leading members of the original organization were: Rev. W. T. Roberts, Mrs. W. T. Roberts, Mr. and Mrs. A. J. McNair, Mr. and Mrs. E. T. Davis, Mr. and Mrs. John Husband.

Years of prosperity followed. The church membership increased and the old wooden structure not only was inadequate in size but was decaying and becoming uncomfortable.

When J. E. Williams was pastor, 1920-22, he urged the congregation to start a savings account looking



BROAD STREET METHODIST CHURCH, HATTIESBURG, MISS.,
Where the Session of the Mississippi Annual Conference is Being Held

Broad Street, and with this change the church became Broad Street Church.

At an early date a church building was erected at the cost of \$1,500. Rev. W. T. Roberts did most of the work on this building, which at first was a small, one-room edifice. From time to time the building was enlarged to meet the needs of its growing membership.

Rev. T. L. Mellen was presiding elder of the Seashore District when this church was organized and Rev. L. P. Meador was the first pastor. Rev. W. T. Roberts was the first Sunday school superintendent.

A. J. McNair, W. P. Meador and W. T. Roberts constituted the first board of stewards.

to the erection of a new church building. In 1926, when Rev. A. J. Davis was pastor, the lots on Broad Street, facing the old church, were purchased for the sum of \$2,350 as a site for a new church and parsonage.

A site for a parsonage near the old church was purchased and a parsonage built while Rev. J. L. Neil was pastor in 1913.

In November, 1926, Rev. J. W. Thompson was appointed to Broad Street Church.

The congregation was eager for a new church building and needed encouragement. Early in the year the pastor and building committee got busy with R. C. Springer, architect, and after several

months the plans were completed and accepted. Early in January, 1928, ground was broken and work on the new church begun.

It is now February, 1928, and we are making good progress with S. M. Sigrest as superintendent of the work, and we expect the building to be completed before the end of the year. The new church, completed, will cost about \$45,000.

The following pastors have occupied the pulpit of Broad Street Church since it was organized:

1904—Rev. L. P. Meador for 3 months, father of W. P.

1905—E. C. McGilvary for 6 months

1905-06—H. T. Carley

E. C. McGilvary balance of 1906

1907—W. H. Mounger

1908—E. W. Lipscomb

1909-10—O. S. Lewis

1911-13—J. L. Neil

1913—W. E. Harrison for 5 months

1914—M. M. Black

1915—Hervy Mellard

1916-19—W. A. Terry

1920-22—J. E. Williams

1923-26—A. J. Davis

1927-30—J. W. Thompson

1931-34—R. H. Clegg

MAIN STREET CHURCH, MOTHER OF HATTIESBURG METHODISM



DR. J. T. LEGGETT,
Presiding Elder Hattiesburg
District

Organized in 1883 with 10 members as the Hattiesburg Mission, the Main Street Methodist Church recently observed its fiftieth anniversary.

Mr. John A. McLeod, who has been closely affiliated with the Main Street Church since 1896, has prepared the following historic sketch of the development of Method-

ism in the Hub city:

In December, 1883, when the appointments were read at the annual conference the Rev. I. L. Peebles was assigned to the Hattiesburg charge, then known as the Hattiesburg Mission, a part of a circuit extending from Ellisville to Poplarville and included in the Seashore District.

At the time that Brother Peebles came here there was no church building nor any lot to accommodate a church. So a small piece of property on Main street was purchased and a frame church was constructed. This is the same property now oc-

cupied by the Central Christian Church, although the building has undergone repairs and some changes.

Building of Original Church

Brother Peebles helped his congregation members, some 10 or 12 persons, to clear off the lot and to construct the building in January, 1884. Of the original church members, only one is now living, Mrs. Robert J. Collins, who is now residing on the gulf coast. Mr. and Mrs. Collins and Mr. and Mrs. N. C. Blount were among the charter members of the Main Street Church.

In 1885 the Rev. J. W. McLaurin was placed in charge of the Hattiesburg church as part of the Ellisville circuit. He was followed by W. T. Adams, who served in 1886 and 1887. Then came W. W. Simmons, 1888 and 1889.

One of the most striking instances in the entire history of Main Street Methodist Church occurred in 1889 while Brother Simmons was pastor. He decided to conduct a revival and called in two young preachers, George D. Anders and Nathan Roberts, to assist him.

The meeting got off to a slow start and the three ministers agreed to fast until the Spirit of God manifested itself in the services. The three clergymen fasted and prayed for days and finally to the meeting came a rich blessing. Many were converted, among them Ira L. Hawkins, a brother of G. L. Hawkins of this city. Mr. Hawkins had started to the altar when he received God into his life; and he turned around and pleaded with others to join him.

Brother Anders came here as pastor in 1890 and served that year. He was followed by the Rev. J. S. Parker, who remained through 1892. Then came the Rev. H. D. Howel, who served for four years, 1893, 1894, 1895, and 1896.

Pastor Peebles Returns

In 1897 Brother Peebles was returned to Hattiesburg as pastor of the Main Street Church and once more a genuine revival occurred with Ira L. Hawkins and Henry Hawkins helping in the services.

The Rev. B. F. Jones became pastor in 1899, and while he was in charge in 1900 the Main Street "swarmed" and part of the congregation settled on Court street and organized the Court Street Methodist Church. Preaching was begun in that church, originally located at Court Street and Rebecca Avenue, in 1901.

The Rev. J. M. Morse served Main Street Church in 1901. He was followed by the Rev. W. H. Huntley, who served in 1902, and in that year a new building committee was appointed, but nothing was done toward constructing a new edifice.

In 1903 and 1904 the Rev. H. W. Featherstun

was pastor of the church and another building committee was selected, but again the plans were delayed.

The Rev. Robert Selby was appointed pastor here in 1905, and in that year the second "swarming" took place, with a portion of the membership leaving to form the Broad Street Methodist Church, in which the Mississippi Annual Conference is now being held. Brother Selby remained through 1906 and was followed by Dr. T. B. Holliman, who was pastor during 1907 and 1908.

Then the Rev. A. F. Watkins came here as pastor and he remained until the middle of 1912, when he was chosen as president of Millsaps College at Jackson. The Rev. Norman McLeod, not related to me, filled out Brother Watkins' unexpired term.

New Building Erected

It was during Brother Watkins' pastorate that the Main Street congregation entered their new church, the same structure that now stands. This church was first occupied in 1910, but was not dedicated until 1916, when Bishop J. H. McCoy came here for that specific purpose.

The Rev. C. W. Crisler served as pastor during 1913, 1914, 1915 and 1916; during his term the church experienced another great revival under the leadership of Dr. John B. Andrews of Siloam Springs, Ark.

The Rev. Paul D. Hardin served the Main Street Church during 1917, 1918, 1919 and 1920, and he was followed by the Rev. J. T. Leggett, the only minister who ever remained here for five years. Brother Leggett was pastor from 1921 to 1926, inclusive. He was succeeded by the Rev. Joseph A. Smith, who was pastor for four years—1926, 1927, 1928 and 1929. Then came the Rev. W. H. Lewis for three years—1930, 1931 and 1932.

The Rev. J. B. Cain served one year, 1933, and now the Rev. L. J. Power is the Main Street pastor.

PRESIDING ELDERS OF THE HATTIESBURG DISTRICT

The presiding elders who served the Hattiesburg District since Methodism was first established in that city are as follows:

B. S. Rayner: 1883, 1884, 1885 and 1886.

Dr. T. S. West: 1887, 1888 and 1889.

Dr. I. W. Cooper: 1890.

Dr. E. H. Mounger: 1891.

John A. Ellis: 1892.

H. E. Partridge: 1893 and 1894.

C. A. Powell: 1895, 1896, 1897 and 1898.

W. W. Simmons: 1899, 1900 and 1901.

J. M. Morse: 1902.

T. L. Mellen: 1903, 1904 and 1905.

M. L. Burton: 1906, 1907 and 1908.

In 1908 the Hattiesburg District was formed from a part of the Seashore District.

M. B. Scharbrough: 1909, 1910, 1911 and 1912.

George H. Thompson: 1913, 1914, 1915 and 1916.

W. B. Jones: 1907, 1918, 1919 and 1920.

W. W. Graves: 1921, 1922, 1923 and 1924.

Robert Selby: 1925 and 1926.

John R. Jones: 1927 and 1928.

W. A. Hays: 1929, 1930, 1931 and 1932.

J. T. Leggett: 1933, and is now serving as presiding elder.

SOME IMPORTANT GRAVES

By Rev. Henry G. Hawkins

The recent trip to the Methodist Sesquicentennial Celebration in Baltimore gave opportunity to visit several graves of the great.

In Oak Hill Cemetery, Washington, D. C., about fifty yards from the east entrance, but reached by a zigzag walk, is the resting place of Lorenzo Dow, the roving evangelist of the first quarter of the 19th century, who made several tours into the present state of Mississippi, the first being in 1803; at Kingston he bought the first lot of land ever purchased in the state for a Protestant place of worship, paying for it with his watch; and later in the town of Washington, Miss., bought and deeded for church purposes the lot where was held the convention which organized the state of Mississippi in 1817, this to be commemorated by a monument for which the last session of the Mississippi legislature appropriated \$2,000. He was first buried in Holmead Cemetery, but when that was abandoned Col. W. W. Corcoran, a wealthy man, paid the expense of moving Dow's remains. A sandstone slab, thirty by sixty inches, marks the spot, with the following inscription: "The Repository of Lorenzo Dow, who was born in Coventry, Connecticut, October 1, 1777, died in 1834, A. E. 56. A Christian is the highest type of man—he is a slave to no sect, takes no private road, but looks through nature up to nature's God." Right by is the little headstone of Rev. Samuel Davis, a Methodist preacher who died in 1822. Surrounding are many large and costly monuments. It is a scenic graveyard.

Of the graves in Oak Hill we mention one other. On a flat marble slab, evidently first placed in Tunis, we read: "In memory of Col. John Howard Payne, twice consul of the U. S. A. for the City and Kingdom of Tunis, this stone is here placed by a grateful country. He died at the American Consulate in this city after a tedious illness, April 1, 1852. He was born at the city of Boston, June 8, 1792. His fame as a poet and dramatist is well known wherever the English language is spoken through his celebrated ballad of 'Home, Sweet Home,' and his popular tragedy, 'Brutus,' and other productions." A larger monument close by erected in 1883. gives dates of birth and death a little different; and adds a verse:

"Sure when thy gentle spirit fled
To realms beyond the azure dome,
With arms outstretched God's angels said,
'Welcome to Heaven's Home, Sweet Home.'"

At one of the noon periods of the Sesquicentennial a young Methodist Episcopal pastor, who knew the city of Baltimore took several of us in his own car on a hurried tour to many points of interest, including a stop at the old churchyard in the city which holds, among many others, the graves of Edgar Allen Poe, and of the first mayor of Baltimore; but we hurry to mention the trip which the delegates were given to Mount Olivet Cemetery, property of First Methodist Church. Burial in it is not confined to Methodists; but it is honored by Methodists with memories of historical events and personages. There is a "Preachers' Lot," and in this "The Bishops' Monument." More than a hundred and fifty preachers are buried here, including such names as Jesse Lee and Robert Strawbridge. Four bishops lie there: Francis Asbury, Enoch George, John Emory, Beverly Waugh. Near to the wall of the cemetery is the old Memorial Church, where E. Stanley Jones was converted.

At Philadelphia there were pointed out to us the spots where Benjamin Franklin flew the kite which brought electricity out of the cloud, and the place where he published his almanac; and there was a pause at his grave. At New York we sighted the tomb of U. S. Grant; but did not have time to inspect.

Returning to Washington, there is an unspeakable glory about the grave of the Unknown Soldier at Arlington over-looking in straight line and wondrous setting the nation's capitol building, the Washington Monument and the magnificent Lincoln Memorial.

About seventeen miles out is Mount Vernon, its front on the beautiful Potomac, its buildings and grounds kept in perfect order as in the best days of its master. We had an hour to view all; we needed a day. The grave is at the end of a winding walk down the grassy sward behind the kitchen and the vegetable garden. The location and materials used were as directed by Washington himself. Simple ivy covers the brick vault which contains the two modest casket-shaped marble tombs seen close to the iron spiked gateway. The inscription is just "Washington," with date of death at foot. At the left, on an exactly similar tomb, we read, "Martha Washington, Consort of Washington. Died May 22, 1802, Aged 70 years." How appropriate the lack of many words.

On one of the monuments in front of the vault we read this: "Mrs. M. E. A. Conrad, wife of Chas. M. Conrad, of New Orleans, grandniece of George Washington, born April 1, 1813, at Fairfax, Va., died September 21, 1839, at Pass Christian, Miss."

Vicksburg, Miss., October 25, 1934.

REV. LOUIS FAYARD

November 12, 1849—March 28, 1934

By Rev. J. L. Neill, D.D.

It is only at very rare intervals that one community gives to the world an exceptional individual. This is exactly what was done, however, when on November the 12th, 1849, a baby boy was born in the home of Louis Fayard and Martha Bosarge in the little community of Back Bay, Biloxi, Miss. This baby was the first child born in the home of his parents and was given the name of his father and baptized according to the rites of the Roman Catholic Church when just a few days old.

We have practically no definite information concerning the boyhood and youth of Brother Fayard. His was evidently the life of the ordinary boy of that tragic time in the Southland. He was in his eleventh year when the Civil War broke out. He was nurtured during these days in the faith of the Roman Catholic Church, and at the proper time was con-

firmed into its membership. His educational advantages were very meager. It appears that he went out into the world for himself at an early age and became a famous ox-driver for his day. On several occasions during the last few years of his life he told his close friends that as a young man he could "cuss" louder than any other young man in all that section, but that after he was converted he shouted louder than anyone else.

Brother Fayard's family spoke a mixture of the French language commonly known along the Mississippi coast as "Creole." This was his



METHODIST HOSPITAL, HATTIESBURG, MISS.

mother tongue. In later life his command of the English was exceptionally good, but was always spoken with a decided brogue.

On December 14, 1871, Brother Fayard was happily married to Miss Sarah Cowart, a devout young Methodist woman. About seven years after this marriage Brother Fayard was soundly converted at a prayer service held at old Coalville. The exact date is not known, but it was during the summer season, and that section of the Southland was passing through one of its periodic epidemics of yellow fever. This conversion was not a superficial thing, but a very complete and thorough transformation of character and the whole future trend of life. Immediately a family altar was established and continued daily until the day of his death. And this was not all. This new-born soul wanted others to enjoy the same joy that was now his, and, like Philip of old, he immediately went out to find others. For more than fifty years he went into the homes of all, white and black, telling of Jesus and the joys of full salvation. A more consecrated or effective personal worker has not yet lived along the Mississippi Coast.

Brother Fayard had settled near Coalville immediately

after his marriage. Here he built for his young wife a modest home and for nearly sixty-three years he and his faithful companion lived together and reared their children. The house, as it was originally built, is standing today, and is the home of his dear wife who is left behind for a little while. The building is in a splendid state of preservation. Into this modest home came nine children—three boys and six girls. One of the boys died in infancy and all the other children still live to honor the memory of a devoted and faithful father.

Soon after Brother Fayard's conversion he asked for and was granted license as an exhorter. It was not long until he was granted a license to preach, and for many years before his death he had been a local deacon in the Seashore District of the Mississippi Annual Conference. For more than a quarter of a century he served as a supply on various mission charges along the Mississippi coast. One of his presiding elders, the Rev. M. L. Burton, tells me that at times his circuit included all of Hancock, Harrison, and Jackson counties, except where there was already some established and self-supporting work. He organized and aided others in the organization of many of the churches now in this territory. Among the number are Beulah, Nugent, Lyman, Wiggins and the Palmer Camp Ground. Two of the churches he organized were named for him by the people building the houses. In each case the name was Fayard's Chapel.

Brother Fayard's work in a community was first personal and then collective. He invited everybody, white and black, Catholic and Protestant, read the Bible and prayed with them. He would then select a meeting place and preach to them in groups.

Brother Fayard seems to have left no written record of his work, and while we all regret this fact we are perfectly sure that he thought it far more important to be busy about the accomplishment of his Master's work than make records of that work to be read by others. To him it was evidently far better that these records be written in the hearts and the lives of others. No one will ever know the number of marriages he performed, the funerals conducted, the personal contacts in the name of his Lord, the prayers in the homes of people, the babies baptized or the number converted under his ministry. His good wife tells me that two members of this annual conference were converted under his ministry: Van R. Landrus and Randolph Saucier. Brother Saucier confirms this fact. Rev. M. L. Burton tells me that just a few days before Brother Fayard's death they were talking together and Brother Fayard, among other things, stated that he had baptized more than 4,500 infants. Many of this number were Negro children, for Brother Fayard never drew any color line in the work he did for his Lord.

Brother Fayard found his greatest joy in personal work, and next to that was the baptism of the children in the homes of the people where he visited, and he never tired in preaching the old Gospel to little groups gathered in the humble homes of the people. This writer had the gracious privilege of spending some time with this faithful servant of the Lord during the summers of 1907 and 1908. Not a single service was held by me in a church building but from house to house we went, visiting during the daytime and preaching at some central place at night, oftentimes standing on the steps of the house because the little cabins could not seat the people.

No member of the Mississippi Conference can ever forget his visits from time to time to the sessions of the conference, his erect frame, his piercing eyes, his lovable face and the exuberant reports he would make to the conference concern-

ing his work. For about fifty years he was a steward in the Coalville church, and during his entire time he faithfully visited the people and collected their quarterage for his pastor.

Brother Fayard was blessed with almost an iron constitution until just a few days before his death. Neither heat, cold or storm delayed him in his loved employ. Few could have stood the strain and the privations through which he constantly labored. Yet all he did was lovingly and joyously done. Brother Fayard was always at perfect ease amongst the most cultured, the companion and confidant of the most humble. With him there was no east or west, no north or south, no rich or poor, all were the Lord's.

For the past few years Brother Fayard was unable to attend the sessions of the annual conference, and it became a kind of fixed custom to take a free will offering for him. It was always a joyous occasion to the brethren to make this contribution. Sometimes it would be as large as a hundred dollars. But whether large or small, Brother Fayard always accepted it with gratitude and an earnest prayer for his brethren. It was the privilege of this writer to deliver the offering to Brother Fayard in person after the conference of 1932, and the incident will ever remain in our memory. Its benediction cannot be blotted out.

On March 28, 1934, after just a few days' illness, the spirit of this Christian nobleman left the rugged old body which for nearly eighty-six years had housed it and wended its way into that glory land where he found so many he had led to the Savior and where he awaits the coming of a host of friends who are to follow. The good that he did, especially the life that he lived, will linger in our memory through the years. Its influence will continue until sin is no more and the Kingdom of God has been established throughout this old world.

His funeral was held in the beautiful little chapel among the live oaks at Coalville, Miss. The old body lies in the silent city of the dead hard by. Multitudes gathered to pay their tribute to one who had loved them. The services were conducted by his pastor, Rev. H. W. F. Vaughan, assisted by Revs. T. J. O'Neil, George Yeager, G. H. Thompson, Clyde Gunn, Randolph Saucier.

"Farewell, my brother! But not forgotten!"

AS THE EDITOR VIEWS IT

(Continued from Page 2)

more wars and that they have counted the cost of such a decision.

There is lacking in the world the will to peace. Our peace structures, our peace resolutions, are without power to advance. We have studied war and practiced war for so many bloody centuries that we understand nothing else.

Two things might be done. The making of munitions should be taken over by the governments. And war should not be waged without the consent of the peoples involved. Diplomacy must give democracy a chance.

Someone has dared to say that if another war should come the Church will be responsible. And that is worth your consideration.

The Church must lift Christianity above national bounds, and must insist with martyr-like determination that our pledges and our resolutions must become the law of the world, reinforced by a program of Christian education that creates and sustains the spirit of good will.

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Managing Director

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Effective December 1, the Annual Subscription price of the "Enlarged" Advocate will be advanced to \$1.50 per year. All subscribers who have not already done so are urged to re-new for another year before this in-crease goes into effect.

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METHODIS

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Methodism was established in Hattiesburg with the late Rev. I. L. Peebles as pastor of which grew Broad Street, where the Court Street Church.

The presiding elder of the Hattiesburg the churches are as follows: Broad Street, L. J. Power; Court Street, Rev. C. L. Power.

Hattiesburg, "Hub City" of southern Mississippi, business institutions and good homes, welcome that is wholehearted and warm.

Hattiesburg is an important center of its privilege of entertaining the Mississippi Conference.

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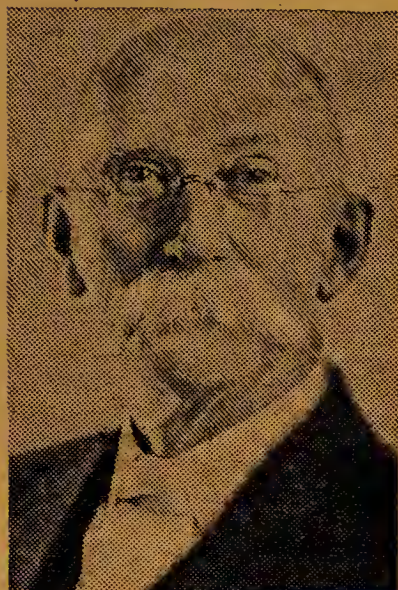
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LOUISIANA ANNUAL CONFERENCE

The Louisiana Annual Conference will convene Wednesday evening, November 21, at 7:30 o'clock, in First Methodist Church, Shreveport, La., for the purpose of organizing and observing the Sacrament of the Lord's Supper.

Hoyt M. D. L.

A. M. MAYO IS PAID HIGH HONOR BY METHODISTS OF LAKE CHARLES



On Sunday, when all of the nation paid tribute to its millions of Sunday school teachers, the day having been designated as National Recognition Day for this body of volunteer, unpaid workers, the First Methodist Church of Lake Charles, following the general service at 3 o'clock in the afternoon at which the churches of the city and parish joined in honoring local teachers, conducted a special program at 7:30, to pay tribute to A. M. Mayo, who is starting on his 43rd year as superintendent of the First Methodist Sunday school.

It is believed that Mr. Mayo is the oldest superintendent, in point of service, in the state.

On December 10, 1892, Mr. Mayo was elected superintendent of the Sunday school of this church. It then had an enrollment of 84, housed in a small frame building.

The school now has an enrollment of nearly 800, with a staff of officers and teachers about as large as was the original number of pupils, well over 80, including teachers, department officers and superintendents. From his office on the first floor to the huge, three-story, church school building, one of the largest and best equipped of any in the state, Mr. Mayo directs this large staff of workers, with frequent visits to the different departments, for Mr. Mayo is intensely interested in every detail of the work, and in every class, and every individual in the school.

Methods Change

Sunday school methods—it is usually called a church school now—have changed, during the nearly half a century of Mr. Mayo's experience, quite as much as have those of the public school. And Mr. Mayo has kept up with all the changes. He is a man young in ideas, in vision, in enthusiasm. He was one of the first superintendents to use the graded system and he has always kept his school well up to the current standard of efficiency.

From the cradle roll to the adult department the school is thoroughly organized. Each department has its open assembly rooms, where brief services are held each Sunday, the department officers in charge, before the group breaks into

the smaller units, going into the classrooms clustered about the assembly hall for the study period.

The annual promotion day, when one grade, having completed the work for that year, is advanced to the next, is a big goal of the year's work.

School Organizer

Mr. Mayo has been interested in other Sunday schools besides his own, for he has always been anxious for a good school to be within reach of everyone. In 1884 he organized a school at Westlake, in the old school house there. In 1885 he started one in the northern part of Lake Charles, in the dining room of the mill boarding house, being assisted by Mrs. W. W. Flanders. In 1896 he began one in the southern part of town on Watkins street, north of Ryan, assisted by Mrs. Martin Ryan and others.

Those were the days when Sunday schools were not as numerous as now, and when it was very inconvenient to go long distances to attend one. It was in the days before riding to church in cars and Mr. Mayo helped bring the schools to the people.

It was in 1880 that he joined the Broad Street Methodist Church, being the 165th member.

Of course, he went to work there at once.

First as librarian, then, in 1882, as secretary, being elected superintendent on December 10, 1872, a capacity in which he has served continuously ever since. He was the third superintendent the school had known.

Other Church Work

Being superintendent and building so huge an institution as is the present school of this church, has by no means covered all of Mr. Mayo's activity in this one church. In fact, he has held just about every office that a man could fill in the church.

His record reads like this: 1862, steward; 1863, trustee; 1883, church secretary; 1883, recording steward; 1887, district steward; secretary of district conferences; chairman of the auditing board of the annual conference from 1901 to 1921; delegate to the annual conference every year for almost 30 years; several times delegate to the General Conference.

Outside Activities

Outside of his own church Mr. Mayo has served for many years as chairman of the local Salvation Army advisory board and has also been active on the local Y. M. C. A. committee. He is a Rotarian and a high degree Mason.

In addition to all this, Mr. Mayo has found time to establish a business, a title company. His record of photographing records, later improved upon by the rectigraph, proved of inestimable value at the time of the fire, in 1910, which destroyed the court house and nearly all the court and state records. The records which he has thus saved protected the value of practically all the land in Calcasieu, Allen, Beauregard and Jeff Davis parishes.

When his usually successful career as a church school superintendent is commented upon Mr. Mayo says modestly, "It's all because of the fine co-operation I've had, the fine folks who have been my assistants."

But anyhow, Sunday, which Lake Charles observed as the National Recognition Day for Sunday school teachers, was also "Mayo Day" at the First Methodist Church, with all Mr. Mayo's friends invited to attend the service especially honoring him at 7:30, and the Happy Fellowship hour, at which he and Mrs. Mayo were honor guests, immediately following.

Our Weekly Party

Rev. E. M. Shaw, pastor at Byhalia, Miss., reports a good year and speaks highly of the good people he has been permitted to serve.

Rev. W. B. Jones, pastor at Magnolia, Miss., writes that he stands ready, pen in hand, to report the proceedings of the Mississippi Conference, which convenes at Hattiesburg November 15.

Dr. J. M. Rowland, editor of the Richmond Christian Advocate, is in line for congratulations upon his most excellent Sesquicentennial Number. It is filled with such material as one likes to preserve.

One of our Advocates, commenting upon the election of Dr. W. L. Duren to the editorship, says: "He is well known as the author of a number of books, and his success as editor of that great periodical is assured."

Dr. John Sam Ryang, one of the early converts among Koreans, was re-elected General Superintendent of the Korean Methodist Church for a second term of four years at the recent session of the Korean General Conference, held in Seoul, Korea, October 9.

Rev. Findlay W. Tinnin, editor of the Baptist Message, was an appreciated visitor at this office the other day. Dr. Tinnin and this editor spent some barefoot days together in south Mississippi. He served at one time as assistant at the Advocate office. The latch-string on the outside for Dr. Tinnin.

We note that Rev. E. S. Lewis, former pastor at Winona, Miss., in the North Mississippi Conference, is transferred to the Mississippi Conference, where he will

be assigned work next year. Resolutions of appreciation were adopted by his conference, where he has served the church most acceptably for a great many years.

Reports coming in indicate that North Mississippi had a most happy and profitable session. The preachers are now scattering to their new appointments and will soon be under way for the new year. We bid them godspeed and greater goings for the new year.

Dr. W. L. Duren, editor-elect, tells of a generous reception at the North Mississippi Conference. Not only was he welcomed to this session of his old conference, but he was given assurance by his brethren that they would support the Advocate with enthusiasm.

The annual subscription price of the "enlarged" Advocate will be \$1.50, effective December 1, 1934. There still remain fifteen days in which our readers can renew for another year at the exceedingly low price of \$1. Pastors are urged to emphasize this fact so that every Methodist will have the opportunity of subscribing before the increase in price becomes effective.

The Business Manager of the Advocate will establish headquarters in the Book Room during the sessions of the Mississippi Annual Conference, at Hattiesburg, November 14-17, and the Louisiana Annual Conference, at Shreveport, November 21-24. Pastors and laymen who care to renew their subscriptions before the increase in the annual rate, which becomes effective December 1, are requested to see Mr. Chalmers, who will be pleased to serve you in any way that he can.

Druids Hill Methodist Church, Atlanta, Ga., celebrated its twenty-fifth anniversary with a series of services during the week, October 21-28, 1934. Spe-

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WRITE

J. H. SHUMAKER, General Secretary

HOME OFFICE:

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Nashville, Tennessee

cial honors were shown in these meetings to several faithful members and organizations, one of whom was Judge John S. Candler, one of the founders of the church and a Methodist steward for fifty years. Dr. John Brandon Peters, formerly of the Louisiana Conference and at one time chairman of the Advocate Publishing Committee, now pastor of Druids Hills Church, was also honored.

LOUISIANA CONFERENCE

COMMITTEE ON ADMISSIONS

This committee is called to meet Wednesday, November 21, at 3 p. m., at the First Methodist Church, Shreveport, La.
C. D. ATKINSON, Chairman.

CLASS OF THE FIRST YEAR

Please meet your committee on Wednesday evening, November 21, in the room designated.

B. C. TAYLOR, Chairman.

CLASS OF THE FOURTH YEAR

The brethren will read paragraph 467 and 471 on Courses of Study in new Discipline and have on hand and deliver to Rev. S. A. Seegers, Secretary, their credits on Correspondence Course, by opening hour of conference.

If any are to be examined before Committee, I hereby appoint Revs. H. B. Hines and S. A. Seegers examiners; communicate with them at once as to day and hour for the aforesaid examination and place..

H. W. RICKEY, Chairman,

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LOUISIANA CONFERENCE LAY LEADER SPEAKS TO PASTORS

Our beloved Bishop Hoyt M. Dobbs, realizing the additional responsibility placed upon the Official Boards—and more especially the chairmen of same—by the last General Conference, has made it the order of the day on Friday, November 23, from 11 to 12, that he may bring the New Financial Plan or Program before the chairmen of the boards of stewards, through the associate secretary of our General Board of Lay Activities, Dr. J. E. Crawford, of Nashville.

We want your assistance and co-operation in seeing that every chairman of

our local boards be present for this hour during our annual conference in Shreveport. Will you not kindly see your chairman and make it possible for him to be present? Where the church is able, it will be money well spent for the stewards to appropriate the expense for same. If you know of any changes that will be made in chairmanship, it would be well for the new man to come also. Most all can be present and return home the same day if they so desire.

We feel this hour will afford a great inspiration for our laymen who are able to attend.

Thanking you in advance for your personal attention to this matter, and with best wishes, I am

Faithfully yours,

S. M. McREYNOLDS,
Conference Lay Leader.

A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE

Dear Brethren: I have just received from our conference treasurer, Mr. F. Y. Whitfield, a report of all payments on benevolences for the year up to November 1, and you will note from this report as listed below that we have paid about twelve thousand dollars on an allotment of one hundred and sixteen thousand. Let us hope that a great addition will be made to this fund from delayed payments to be turned in at the session of the conference. The amounts received are as follows:

Brookhaven District

Adams, \$30.45; Brookhaven, \$418.00; Foxworth, \$10.00; Georgetown, \$70.00; Harrisville, \$30.55; Hazelhurst, \$20.49; Magnolia, \$123.77; McComb, Centenary, \$136.52; McComb, Labranch St., \$76.00; McComb, Pearl River, \$125.00; Meadville and Bude, \$171.35; Monticello and Pleasant Grove, \$40.23; Osyka, \$65.00; Scotland, \$137.12; Silver Creek, \$45.00; Summit and Topisaw, \$47.74; Utica, \$6.50; Wesson, \$38.34. Total \$1,592.06.

Hattiesburg District

Bay Springs, \$43.00; Bonhomie, \$100; Bucatunna, \$53.85; Eucutta, \$6.60; Hattiesburg, Broad St., \$44.65; Hattiesburg, Court St., \$68.00; Hattiesburg, Main St., \$125.01; Laurel, Kingston, \$53.70; Laurel, West Laurel, \$15.50; Magee, \$215.00; Matherville, \$9.10; Mt. Olive, \$60.00;

New Augusta, \$30.00; Petal, \$36.00; Richton and Piave, \$194.26; Shubert, \$229.45; Sumrall, \$166.50; Taylorsville, \$10.00; Waynesboro, \$42.50. Total \$1,503.12.

Jackson District

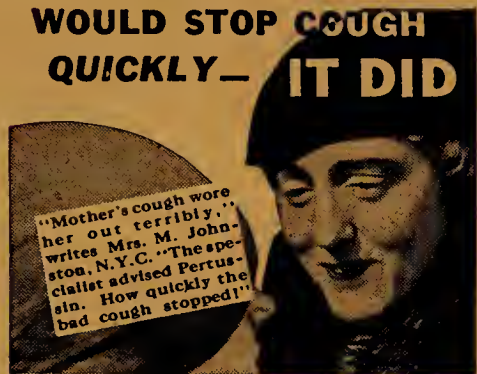
Benton, \$75.00; Bolton and Raymond, \$17.15; Camden and Sharon, \$25.60; Canton, \$20.00; Carthage, \$341.97; Carthage Circuit, \$44.00; Fannin, \$121.00; Florence, \$96.25; Forest, \$62.75; Homewood, \$27.50; Jackson, Capital, \$250.00; Jackson, Galloway, \$1,484.40; Lake, \$28.25; Lena, \$21.52; Madison, \$30.00; Mendenhall, \$35.00; Morton, \$109.90; Shiloh, \$2.50; Vaughan, \$50.00. Total, \$2,863.06.

Meridian District

Chunky, \$71.27; Cleveland, \$5.00; Decatur and Hickory, \$22.00; DeSoto, \$78.30; Enterprise, \$130.00; Lauderdale, \$243.65; Meridian, Central, \$175.00; Meridian, East End, \$455.00; Meridian, Fifth St., \$131.00; Meridian, Hawthorne, \$228.33; Meridian, Poplar, \$50.00; Meridian, Wesley, \$44.00; Newton, \$29.62; Pachuta, \$15.00; Philadelphia, \$404.60; Philadelphia Circuit, \$660.00; Porterville, \$22.50; Rose Hill, \$13.80. Total, \$2,780.00.

(Continued on Page 13)

The Doctor said "MOIST-THROAT" METHOD WOULD STOP COUGH QUICKLY— IT DID



Extract of famous medicinal herb stimulates throat's moisture

WHEN you cough, it's usually because your throat's moisture glands have clogged. Their healthy secretions have changed in character. Throat dries. Sticky mucus collects. You feel a tickling . . . then a cough!

Put these moisture glands back to work with PERTUSSIN! It stimulates their flow of natural moisture. Thick phlegm is loosened and "raised." Then—relief!

Pertussin is safe, even for babies. Contains no drugs. Won't upset the stomach. Tastes good. Get a bottle!

● Doctors have used Pertussin for over 30 years because it is safe and sure.

GLANDS HERE CLOG—
THROAT DRIES—
WHEN YOU CATCH COLD,
THEN COUGHING STARTS!



PERTUSSIN

helps nature cure your cough

Why Children Need a Liquid Laxative

The temporary relief children get from unwise dosing with harsh cathartics may cause bowel strain, and even set-up irritation in the kidneys. A properly prepared liquid laxative brings a more natural movement. There is no discomfort at the time and no weakness after. You don't have to give the child "a double dose" a day or two later.

Can constipation be safely relieved in children? "Yes!" say medical men. "Yes!" say many mothers who have followed this sensible medical advice: 1. Select a good liquid laxative. 2. Give the dose you find suited to the system. 3. Gradually reduce the dose, if repeated, until the bowels are moving naturally without aid.

An approved liquid laxative (one that is widely used for children) is Dr. Caldwell's Syrup Pepsin. The mild laxative action of this excellent preparation is the best form of help for children—and grown-ups, too. The dose can be regulated for any age or need.

Your druggist sells Dr. Caldwell's Syrup Pepsin.

THE METHODIST LAYMAN

(Continued from Page 12)

Seashore District

St. Louis, \$85.00; Biloxi, Main St., \$8; Brooklyn and Bond, \$8.31; Berea, \$37.00; Coalville, \$17.00; Columbia, \$455.00; Escatawpa, \$20.00; Port, First, \$790.00; Handsboro and Bond Church, \$45.25; Kreole, \$35.00; Town, \$36.70; Long Beach and Pass Christian, \$99.10; Leakesville, \$14.65; Cedale, \$80.78; Lumberton, \$37.50; Point, \$232.56; Ocean Springs and Wiley Memorial, \$31.47; Oloh, \$27.06; Bogoula, \$20.00; Picayune, \$41.13; Clarville, \$55.00; Purvis, \$25.00; Sau, \$162.50; Wiggins, \$27.00. Total, \$53.69.

Vicksburg District

Guilla, \$67.55; Centerville, \$104.50; Wards, \$38.00; Fayette, \$43.00; Glos, \$42.00; Louise and Holly Bluff, \$15; Natchez, \$300.00; Oak Ridge, \$00; Port Gibson, \$527.25; Rolling and Cary, \$50.00; Roxie, \$30.00; Vicksburg, Crawford, \$32.00; Vicksburg, Memorial, \$33.55; Washington, \$55; Woodville, \$20.00; Yazoo City, \$33. Total, \$1,412.38. Grand total, \$604.31.

An effort is being made to get two

"Now I'm the Picture of Health," Says Lady After Taking CARDUI

Here is how Cardui helped an Alabama lady. . . . "I suffered from pains in my back and sides," writes Mrs. A. G. Gray, of Cusseta, Ala. "I was so thin and weak, I read of Cardui and decided to take it. I noticed at once it was helping me. I kept taking Cardui until I had finished five bottles. I gained. My health was much better. Now I am the picture of health. My color is good and my weight increased." . . . Thousands of women testify Cardui benefited them. If it does not benefit YOU, consult a physician.

CREOMULSION
Your own druggist is authorized to cheerfully refund your money on the spot if you are not relieved by Creomulsion.
COUGHS

TO HELP PREVENT COLDS...I RECOMMEND VICKS VA-TRO-NOL

JUST A FEW DROPS UP EACH NOSTRIL



TO BREAK COLDS ...I RECOMMEND VICKS VAPORUB

JUST RUB ON THROAT AND CHEST



Follow VICKS PLAN for better CONTROL OF COLDS

Full details in each Vicks package

new pamphlets of great importance into the hands of every steward of the charges of the Mississippi Conference. These are "Southern Methodism Serving the World," by J. E. Crawford, and "The Board of Stewards," by G. L. Morelock. Brethren, please help us in doing this.

J. M. SULLIVAN.

NOVEMBER 14 IN AMERICAN METHODISM

It has been suggested that all branches of the Methodist Episcopal Church, Western Section, take special recognition of the significance of November 14 of the present calendar year. On this date 150 years ago the Sacrament of the Lord's Supper was administered for the first time by a regularly ordained Methodist preacher in America, and also the 150th anniversary of the meeting of a council of fifteen preachers called together that afternoon by Dr. Coke and Mr. Asbury. This council unanimously voted to call the Christmas Conference at which the Methodist Episcopal Church was organized. It will also be the 150th anniversary of the sending out of Freeborn Garrettson "like an arrow" from north to south with instructions to send messengers everywhere notifying the eighty-four preachers of the Christmas Conference to be held at Lovely Lane Meeting House at Baltimore. This date, November 14, falls on Wednesday, which is prayer meeting night in most churches. It has been suggested and your committee on evangelism heartily approves the suggestion that the leaders of Methodism of the Ecumenical Council, Western Section, call upon their pastors and people to take special recognition of that date and that the Sacrament of the Lord's Supper be observed in each and every Methodist Church as far as that may be possible.

In connection with the celebration of the Lord's Supper, our pastors and people should be urged to give themselves to earnest prayer for a spiritual revival

throughout Methodism.

In order to make the observance of November 14 significant, it will be necessary for the leaders of the several branches of the Methodist Church to act quickly in this matter.

Chairman, Committee on Evangelism and Home Missions, Ecumenical Methodist Council.

Help Kidneys

Don't Take Drastic Drugs

You have nine million tiny tubes or filters in your Kidneys which may be endangered by using drastic, irritating drugs. Be careful. If poorly functioning Kidneys or Bladder make you suffer from Getting Up Nights, Leg Pains, Nervousness, Stiffness, Burning, Smarting, Acidity, Neuralgia or Rheumatic Pains, Lumbago or Loss of Vitality, don't waste a minute. Try the Doctor's prescription called Cystex (pronounced Siss-tex). Formula in every package. Starts work in 15 minutes. Soothes and tones raw, irritated tissues. It is helping millions of sufferers and is guaranteed to fix you up to your satisfaction or money back on return of empty package. Cystex is only 75c at all druggists.

666 Checks **COLDS** and **FEVER** first day **HEADACHES** in 30 minutes
LIQUID - TABLETS
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If you have a pimply, blotchy complexion try **Resinol** to help nature heal such surface defects



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Superficial Cuts and Burns and Minor Bruises. 25c at Drug Stores.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

From The Field

CORRESPONDENCE

Porterville, Miss.
November 30, 1934.

Dear Brother:

Please allow me space in the Advocate to express my appreciation to all who wrote me in commendation of my recent article in the Advocate entitled, "Is Jesus Coming Again?" One peculiarity connected with these letters is the fact that all of them were from laymen, which raises the enquiry whether all our preachers have surrendered the Bible doctrine of our Lord's second coming. It is to be sincerely hoped that such an implication is not true.

Cordially,
JOHN W. RAMSEY.

Athens, La.
November 30, 1934.

Dear Mr. Editor:

Some report from this charge might be in order. My first meeting was held at Wesley. I did the preaching, led the singing, and was in an average of eight homes a day for nine days. Had six accessions, and organized a young people's division with thirty-five members. Miss Edith Skinner led in this work.

My next meeting was at Bethel with

Brother Royal leading in the preaching. I made visits in ten homes a day for the seven days of this meeting. Brother Royal's preaching was very helpful. The pastors of the three churches here held our meeting together. We had delightful fellowship together in the work and our people were drawn closer together and helped very much in their Christian lives. Neither of my brother pastors was so situated that he could visit in the homes of the people before the meeting began, so I visited in sixty homes outside of the town, before, and some forty or more during the meeting. Have been very happy in the work.

Fraternally,
W. E. AKIN.

THE WESTERN GROUP MEETING, SEASHORE DISTRICT

By V. G. Clifford, Secretary

The Western Group Meeting of the Seashore District was held at Poplarville, October 30, 1934, with Rev. M. L. McCormick, chairman, presiding in his usual pleasant and efficient manner.

Rev. T. J. O'Neill, our genial and hard-working presiding elder, 12 of the 13 pastors, 32 laymen, Rev. P. M. Caraway and Rev. I. H. Sells made up the attendance.

The program was carried out as planned with every person on it present and fully prepared. Rev. J. E. Williams and his good people of Poplarville extended us a gracious hospitality and served an excellent lunch at the church.

The group unanimously adopted resolutions of appreciation of the pastor and people of Poplarville for their hospitality; of the presiding elder for his splendid leadership during the year; of the chairman and secretary for their faithful services to the group during the year; and of Rev. I. H. Sells, executive-extension secretary, for his presence and assistance at this meeting.

The following program was carried out and a general review was made, during the presiding elder's hour, of all the important interests that demanded attention at this time..

Program

- 10:00 A. M.—Devotional—Rev. J. E. Gray
10:15 A. M. Roll Call.
10:25 A. M. Organization for Christian Education, Round Table leader,
—Rev. I. H. Sells

1. Church Board of Christian Education.
2. The Three Divisions of the local Church.
3. Missionary Education.
11:25 A. M. Education and Evangelism
—Rev. M. L. McCormick
11:45 A. M. Lay Activities and the New Financial Plan
—Rev. W. B. Alsworth
12:05 P. M. Lunch and Fellowship.
1:15 P. M. Devotional—Rev. Roy Lane
1:30 P. M. The Presiding Elder's Hour
—Rev. T. J. O'Neill
2:30 P. M. Business.
2:45 P. M. Adjournment.
M. L. MCCORMICK, Chairman,
V. G. CLIFFORD, Secretary.

Capudine

EASES ACHES

Whether it be a headache or a neuralgia or perhaps muscular aches from a fresh cold; or may be the aching discomforts that many women suffer occasionally.

Take CAPUDINE
For QUICK RELIEF

Because of Correctly Blended Formula

* LIQUID or TABLET FORM.
Ask Your Druggist

Quick Relief for Chills and Fever

and Other Effects of Malaria!

Don't put up with the suffering of Malaria—the teeth-chattering chills and the burning fever. Get rid of Malaria by getting the infection out of your system. That's what Grove's Tasteless Chill Tonic does—destroys and drives out the infection. At the same time, it builds up your system against further attack.

Grove's Tasteless Chill Tonic contains tasteless quinine which kills the infection in the blood. It also contains iron which builds up the blood and helps it overcome the effects of Malaria as well as fortify against re-infection. These are the effects you want for COMPLETE relief. Grove's Tasteless Chill Tonic is pleasant to take and absolutely safe, even for children. No bitter taste of quinine. Get a bottle today and be forearmed against Malaria. For sale at all stores. Now two sizes—50c and \$1. The \$1 size contains 2½ times as much as the 50c size and gives you 25% more for your money.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

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Mother took this medicine before and after the babies came. It gave her more strength and energy when she was nervous and rundown... kept her on the job all through the Change. No wonder she recommends it.

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PARKER'S HAIR BALSAM
Removes Dandruff—Stops Hair Falling
Imparts Color and
Beauty to Gray and Faded Hair
50c. and \$1.00 at Druggists.
Hiscox Chem. Wks. Patchogue, N. Y.

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—for the things you've wanted. Your own steady INCOME, selling Collins' flavorings, cosmetics, medicines — over 150 daily household necessities. Easy to sell—Big Profits—quick, repeat orders. Write for catalog and how to get SALES KIT FREE!
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Christian Education Page

NEWS OF INTERMEDIATE WORK IN THE LOUISIANA CONFERENCE

In each of the districts in our conference there is an associate director of young people's work, charged with the promotion of intermediate progress and organization. In the report of these associate directors for the quarter ending October 1, there were several items of great interest. A new intermediate union has been formed in the city of New Orleans, with their first meeting held October 14. Miss Carolyn Gwin is responsible for its organization, as associate director of the New Orleans District. She also reported a meeting of all the counselors of intermediate departments of the city churches.

Two Christian Adventure Institutes in the Shreveport District were reported. A total of ninety credits were issued. A class on "Intermediate Materials and Methods," offered in the city Standard Training School, was well attended in Shreveport and in New Orleans.

One group of Intermediates in the Baton Rouge District is experimenting with the program in organizing interest groups for those interested in music, dramatics, sports, and the like. Another group sponsored a church social, presenting a play for entertainment.

Several new departments have been organized. New Officers have been elected in every local church and in each union. All of them have not been reported as yet. It is very important that each district worker have an accurate list of these leaders as soon as possible.

The planning of the total local program as a unit is finding favor. One subject for study for a period of a month or six weeks is selected by the council. Details of its presentation are worked

out by the committees, with every activity centering around a certain selected general theme selected for that time.

Plans are going forward for the promotion of a series of Christian Adventure Institutes in the spring. These will be sponsored by the unions in each district.

Only four of the associate directors sent in a written report this quarter. A greater per cent will bring more interesting news next time.

ANNA PHARR TURNER,
Conference Director Intermediate Work.

VOTES ON CONSTITUTIONAL QUESTION

On the constitutional question, the limited tenure of presiding elders, Annual Conferences have voted as follows:

	Yes	No
Czechoslovak Conference.....	20	8
Belgian Conference	9	14
Northwest Conference	40	0
Illinois Conference	5	40
Western Virginia Conference	124	36
Kentucky Conference	88	58
Southwest Missouri Conf.	120	6
Louisville Conference	113	75
Missouri Conference	83	66
Holston Conference	164	82
Baltimore Conference	241	51
Tennessee Conference	191	61
Virginia Conference	297	93
St. Louis Conference	66	66
North Mississippi Conference	169	49

West Texas Conference.....	222	17
North Texas Conference.....	194	65
Western North Carolina Conference.....	251	116
Total.....	2397	903

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET - - N. O., LA.

Makes You Forget
You Have

FALSE TEETH

No longer does any wearer of false teeth need to be annoyed or feel ill at ease. FASTEETH, a new improved powder, sprinkled on your plates will hold them firm and comfortable. No gummy, gooey taste or feeling. Gums and mouth will not get sore. Avoid embarrassment. Get FASTEETH from any good druggist.

What Better Background
Could a Laxative Have!

Civilized man has tried thousands of remedies for constipation, but comparatively few have held their place in reputable medical use and retained approval in medical literature. From among these few highly favored laxatives—favor established by many years of successful use in this and other countries—are selected the ingredients which are combined in Thedford's Black-Draught. Such a scientific, dependable background should encourage any one needing a laxative to try purely vegetable Thedford's Black-Draught. It is popular because it brings such refreshing relief without being expensive.

Learn From Doctors How to Treat Colds

Four Points to Remember

As colds cause more loss of time and money than any other disease, every one should learn what modern medical science teaches as to their proper treatment. Your doctor has the following objectives:

First—To relieve the congestion in the nose and throat, thus shorting, or lightening the attack and relieving the symptoms caused by the congestion.—Calotabs, the improved calomel compound tablets, accomplish this by attracting the excess blood to the bowels.

Second—To help the kidneys wash out of the blood the cold-poisons which cause the chilly sensation, feverishness, aches, and mean feeling.—Calotabs are diuretic to the kidneys, assisting them in ridding the blood of the poisons.

Third—To expel the germ-laden mucus and toxins from the bowels, thus prevent-

ing their absorption into the blood.—Calotabs accomplish this thoroughly.

Fourth—To keep the bile of the liver flowing freely through and out of the intestines, thus relieving the biliousness and constipation, which attend and aggravate a cold. As Calotabs contain calomel, they promote the flow of bile.

Thus, Calotabs meet these four important objectives of medical treatment for colds. One or two Calotabs at bed time, with a glass of sweet milk or water, is usually sufficient; but should be repeated the third or fifth night if needed. The milk tones down the action, making it milder, if desired.

Why risk doubtful or make-shift remedies? Get a family package of Calotabs containing full directions, only twenty-five cents; trial package ten cents, at your dealer's. (Adv.)

Quickest Way to Soothe Nerves And Ease Headache

High strung nerves, headache, neuralgia, aching joints, muscles and periodic pains due to inorganic causes yield quicker to STANBACK, the speedy, soothing "Balanced Prescription" that leaves no unpleasant after-effect. Try STANBACK. It's different, better for you. Trial size ten cents. Economy size twenty-five cents. Mail this ad to STANBACK, Dept. A, Salisbury, N. C., for a FREE full size package of STANBACK.—Adv.

GIVE THE LITTLE FELLOW A BOOST!

By Rev. J. W. Faulk

Sometimes we give praise to things because of their mere bigness without reference to their efficiency and usefulness. Such is often the case with our appraisement of churches. The big churches with their preachers are usually head-liners while the little churches and their preachers are forgotten. The church with 3,600 paying a budget of \$45,000 is considered great, while the little church is ignored. Is the big church to be praised unless it does an effective work? And that ought to be based on its personal units. The above named case would have to raise \$100,000 to rank in efficiency with some of the unheralded churches, and more to rank with some others. Below is a comparison by districts of the largest with one of the smallest stations in the Louisiana Conference.

Church	Per Mem. Salary	Total Per Member
Alexandria	\$2.30	\$8.40
Boyce	3.87	7.68
Baton Rouge	1.93	9.63
Amite	2.98	8.11
Lake Charles	2.37	7.12
Sulphur	4.66	8.54
Monroe	2.83	11.35
Delhi	4.52	7.65
Minden	2.95	8.00

WEAK EYES refreshed, soothed, relieved with a few drops of Dickey's Old Reliable Eye Wash. Stops cold infection. Used 50 years. Price 25c.

DICKEY DRUG CO., BRISTOL, VA.

When Your Cough Hangs On, Mix This at Home

Saves Good Money! No Cooking!

If you want the best cough remedy that money can buy, mix it at home. It costs very little, yet it's the most reliable, quick-acting medicine you ever used. The way it takes hold of stubborn coughs, giving immediate relief, is astonishing.

Any druggist can supply you with 2½ ounces of Pinex. Pour this into a pint bottle, and add granulated sugar syrup to make a full pint. To make syrup, use 2 cups of sugar and one cup of water, and stir a few moments until dissolved. No cooking needed. It's no trouble at all, and gives you four times as much cough medicine for your money—a real family supply. Keeps perfectly and tastes fine.

It is surprising how quickly this loosens the germ-laden phlegm, soothes and heals the inflamed membranes, clears the air passages, and thus ends a severe cough in a hurry.

Pinex is a compound of Norway Pine, in concentrated form, the most reliable healing agent for severe coughs. It is guaranteed to give prompt relief or money refunded.

Jena	2.76	6.15
Rayne Memorial	6.31	22.62
Felicity	4.27	10.13
Ruston	2.52	37.50
Jonesboro	4.63	11.00
Shreveport, First	1.65	12.47
Oil City	3.41	7.64

These figures tell a story that will be variously interpreted, but will help us in appraising the churches as well as their pastors. We see at first sight that the largest churches, while paying handsome salaries, are not burdened with support of their pastors.

The smallest ones pay but a close living wage to their pastors, but pay twice and sometimes more per capita than the largest ones.

Some of the smaller stations pay even more for the whole program than the larger ones.

Thus my little church with 240 members paid for all purposes \$12.13 or thirty-five cents less than First Church of Shreveport. There are several though that exceeded this.

It seems that the larger they get the less they do in this way. The two churches, Ruston and Rayne Memorial, had in the amount paid for the full program of the church. But they are small churches compared to the two largest.

Why is it Ruston can raise \$37.50 while Shreveport raises only \$12.47, or Baton Rouge \$9.68, while Rayne Memorial raises \$22.62?

Is Roy Johns more efficient than Angie Smith?

Are the members of Rayne more consecrated than those of Baton Rouge?

There ought to be an answer to this. Will the Solomons come forth and solve the riddle?

It is too hard for me, but I would guess at it.

These big churches are too big. They are too large for any man to pastor in the most effective way, or else we do not grow big enough preachers.

Abbeville, La.

THE PARSONETTES

The wives of the preachers of New Orleans, not one whit behind the forward movements of the time and fully awake to the expanding responsibilities of their sex, have organized themselves under the name of "Parsonettes." And they are not without a banner of interesting design. Over their establishment it floats, and when a favorable wind smooths its silken folds we see and feel this slogan, "If the Parsons Wont, We Will."

A decided improvement in the work of the parsons has already been noted not-

withstanding a certain feeling of intimidation. But the work of the parsonettes has not been wholly expended upon the heavier work of improving the parsons. They occasionally conduct entertainments to which they invite the parsons.

Gratified and more or less surprised at the improvement in the parsons, the parsonettes have recognized a possible rivalry in the field of progress. So they, for their own personal improvement and inspiration, have instituted monthly programs devoted to "the higher things of life."

But the parsons are not so slow. The other day they invited the parsonettes to a luncheon at the De Soto Hotel. Mrs. Branton, alone, who was ill, was absent. All the Methodist preachers of the city were present. "A good time was had by all present," the parsons doing most of the speaking. They are still exercising this privilege overtime with some nervousness, not knowing when an embargo may be laid upon it.

D. B. R.

Beginning December 1, 1934, the subscription price of the New Orleans Christian Advocate will be \$1.50 per year. Renew your subscription now!

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If you are a church member, and if you would like to get the lowest possible insurance rate, send your name and address to Rev. J. K. Ake, Pres., Church Members Relief Association, Room 820 Occidental Building, Indianapolis, Ind. Full information will be sent you without cost or obligation. From the standpoint of ability to pay all claims, this is one of the strongest insurance organizations in the world.

Christian Advocate

NEW ORLEANS

Vol. 81—No. 46.

NEW ORLEANS, LA., THURSDAY, NOVEMBER 22, 1934.

Whole No. 4105.



FIRST METHODIST CHURCH, SHREVEPORT,

*Where the Eighty-Ninth Session of the Louisiana
Annual Conference is Being Held*



New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal, Church, South
Published every Thursday, at New Orleans, La. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing
at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918

D. B. RAULINS, M.A., D.D., Editor

THURSDAY, NOVEMBER 22, 1934.

C. MILTON CHALMERS, Manager.

Brief Historic Sketch of First Methodist Church, Shreveport, La.



DR. DANA DAWSON,
Pastor of First Church, Shreveport

While there has been preaching in Shreveport at irregular intervals, even from the time the town was incorporated in 1839, and perhaps before that time, by preachers who served the Caddo Circuit, yet it was not until 1845 that the First Methodist Church was built. This was the first church of any kind built in Shreveport, and through the courtesy of the Methodist preacher and his people, preachers of other denominations occupied the pulpit. The original cost of this first building was \$1,000, and was erected at the corner of Market and Fannin Streets. The building

in 1866 was enlarged by an addition of 66 feet at a cost of \$2,700, seating about 300.

The Louisiana Annual Conference was organized January 6, 1847, at Opelousas, La., with Bishop Joshua Soule presiding. This conference appointed the Rev. R. J. Harp, a young preacher only 18 years of age, as the first pastor of the Shreveport Church, and for 87 years, with the exception of a short while during the period of the Civil War, the church has never been without a pastor. The Methodists worshiped in the little frame building at the corner of Market and Fannin streets from 1845 to 1884, 39 years. The lots on which the First Presbyterian Church was built, located at the corner of Edwards and Travis streets, now the Young Women's Christian Association building, were first purchased by the trustees of the First Methodist Church, and a new church was to have been built on these lots, but for some reason the plans miscarried, and the two lots at the head of Texas street were purchased from a Mr. Hoss for the sum of \$1,700.00.

Three sessions of the Louisiana Annual Conference were held in this first church building by the Methodists in Shreveport. The first was held December 26, 1849, Bishop William Capers, presiding. The second conference was held January 12, 1870, Bishop H. N. McTyeire, presiding. The third, December 15, 1880, Bishop J. C. Keener, presiding. At this last session Bishop Keener appointed Dr. John T. Sawyer as pastor of the First Methodist Church, with instructions to proceed to build a new church at once. In the

spring of 1882 work was begun on the new church at the head of Texas street, the cornerstone of which was laid January 8, 1883. The message was delivered by Bishop A. W. Wilson who also laid the cornerstone.

At the time the membership of the church was 410. In less than 25 years this church had outgrown the building, and on April 27, 1913, the cornerstone of the present building was laid by Bishop W. B. Murrah, under the pastorate of Dr. G. E. Cameron. The church now has a membership of 3,675. The following have served as pastors of First Methodist Church; they are listed in the order in which they served: R. J. Harp, Robert Reed, Linus Parker, J. A. Ivey, Henderson Morse, James L. Chapman, F. L. Walker, S. B. Surratt, S. J. Hawkins, R. S. Trippett, John Wilkinson, A. E. Goodwin, Joel Daves, J. T. Sawyer, Charles F. Evans, J. E. Scruggs, J. L. Pierce, W. H. LaPrade, W. T. Bolling, W. B. Boggs, Felix R. Hill, H. M. Whaling, G. E. Cameron, Geo. S. Sexton, S. A. Steel, A. G. Shankle, Geo. S. Sexton, H. F. Brooks, Robert E. Goodrich, W. Angie Smith. The present pastor is Dr. Dana Dawson, recently appointed by Bishop Dobbs.

The following have served as Sunday school superintendents during the past 87 years; named in order they served: J. H. Stephens, S. B. McCutcheon, G. J. Foster, W. L. Foster, A. W. Baird, S. C. Fullilove, W. A. McKennon, Dr. John L. Scales, Sr., W. A. McKennon, J. C. Foster, W. A. McKennon, John S. Welsh. Mr. W. A. McKennon served a total of twenty-two years.

PRESIDING ELDERS OF THE SHREVEPORT DISTRICT

(The following list of presiding elders serving the Shreveport District since the organization of the Louisiana Conference in 1847, which is complete with the exception of the period from 1874-1876, was obtained from the files of the Conference minutes of Drs. R. W. Vaughan and W. W. Holmes.—Editor.)

1847—Shreveport at this time was a part of the Alexandria District—W. F. Brown
1848-50—Wm. E. Doty
1851-52—Joel T. Saunders
1853-54—Wm. E. Doty
1855-57—Robert Randle
1858-59—John Pipes
1860 —Henry C. Thweat
1861-64—Samuel J. Hawkins
1865-69—B. F. Alexander

1870-73—John Pipes
 1874-76—(No record)
 1877-80—Robert Randle
 1881-82—Thos. H. McClendon
 1883-86—B. F. Alexander
 1887-90—J. B. Cassity
 1891-94—R. J. Harp
 1895-98—J. L. P. Sheppard
 1899-1902—John T. Sawyer
 1903-06—J. R. Moore
 1907-10—T. J. Warlick
 1911 —H. R. Singleton
 1912-13—Paul M. Brown
 1914-15—W. H. Coleman
 1916-19—C. D. Atkinson
 1920 —Briscoe Carter
 1921-24—Robert H. Wynn
 1925-28—W. W. Holmes
 1929-32—H. T. Carley
 1933-34—George Sexton

CENTENARY COLLEGE—THE MOTHER OF HIGHER EDUCATION IN LOUISIANA

By Prof. A. M. Shaw, Jr.



DR. GEO. S. SEXTON,
 Presiding Elder of the Shreveport Dis-
 trict and President Emeritus of
 Centenary College

Centenary is the oldest college belonging to the Methodist Episcopal Church, South. Founded in the early years of Louisiana's statehood, it was not only the cradle of higher education in this state, but was to survive as the oldest living college in that great territory acquired by the Louisiana Purchase.

Centenary College was founded by the state in 1825 at Jackson, La., the charter being granted by the Legislature in February, 1825. On May 2 of that year, the trustees met to make plans for the beginning. Some idea of the importance of the men who made up the twenty-eight members of the board is to be gained

from the fact that three of them served as governors of the state during the next ten years.

For twenty years, this college, which was then called the College of Louisiana, made its contribution as a state institution, serving the needs of a territory which was really too sparsely inhabited to support a college, and graduating a total of twenty-four students who received either the Bachelor of Arts or Bachelor of Science degree. Of the four presidents who served during these twenty years, three were preachers, and one a graduate of West Point.

By 1845, the state had decided that it could not afford a college at Jackson. At the same time the Methodist leaders of the Mississippi Conference, who had celebrated the one hundredth anniversary of Methodism in 1839 by establishing a college in Mississippi, decided that this college, in order

to survive, must be moved to Jackson, La. Therefore, the state abandoned the field of higher education in Jackson, turning over its campus and buildings to Centenary College, the name of which was soon changed to Centenary College of Louisiana, by which name it has been called since that time.

The board of trustees of the new institution elected Judge D. O. Shattuck as president of the college. In 1848 President Shattuck resigned, and Judge A. B. Longstreet, one of the most distinguished and versatile citizens of Georgia, was elected president.

Commencement Day was a crowning feature of that time to greater degree perhaps than it is today, for oratory in the forties and fifties was as important as football is today, and commencement occasions very generally resembled oratorical tournaments. Years after Dr. H. H. Rivers was president of Centenary, he described the graduation day of 1850 or 1851, upon which occasion, both Governor Walker of Louisiana and Governor Foote of Mississippi were seated upon the platform, the latter delivering the address to the literary societies. On the platform also, were some of the great leaders of Louisiana Methodism, among them Dr. Winans, Dr. B. M. Drake, the first of the many members of that family whose lives were intimately bound up with that of Centenary, and Dr. John C. Keener, afterwards bishop, and a sort of good angel for Centenary during half a century.

In 1857 there was erected in the center of the college campus at Jackson a building which, in immensity of proportions and classic quality of architecture, compared favorably with the finest college buildings anywhere in America. This fine structure, with its spacious rooms and beautiful auditorium seating 2,000 persons, was to suffer much abuse from the ravages of war which followed close upon its completion; but it still stands upon the deserted campus at Jackson, even in its neglected and abandoned state, giving more than a hint of its former magnificence.

The opening of the Civil War put a dramatic end to this period of Centenary's existence. When the faculty assembled in October, 1861, they found that their students had gone to fight in the Confederate Army. In the record book, containing the minutes of their meetings, the secretary wrote upon a page which was clean save for four brief lines an inscription which reveals in simple but dramatic language a touching fragment of that tragic time. Written diagonally across the page, the inscription reads: "Students have all gone to war. College suspended, and God help the right."

Of the Centenary students who went to war, many were killed in battle, nearly every member of the senior class giving his life for the Southern cause.

Centenary's buildings suffered much during the war. The fine central structure was used for a time as a Confederate hospital, and after Jackson was occupied by the Federal troops in 1863, soldiers were quartered there, which occupation resulted in much damage to the furnishings and the fine library, as well as to the building itself.

In the fall of 1866 the college was re-opened, and during the trying years of reconstruction in the South it struggled painfully but valiantly to make its contribution to the leadership of this territory. There followed years of rising prosperity and effectiveness, with Bishop Keener, Centenary's consecrated friend for forty years, driving over the country in his buggy, soliciting funds for the college, and thanking God in a public address that neither baseball nor football was played at Centenary. There is a bit of irony—as Dr. Nelson has pointed out—in the fact that his great-grandson, Christian Keener Cagle, playing for West Point, became one of America's greatest football heroes.

During the closing years of the 19th century, Centenary

continued to furnish a large proportion of the state's educated leadership; but other colleges were being established near at hand in towns that were larger and easier of access, and it became apparent that Jackson, La., a fine center of culture for nearly a century, but still a village when the century ended, did not possess the advantages for a college



MAIN BUILDING, CENTENARY COLLEGE,
SHREVEPORT, LA.

location, which a changed civilization demanded. Therefore, after several years of indecision and discussion, the college was moved to Shreveport, opening its first term in the fall of 1908.

Since its removal to Shreveport, Centenary College has made progress which bears favorable comparison with other developments in this progressive city. During the early

years in the new location Dr. R. H. Wynn of the Louisiana Conference gave it, as president, the full power of his gifted and consecrated energies. From 1920 until 1932, President George S. Sexton, now president emeritus, was a dynamic force in the life of the college, capturing the enthusiasm of Shreveport and the surrounding territory for Centenary's good, and bringing national recognition to many departments of the institution's life. With Dr. Sexton's resignation in the summer of 1932, Dr. W. Angle Smith, pastor of the First Methodist Church in Shreveport, served as acting president for the greater portion of one year, rendering valued and effective service during this brief time. Early in June of 1932, Prof. Pierce Cline, who for thirteen years had served as head of the history department, became the president of the college. To what extent the administration, the trustees, the faculty, and the student body expect to be faithful to Centenary's traditions of 109 years may be gained from a quotation from President Cline's address at the opening of this college term, when he said: "Centenary College looks upon her past without apology. She looks to the future without a fear. The sacrifices that have sustained her will continue to be made and will continue to sustain. Our watchword is 'Forward'."

PROCEEDINGS OF THE MISSISSIPPI CONFERENCE

Reported by Rev. W. B. Jones, Secretary

FIRST DAY—NOVEMBER 14, 1934

The One Hundred and Twenty-Second Session of the Mississippi Annual Conference convened in the Broad Street Church at 7:30 p. m., Wednesday, November 14, under the presidency of Bishop Heyt M. Dobbs, who was very graciously received and very courteously welcomed to this fair city and Conference. This is the fourth time the Conference has met among this fine people; first in 1898 when the lamented Bishop Galloway was in charge; second in 1909 when Bishop Mouzon was with us; third in 1925 under the presidency of Bishop Ainsworth. Each of the three churches has had the pleasure of entertaining the Conference, assisted by the other churches in a very beautiful and co-operative spirit.

Bishop Dobbs announced Hymn 1, "O for a Thousand Tongues to Sing," led in, reciting the Apostles' Creed, led the Conference in prayer, and read the eighth chapter of Romans. Hymn 329, "Pass Me Not, O Gentle Savior," was heartily sung by the Conference.

The secretary of the last Conference was requested by the Bishop to call the roll of delegates and members.

W. B. Jones was elected secretary, and on his nomination, the following assistants were elected: assistant secretaries, Swep. F. Harkey and Geo. H. Jones; statistical secretaries, John W. Moore, Roy Wolfe, T. E. Nicholson, and H. W. F. Vaughan.

The Conference was welcomed by the pastor-host, R. H. Clegg, on whose motion the bar of the Conference was fixed to include the main auditorium. The pastor announced a daily prayer service under the direction of H. A. Wood.

L. J. Power, pastor of the Main Street Methodist Church, announced that luncheon would be served at the Main Street Church daily, except Sunday.

Dr. A. C. Bowen, chairman of the Board of Christian Education, announced the anniversary meeting of the board at the evening service November 15, and that Bishop Dobbs would be the principal speaker.

The hours of meeting and adjourning were fixed at 8:30 o'clock, a. m., and 12 o'clock noon.

The secretary presented a gavel to Bishop Dobbs for use during the Conference; the gavel, presented to the Conference by J. B. Cain, was made from timbers taken from the chapel in which the preaching was done during the first session of the Mississippi Conference, in 1813, Samuel Sellers being president and William Winans secretary, there being no bishop present. The Bishop accepted the gavel in well chosen words.

An interesting feature was the display of a picture, explained by H. G. Hawkins, chairman of the Historical Society of the Conference, as being the meeting place of Bishop Coke and Bishop Asbury when the former came to America from England in 1784, and where it is said the sacrament of the Lord's Supper was first administered by Methodists in America.

Rev. Earl B. Emerich, a returned missionary from Korea, a member of the Methodist Church of Korea, a native of Mississippi, was introduced to the Conference.

The Bishop administered the Lord's Supper, being assisted by C. W. Crisler, J. T. Leggett, B. L. Sutherland, Otto Porter, T. J. O'Neil, H. G. Hawkins, W. B. Jones, and C. A. Bowen.

After singing the Doxology the Conference adjourned, the benediction being pronounced by Bishop Dobbs.

SECOND DAY—THURSDAY, NOVEMBER 15, 1934

The Conference was called to order at 8:30 a. m. by Bishop Dobbs, who announced Hymn 19, "Come, Thou Fount of Every Blessing," which was sung by the Conference. J. L. Greenway led in prayer, after which the Conference joined in singing two stanzas of Hymn 330, "My Hope is Built."

The secretary read the minutes of last night's session, and they were approved.

Various communications were referred to the Conference Boards and Commissions.

J. R. Smith, representing the Publishing House, addressed the Conference and presented the Conference a check for \$1,315.21 for distribution by the Board of Finance to the superannuate preachers.

Further calling of the roll was dispensed with. A considerable number of clerical members and lay delegates answered to the calling of the roll of the absentees of last night's session or were later marked present during the morning.

It was decided that the ordination of deacons would take place at the close of Sunday morning's preaching service and that the ordination of elders would immediately precede the reading of the appointments Sunday afternoon. Also it was made an order of the day that Memorial Service would be held at 11:00 a. m., Saturday morning, with B. F. Jones presiding, and that the Board of Lay Activities would render a program at 11:00 a. m., Friday morning, the feature address to be delivered by Col. Harry Benman of Birmingham, Ala.

T. J. O'Neil read a telegram of greeting from the Baptist State Convention in session at Laurel, and the secretary made suitable response by telegram.

The secretary read a paper from the Board of Trustees of Millsaps College concerning the financial support of Millsaps College.

Bishop Dobbs introduced to the Conference three visiting brethren from the Louisiana Conference: W. L. Duren, presiding elder of the New Orleans District and Editor-elect of the New Orleans Christian Advocate; W. W. Holmes, pastor of Rayne Memorial Church, New Orleans; and J. G. Snelling, superintendent of the Memorial Mercy Home, New Orleans.

The names of the presiding elders were called, their char-

acter was passed, and they made encouraging reports concerning the work of their respective districts.

J. L. Decell read the report of the Seashore Methodist Assembly. Among other things it reported the sale of a part of the Assembly property to the city of Biloxi, part of the proceeds from which sale has paid the back taxes due the city of Biloxi up to date, and the remainder had been applied to reduce the mortgage indebtedness of the Assembly property.

Judge J. Morgan Stevens, of Jackson, read resolutions concerning the Seashore Methodist Assembly which authorized the execution of notes to cover the remaining mortgage indebtedness of the Assembly. These resolutions were adopted.

T. J. O'Neil read the nominations for the Quadrennial Boards of the Conference and for the Standing Committees, and these nominations were confirmed.

The Conference stood while the Bishop called the names of the superannuate members, their character was passed, and their names were referred to the Committee on Conference Relations for the superannuate relation. While the six superannuates who were present at the time (J. H. Foreman, J. G. Galloway, M. L. Burton, J. L. Greenway, H. G. Roberts, and J. B. Stringer), stood before the altar, the Conference sang two stanzas of Hymn 415, "Faith of Our Fathers, Living Still," and many of the members affectionately greeted them with handshaking and kind words.

It was announced that H. B. Perritt had died during the year, and his name was referred to the Committee on Memoirs.

It was made an Order of the Day to vote on the question concerning the four-year rule for presiding elders, as handed down by the General Conference, at 10:00 a. m., Friday morning.

It was announced that a faithful layman had consented to send telegrams of greeting and love from the Conference to all absent superannuate members of the Conference.

C. W. Crisler read a survey of conditions confronting the Church and a plan of work for the coming year. It was ordered that the twelve recommendations made in this fine paper be printed in the Conference Journal, that the whole paper be adopted and given to the press, and that the paper be printed in pamphlet form for wide distribution, if possible. The New Orleans Christian Advocate probably will give much space to this paper at a later date.

The secretary read a letter from D. B. Raulins, retiring editor of the New Orleans Christian Advocate, thanking the Conference for its support and commending W. L. Duren, the editor-elect, to the Conference. W. L. Duren addressed the Conference and plead for the co-operation of all pastors and lay members in increasing the circulation of the Advocate and in wiping out the indebtedness. By rising vote the Conference thanked Dr. Duren for his pledge to unselfish service during the coming year and pledged him practical support, and also expressed heartfelt gratitude to Dr. Raulins, the retiring editor.

Geo. H. Jones read resolutions honoring M. L. Burton, an honored member of the Conference, and requesting him to preach a semi-centennial sermon at the next session of the Conference. These resolutions were adopted by rising vote.

J. L. Carter read the final report of the Board of Christian Education for the quadrennium just closing, and it was adopted. This report reported the great success of I. H. Sells as executive-extension secretary during his first year.

O. S. Lewis read Report No. 1 of the Board of Missions and it was adopted. This report approved the fine work of W. M. Williams, chaplain of the Sanatorium, recommended his re-appointment as chaplain, and recommended that \$200 be raised in each district next year for his salary. Pending

adoption of the report, W. M. Williams spoke briefly concerning his work at the Sanatorium.

W. B. Jones made his report as editor of the Conference Journal, and it was received for record.

The Bishop called the Question: "Who are received by transfer from other Conferences?" and he announced that E. S. Lewis, an elder, has been received from the North Mississippi Conference, and that T. M. Brownlee, an elder, has been received from the Louisiana Conference.

The Bishop called the Question: "Who are transferred to other Conference?" and he announced that W. J. Dawson, an elder, has been transferred to the North Mississippi Conference, and that L. L. Cowen, an elder, has been transferred to the Louisiana Conference.

The Bishop called the Question: "Who are superannuated?" and the names of C. M. Crossley, J. T. Abney, and C. H. Williams were referred to the Committee on Conference Relations for the superannuate relation.

Among other announcements, it was announced that J. H. Jolly would preach at 3:00 p. m. this afternoon, and that the Board of Christian Education would hold its anniversary meeting tonight at 7:30 o'clock.

Two substitutions of lay delegates from the Meridian District were announced as follows: O. S. Hopkins for S. J. Creekmire, and Mrs. E. B. Williams for J. D. Fatheree. This completed the lay delegation of the Meridian District, a full representation being present.

After the singing of the Doxology, the Conference adjourned with the pronouncing of the benediction by W. W. Holme, of the Louisiana Conference.

THIRD DAY—FRIDAY, NOVEMBER 16, 1934

Friday's business session was called to order at 8:30 o'clock a. m., by Bishop Dobbs. After the Conference had sung Hymn 19, "Come, Thou Fount of Every Blessing," Dr. Rolfe Hunt led the morning prayer.

The minutes of Thursday's session were read and approved.

The Conference reconsidered its action taken yesterday concerning the method of voting on the constitutional question, and it was decided to vote by ballot after discussion.

W. S. F. Tatum, mayor of the city of Hattiesburg and Methodist layman, was introduced to the Conference.

B. M. Hunt read Report No. 1 of the Commission on Budget, and it was adopted. This report accepts the allotment of \$52,646 handed down to the Mississippi Conference by the General Conference, and makes the askings for Conference Work for the ensuing year \$67,485. This is a slight reduction from last year, and is to be divided as follows: Conference Journal, not to exceed \$600.00, a guaranteed amount; Conference Treasurer's Expense, not to exceed \$300.00, a guaranteed amount; Conference Board of Christian Education, \$15,300.00; Conference Board of Finance, \$14,598.00; Conference Board of Missions, \$12,750.00; Hospital, \$11,475.00; Whitworth College, \$5,000.00; Memorial Mercy Home, \$2,550.00; Conference Board of Church Extension, \$2,550.00; Editorial Support, \$1,020.00; Conference Board of Lay Activities, \$892.00; and Seashore Methodist Assembly, \$450.00.

This report also re-elected F. Y. Whitfield as Conference Treasurer, made the First National Bank of Meridian the depository for Benevolent funds, and required each Conference Board to make bond for its treasurer.

W. B. Alsworth read Report No. 1 of the Board of Finance, and it was adopted. This report called for the pastors to take an offering in each congregation, beginning December 2, and continuing until completed, for a Christmas gift for the superannuates, their widows, and their orphans.

After the calling of the proper questions by the Bishop it

was announced that no one was re-admitted, no one was located, and on one supernumerary.

The following were introduced to the Conference: Mrs. T. B. Cottrell, R. G. Moore, of the North Mississippi Conference; Dr. W. B. Lewis, medical missionary to Africa; H. M. Johnson, of the Louisiana Conference; C. M. Chalmers, Publisher of the New Orleans Christian Advocate; Sam Farrington, Associated Press reporter; Walling Keith, reporter of the Hattiesburg American; and E. S. Lewis, a transfer to our Conference from the North Mississippi Conference.

Leave of absence was granted Roy Wolfe for tomorrow morning's session for the purpose of attending a funeral, and to Dr. C. A. Bowen for the remainder of the session that he may return to his duties at Nashville.

J. L. Carter read Report No. 1 of the New Board of Christian Education, and it was adopted. This report included the announcement of the election of J. L. Decell as president of the new board and recommended the appointment of Irl H. Sells as executive extension secretary, and of C. F. Nesbitt as Professor in Millsaps College.

H. C. Chapman, state evangelist of the Colored Methodist Episcopal Church, addressed the Conference, urging fuller co-operation on our part with their Church and requesting an offering for Paine College. This offering was taken and amounted to \$45.51.

Dr. J. G. Snelling, superintendent of the Memorial Mercy Home, addressed the Conference with a very effective appeal for the work of that great institution. The report of the Board of Control of this institution was referred to the Board of Missions.

The secretary read the proposed constitutional amendment concerning the four-year limit for presiding elders. The question was discussed by J. L. Decell, J. T. Weems, L. L. Roberts, J. M. Forman, J. A. Smith, and W. D. Hawkins. The vote was taken and was announced later to be 131 for the amendment and 103 against the amendment.

The Conference sang the first stanza of "O Happy Day."

Hon. H. V. Watkins, who led the campaign during the summer for the reduction of the debt on the Orphans' Home, addressed the Conference in a gracious manner, thanking the Methodists everywhere who contributed the net amount of \$62,560.00 during the campaign, and expressing the hope that the entire debt may be cleared during July and August, 1935.

The secretary read a telegram of greeting from N. B. Harmon, one of the beloved superannuates of the Conference.

The report of the Board of Lay Activities was read by J. M. Sullivan, Conference Lay Leader, and it was adopted. Pending its adoption Col. Harry Denman addressed the Conference in a very appealing and challenging manner. He urged the holding of a Stewards' Assembly in our Conference and districts, and the full payment of all benevolences, and spoke of the Church and its Divine origin, its commission, its creed, its comforting power, its challenge, and its cross. Bishop Dobbs called for the endorsement of this great address by the rising separately of the three groups present (the laymen, the women, and the ministers), and this endorsement seemed to be heartily and unanimously given.

Dr. J. M. Sullivan was re-elected Conference Lay Leader. He expressed his appreciation to the Conference and pledged anew his heart to the Church.

It was announced that L. L. Roberts would preach at 3:00 p. m., and that the Board of Missions would hold its anniversary service at 7:30 p. m., with Dr. W. G. Cram and Dr. and Mrs. W. B. Lewis the speakers.

It was announced that the Conference would be guest of the Court Street Methodist Church during the lunch served

at the Main Street Church at noon.

After various announcements, the Conference adjourned, the benediction being pronounced by R. G. Moore, of the North Mississippi Conference.

FOURTH DAY—NOVEMBER 17, 1934

Morning Session.

The Conference opened at 8:30 a. m., Bishop Dobbs presiding. The Bishop announced Hymn 334, "My Faith Looks Up to Thee," which was sung, and the Conference was led in prayer by Rev. M. L. Burton, after which the Hymn, "Close To Thee," was sung. The minutes of the last session were read and approved.

Dr. B. F. Jones, one of the honored superannuates, who has been detained at home, was granted the privilege of casting his ballot on the constitutional question touching the presiding elders in their term of office. The vote stands 132 for the measure and 103 against.

Communications were read by the secretary from Revs. J. C. Ellis, C. F. Emery and C. T. Noble, superannuates, who were unable to be at the Conference.

The secretary asked the permission of the Conference that memoirs of Rev. Louis Fayard, who for years was a supply in the local ranks, and Mrs. W. B. Lewis, who served the Church for 48 years by the side of her sainted husband, be read during the memorial service, and the Conference gladly granted the request.

Rev. H. G. Hawkins, presiding elder of the Vicksburg District, presented to Bishop Dobbs for use in today's session a gavel made from the walnut bedstead on which Rev. Thomas Owens died and from the timbers in his old home. The gavel was made by Rev. J. F. Campbell, and is the property of the historical society. It was graciously received by the Bishop in well chosen words. "Little Tommie" was admitted on trial at the first session of the Mississippi Conference, in 1813, and died in 1868. Dr. W. G. Cram, General Secretary, Board of Missions, delivered a stirring address at the anniversary meeting last evening, and he was introduced and addressed the Conference. J. H. Shumaker, D.D., of the Methodist Benevolent Association, was introduced and addressed the Conference.

F. Y. Whitfield, treasurer of the Conference, submitted his reports for record, showing an increase in the collections over last year. Whitworth College shares to the amount of several hundred dollars in the collections of this year.

The Conference was pleased to have a word of greeting from Rev. P. D. Hardin, who has been an influential member of the Conference for a long time, now a superannuate, and to know that his health has improved.

Rev. Ira F. Hawkins, pastor of the First Methodist Church at Decatur, Ala., was introduced to the Conference.

The matter of the place for holding the next session of the Conference was referred to the presiding elders to be appointed. A Scheme of Benevolence Campaign for 1934-35 was read by Rev. T. J. O'Neil, and it was adopted by the Conference. The Conference by accepting this scheme pledges to accept the full amount of the apportionments for General and Conference work allocated by the Commission on Budget, and urges each District, charge, and church to accept their full quota, and to raise one-half of the amount by Easter Sunday. It pledges to hold an adjourned session of the Annual Conference early in 1935 in the interest of the benevolences, on call of Bishop Dobbs.

The memorial service was held at 11 o'clock, with Dr. B. F. Jones in the chair. The Conference sang a part of "Jesus, Lover of My Soul," and was led in prayer by Rev. Geo. H. Thompson. Only one member of the Conference had died during the year, Rev. H. B. Perritt, whose memoir

was read by Rev. W. M. Sullivan, and memoirs of Rev. Louis Fayard and Mrs. W. B. Lewis were read by Rev. J. L. Neill and Dr. J. A. Smith. Loving tribute was paid to the memory of the departed by a number of the members of the Conference.

Bishop Dobbs resumed the Chair and introduced Rev. N. S. Jackson, superintendent of the Anti-Saloon League in Mississippi.

The Conference fixed the hour of 2:00 p. m. for the next session and the Committee on Public Worship announced the various preaching services of members of the Conference to the congregations of the different denominations. Other announcements were made. The wives of the preachers were invited to a reception at the district parsonage given by Mrs. J. T. Leggett at 3:30 p. m. this afternoon.

The Doxology was sung, the Conference adjourned, the benediction being pronounced by Rev. J. T. Leggett.

Afternoon Session

The Conference met at 2:00 o'clock, p. m., Bishop Dobbs in the Chair. Hymn 91, "Guide Me, O Thou Great Jehovah," was sung, and W. J. Ferguson led in prayer. The minutes of the morning session were read and approved. J. L. Decell was called to the chair. On motion of the secretary, it was made a standing rule that at future Conferences the memorial service shall be held at 11 o'clock, on Saturday morning.

The report of the Committee on Conference Relations was adopted, placing the following on the superannuate list: W. W. Cammack, R. F. Witt, J. T. Nicholson, E. D. Phillips, C. T. Noble, C. H. Ellis, J. C. Ellis, O. F. Emery, N. B. Harmon, C. C. Griffin, B. H. Rawls, J. H. Foreman, W. W. Graves, J. W. Price, J. G. Galloway, R. A. Sibley, M. L. Burton, B. F. Jones, J. L. Greenway, A. A. Simms, H. G. Roberts, J. B. Stringer, P. D. Hardin, M. L. White, W. P. George, W. T. Griffin, J. T. Abney, C. M. Crossley, and C. H. Williams.

Dr. W. H. McIntosh, pastor of the First Presbyterian Church, was introduced to the Conference by Bishop Dobbs.

Mrs. J. L. Carter read the report of the Committee on the State of the Church, and it was very highly commended and adopted by a rising vote.

The report of the Board of Missions, numbered two, including the missionary appropriations to various charges, was read by O. S. Lewis, and it was adopted.

H. A. Wood read the report of the Committee on Evangelism, and it was adopted.

Report No. 2 of the Board of Christian Education was read by J. L. Carter. Dr. D. M. Key, President of Millsaps College, and Dr. G. F. Winfield, President of Whitworth College, addressed the Conference, and the report was adopted. The report carries the selection of Otto Porter, I. H. Sells, V. G. Clifford, J. A. Smith and J. L. Neill as the Board of Managers, and the Bishop and the presiding elders as advisory members; J. T. Leggett, J. L. Decell, J. Morgan Stevens, trustees of the Seashore Methodist Assembly; G. F. Winfield, Associate President and Deap of Whitworth College; T. B. Lamp-ton, L. H. Bowen, J. T. Leggett, L. L. Roberts, W. M. Williams, trustees of Whitworth College.

Miss Madge Stuart, of Meridian, was substituted a lay delegate in place of Dr. H. M. Ivy.

Various other reports were read and adopted.

Question 1, "Who are admitted on trial?" was called, and Arthur Louis Gilmore and Floyd Wesley Odom, of the Jackson District, and Floyd Osmond Lewis, of the Seashore District, were duly admitted.

Under Question 3, "Who remain on trial?" William Hugh McRaney, Frank Marion Casey, Roy Lesly Lane, and James Dudley Slay, having met all the disciplinary requirements,

were passed in examination of character and were advanced to the class of the second year. William Marion Tabb was passed in examination of character and advanced to the class of the fourth year. The following were elected elders, under the appropriate question, having fulfilled all requirements: Eugie Asbury Kelly, John Willard Leggett, Jr., Davis Thomas Ridgway, Jr., Eugene Webster Ulmer, Earl B. Emerich, who was received from the Korean Methodist Church. John Henry Miller was elected to the order of deacons as a local preacher.

An offering was taken and a purse of \$72.43 was presented to C. M. Crossley, who takes his place on the "honor roll," and \$10 was presented to Mrs. Louis Fayard.

The names of all the preachers having been called, their characters were passed, except one.

J. L. Neill, President of the Conference Board of Missions, announced that the mid-year meeting of the Board of Missions will be held in the Capitol Street Methodist Church, Jackson, Miss., on January 8, beginning at 10 a.m. It is hoped that a large representation of Mississippi Methodism will be present.

The minutes of the afternoon session were read by Dr. S. F. Harkey, and the Conference adjourned to meet at 2:30 p. m., Sunday afternoon, the benediction being pronounced by B. L. Sutherland.

THIRD DAY—NOVEMBER 18

At 9:30 o'clock, Sunday morning, at the Broad Street Church, a love feast was conducted by Rev. J. L. Greenway, one of the beloved superannuates, and a fine spirit was manifested. This service was an inspiration to many.

The morning worship service began at 10:45 o'clock and was featured by the great sermon of Bishop Hoyt M. Dobbs from the text, "Let this mind be in you which was in Christ Jesus" (Phil. 2:5), and on the subject, "The Christian's View of Life."

During this service the Sacrament of Baptism was administered by Bishop Dobbs to Lowell Lovette Jones, aged two months, and also by Rev. Geo. H. Thompson to George Kenneth Jones, aged two years, both infants being the sons of Rev. and Mrs. Geo. H. Jones of the Mississippi Conference. In this service they were assisted by Rev. W. B. Jones, grandfather of the children.

At the conclusion of the service of the morning, Bishop Dobbs ordained John Henry Miller, Philadelphia, Miss., as local deacon, being assisted by C. W. Crisler, T. J. O'Neill, Otto Porter and B. L. Sutherland.

Afternoon Session

Bishop Dobbs called the Conference to order at 2:30 p. m., and the Conference joined in singing Hymn 415, "Faith of Our Fathers," after which the Conference was led in prayer by J. L. Decell.

A resolution of thanks was read by W. O. Sadler, of the Courtesy Committee, and was adopted by a standing vote.

The Conference is very much indebted to the pastor and members of the Broad Street Church and to the entire Methodist and Christian constituency of Hattiesburg for the many courtesies bestowed upon its members in the homes and elsewhere.

Bishop Dobbs ordained to the order of elder five choice young men of the Conference; namely, Eugie Asbury Kelly, John Willard Leggett, Jr., David Thomas Ridgway, Jr., Eugene Webster Ulmer, and Earl B. Emmerich. The Bishop was assisted in the reading of this service by H. G. Hawkins, J. L. Sells, B. F. Jones, and J. T. Leggett. He was assisted in the laying on of hands by the presiding elders and J. L. Decell and J. L. Sells.

Announcements of changes in charge boundaries were made, after which the Bishop read the list of the appointments of the preachers for the new Conference year.

The benediction was pronounced by Bishop Hoyt M. Dobbs, and the one hundred twenty-second session of the Mississippi Annual Conference closed sine die.

MISSISSIPPI CONFERENCE APPOINTMENTS

BROOKHAVEN DISTRICT

C. W. Crisler, Presiding Elder.

Adams—L. T. Nelson.

Barlow—E. W. Wedgeworth.

Bouge Chitto—E. M. Allen.

Brookhaven—O. S. Lewis.

Crystal Springs—J. L. Carter.

Foxworth—J. H. Grice.

Gallman—J. W. Moore.

Georgetown—G. E. Allan.

Harrisville—A. S. Byrd.

Hazlehurst—R. H. Clegg.

Magnolia—W. B. Jones.

McComb—

Centenary—Otto Porter.

LaBranch Street and Fernwood—L. P. Anders.

Pearl River Avenue—J. W. Leggett.

Meadville and Bude—A. S. Oliver.

Monticello and Pleasant Grove—L. M. Sharp.

Osyka—E. B. Emmerich.

Prentiss—J. O. Ware.

Scotland—L. L. Matheny.

Silver Creek—D. T. Ridgway, Jr.

Summit and Topisaw—C. W. Wesley.

Tylertown—J. T. Weems.

Utica—J. B. Holyfield.

Wesson—F. L. Applewhite.

Associate President Whitworth College—G. F. Winfield.

Chaplain U. S. Naval Academy, Annapolis, Md.—W. N. Thomas.

HATTIESBURG DISTRICT

V. G. Clifford, Presiding Elder

Bay Springs—J. W. Thompson.

Bonhomie—R. E. Rutledge.

Bucatanunna—W. W. Moore.

Collins—T. C. Cooper.

Ellisville—R. A. Allums.

Eucutta—M. W. Porter.

Hattiesburg—

Broad Street—T. O. Prewitt.

Court Street—C. A. Schultz.

Main Street—J. T. Leggett.

Heidelberg—T. H. King.

Laurel—

First Church—J. F. Campbell.

Kingston—A. B. Barry.

West Laurel—E. A. Kelly.

Magee—H. C. Castles.

Matherville—W. H. McRaney.

Montrose—G. H. Jones.

Mt. Olive—J. L. Sells.

New Augusta—R. S. Saucier.

Petal—E. E. McKeithen.

Richton—E. L. Ledbetter.

Shubuta—C. H. Gunn.

Sumrall—L. M. Reeves.

Taylorsville—D. W. Ulmer.

Waynesboro—C. C. Clark.

Waynesboro Circuit—J. W. Loudenslager.
 Williamsburg—A. J. Leggett.
 Chaplain Mississippi State Sanatorium—W.M. Williams.

JACKSON DISTRICT

B. L. Sutherland, Presiding Elder

Benton—L. D. Haughton.
 Bolton and Raymond—Van R. Landrum.
 Brandon and Pelahatchie—M. K. Miller.
 Camden and Sharon—D. P. Yeager.
 Canton—L. E. Alford.
 Carthage—A. J. Boyles.
 Carthage Circuit—J. F. McClellan.
 Clinton—C. E. Downer.
 Fannin—J. B. King.
 Flora and Benton—B. H. Williams.
 Florence—H. S. Westbrook.
 Forest—J. W. Sells.
 Harperville—F. B. Ormond.
 Homewood—W. M. Tabb.
 Jackson—
 Capitol Street—B. M. Hunt.
 Galloway Memorial—J. L. Decell.
 Associate pastor—A. L. Gilmore.
 Glendale—J. A. Wells.
 Grace—J. H. Jolly.
 Millsaps Memorial—M. L. McCormick.
 Lake—J. D. Ellis.
 Lena—E. W. Ulmer.
 Madison and Pocahontas—J. H. Morrow.
 Mendenhall and D'Lo—H. E. Raley.
 Morton—Ira E. Williams.
 Raleigh—W. J. Walters.
 Shiloh—W. B. Hollingsworth.
 Terry—T. M. Ainsworth.
 Vaughan—Wesley Ezelle.
 Walnut Grove—C. Y. Higginbotham.
 Secretary Editorial Department General Board Christian Education—C. A. Bowen.
 Executive Extension Secretary Conference Board Christian Education—I. H. Sells.
 Professor in Millsaps College—C. F. Nesbitt.
 Chaplain Mississippi State Penitentiary—J. H. Moore.
 Superintendent Mississippi Children's Home Society—J. Sutton.
 Home Missionary—Charles Assaf.
 Conference Director Superannuate Endowment Fund—L. Alford.

MERIDIAN DISTRICT

J. A. Smith, Presiding Elder

Burnside—J. C. Jackson.
 Chunky—R. L. Walton.
 Cleveland—G. G. Yeager.
 Daleville—E. D. Simpson.
 Decatur and Hickory—H. J. Moore.
 DeKalb—Murray Cox.
 DeSoto—T. R. Holt.
 Enterprise—O. H. Scott.
 Lauderdale and Electric Mills—Rolfe Hunt.
 Meridian—
 Central—T. M. Brownlee.
 East End—J. L. Neill.
 Fifth Street—A. M. Broadfoot.
 Hawkins Memorial—W. A. Terry.
 Poplar Springs—H. Mellard.
 Wesley—W. H. Lane.

Newton—J. L. Smith.
 Pachuta—W. C. M. Baggett.
 Philadelphia Station—L. L. Roberts.
 Philadelphia Circuit—T. E. Nicholson.
 Porterville—J. W. Ramsey.
 Quitman—T. B. Cottrell.
 Rose Hill—G. A. Broadus.
 Scooba—S. C. Moody.
 Union—J. A. Moore.
 Vimville—A. J. Beasley.

SEASHORE DISTRICT

L. J. Power, Presiding Elder

Americus—N. S. Loftus.
 Bay St. Louis—J. E. Gray.
 Biloxi, Main Street—W. J. Ferguson.
 Brooklyn and Bond—D. E. Vickers.
 Carriere—Roy L. Lane.
 Coalville—H. W. F. Vaughan.
 Columbia—H. A. Gatlin.
 Escatawpa—W. W. Murray.
 Gulfport, First Church—P. M. Caraway.
 Handsboro and Second Church, Gulfport—Percy Vaughan.
 Kreole—W. F. Baggett.
 Leakesville—M. R. Jones.
 Logtown—Jas D. Slay.
 Long Beach and Pass Christian—J. M. Lewis.
 Lucedale—W. H. Lewis.
 Lumberton—Geo. H. Thompson.
 Mentor—S. E. Flurry.
 Moss Point—W. O. Sadler.
 Ocean Springs and Wesley Memorial—W. L. Blackwell.
 Oloh—Olla Nix, supply.
 Pascagoula—E. S. Lewis.
 Picayune—W. B. Alsworth.
 Poplarville—J. E. Williams.
 Purvis—W. H. Saunders.
 Saucier—Roy Wolfe.
 Van Cleave—H. W. Van Hook.
 Wiggins—C. H. Stralt.

VICKSBURG DISTRICT

H. G. Hawkins, Presiding Elder

Anguilla—A. J. Davis.
 Centerville—E. A. King.
 Eden—S. B. Watkins.
 Edwards—H. L. Daniels.
 Fayette—H. A. Wood.
 Gloster—P. H. Grice.
 Hermanville—J. E. J. Ferguson.
 Lorman—E. J. Coker.
 Louise and Holly Bluff—L. J. Snelgrove.
 Mayersville—Floyd O. Lewis.
 Natchez—W. M. Sullivan.
 Nebo—Floyd W. Odom.
 Oak Ridge—S. N. Young.
 Port Gibson—S. F. Harkey.
 Rolling Fork and Cary—J. M. Corley.
 Roxie—F. M. Casey.
 Satartia—F. J. Jones.
 Silver City—L. F. Alford.
 Vicksburg—
 Crawford Street—T. J. O'Neil.
 Gibson Memorial—M. M. Black.
 Washington—H. L. Norton.
 Woodville—G. P. McKeown.
 Yazoo City—J. B. Cain.

Our Weekly Party

Millsaps College students have pledged four hundred dollars toward purchasing stage equipment for the college.

Delegates from the Lake Charles, La., First Church, attending conference at Shreveport are A. M. Mayo, J. Ed. Eaves and Mrs. Elmer C. Gunn.

"Things are in fine shape at First Church, Columbia, Miss. We are carrying a full financial report to Conference." That was Rev. H. A. Gatlin, the pastor.

Rev. L. P. Anders, pastor on the Adams charge, Mississippi Conference, reported a good year at conference, notwithstanding a long siege of illness that hindered the work.

Homecoming Day was celebrated at Millsaps College on November 9. A feature of the day was a reception given by the faculty to fraternal and other organizations on the campus.

Rev. P. W. Sibley, pastor of the Gonzales charge, Louisiana Conference, reports the addition to the charge of a nice church building well equipped with bell, pews, Sunday school rooms and organ.

"Rayne Memorial News" is the name at the masthead of a monthly publication issued by Rayne Memorial Church, New Orleans. It is a four-page periodical and crammed with good things. Dr. W. W. Holmes is pastor.

In the Advocate's announcements of the appointments of the North Mississippi Conference we had it, "Marks and Belen, J. C. Wasson; Oakland, E. L. Jernigan." Well, take your pencil and reverse that and it will be right.

Mr. Seaman Mayo, accompanied by Mrs. Mayo and son Howard, returning from an abstractors' convention in Florida, stopped to see us. Mr. Mayo, active member of our church at Lake Charles,

La., made a good report of our church there.

A number of our fine brethren in the North Mississippi and Mississippi Conferences wrote inviting us to be present at their sessions. Sorry I could not go. But Dr. W. L. Duren, new editor, attended. He must increase; I must decrease.

The folks at First Church, Lake Charles, La., were looking around for about 300 people at a church supper to be held there some days ago when we last heard from them. Rev. E. C. Gunn, pastor, will bring a good report to conference.

Leaguers go on the air. The Weir (Miss.), Epworth League put on a 30-minute program over WHEF at Kosciusko recently. The program, "Jesus, the King of Kings," was dedicated to the members of the North Mississippi Conference which was in session at the time.

You cannot build a greater thing in this world than a home. Send a nickel to Federal Council of Churches, 105 East 22nd St., New York City, and ask them to send you their bulletin, "Building the Christian Family." With it you should be able to improve your technique in home-making.

Rev. Robt. A. Cross, former member of the Louisiana Conference, was recently appointed to the Harrisburg Circuit in the North Arkansas Conference. Brother Cross speaks highly of the administration of Bishop John M. Moore and praised his address on "The Genius of Methodism."

Rev. W. F. Roberts, pastor at Dubach, La., calls our attention to the several church dedications this year in the Ruston District, saying that his church at Lisbon will be ready for dedication shortly after annual conference. A new



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church with Sunday school rooms is being built at Harmony while the church at Arizona gets a new roof.

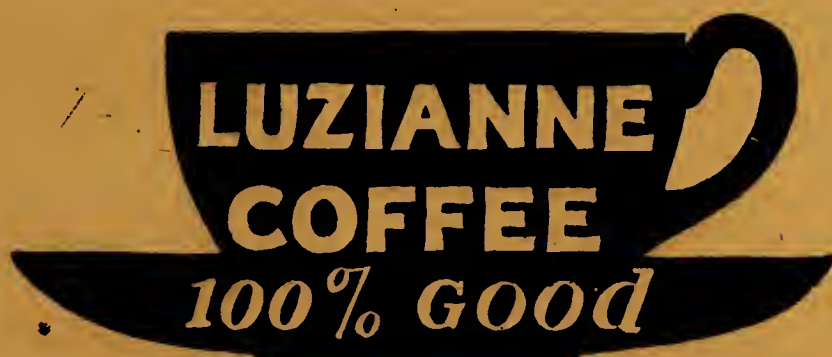
The pastors and delegates of the Mississippi Annual Conference received Bishop Dobbs with open arms and were high in their praise for the courteous and business-like manner in which he conducted the sessions each day. Mississippi and Louisiana Methodism will go forward under the leadership of this consecrated servant of the Master.

Mrs. C. M. Harrison, wife of the president of Bank of Amory, Amory, Miss., recently passed away. Mrs. Harrison was a graduate of Grenada College, was active in civic and church affairs. For a great while she was teacher of a great adult class in the Sunday school of our church at Amory. She was a very useful woman and will be greatly missed.

Visiting brethren whose presence were noted at the Mississippi Annual Conference were: Revs. H. M. Johnson, W. W. Holmes, W. L. Duren and J. G. Snelling of the Louisiana Conference; R. C. Moore, of the North Mississippi Conference, and Dr. and Mrs. W. B. Lewis, missionaries to Africa, and Rev. and Mrs. E. B. Emerich, missionaries to Korea.

Very few have come out for our party this week. The boys of the North Mississippi Conference are getting into their new year and some new appointments. Mississippi Conference is in session at Hattiesburg. And the pastors of Louisiana are so busy in the final "round-up" that they have no time for a party except a "fifth quarterly conference" and other kindred meetings.

"We will have the entire indebtedness on our church plus the budget for the year raised by the tenth of November. That is the way Rev. J. Henry Bowdon writes about the Arcadia church, which was dedicated by Bishop Hoyt M. Dobbs on Armistice Sunday. A strong heart



hand to Brother Bowdon and his people. All former pastors were invited to be present for the dedication.

"Mrs. Edith Killingsworth, a noble Christian woman, member of the Fayette Methodist Church, went to her reward Saturday, October 27, 1934. She was the mother of Misses Louise and M. Killingsworth; the latter named graduated at the Scarritt Training College in Nashville, Tenn., last session in special mission work. She also left a son, Shelton, in Seattle, Washington." Hope to see you at Conference.—T. B. Cottrell.

Rev. and Mrs. A. Y. Brown, of Calhoun City, announce the birth of a daughter, Marjorie Ann, weight 7 3-4 pounds, in Houston Hospital, November 11, 1934.

Ebenezer Church on the Adams charge up here in southwest Mississippi, home church of this editor, still claims some control over the editorial policy of the Advocate. Mrs. W. L. Duren, wife of our new editor, came from that church. And thou, Bethlehem, art not the least among the princes of Judah.

The missionary societies and members of Main Street and Court Street churches, along with their pastors, Revs. L. J. Power and C. A. Schultz, who co-operated with the Broad Street congregation in entertaining the members and delegates during their stay in Hattiesburg, are due the thanks of every one who enjoyed the delicious meals provided each day at noon for the nourishment of their bodies. And while most of us claim that we eat to live, one look at those assembled about the beautifully decorated tables at high twelve each day has almost convinced us otherwise. It was a pleasure and privilege to be there.

Rev. R. H. Clegg, pastor-host to the recent session of the Mississippi Conference, seemed to be doing everything everywhere at one and the same time. No matter what your requirements were nor how difficult they might seem, Brother Clegg, assisted by loyal members of his church and Sunday school,

How To Quickly Soothe Nerves And Ease Headache

When wild nerves and splitting headache almost drive you crazy, get quick, soothing relief with STANBACK, the "Balanced Prescription." STANBACK acts quicker and leaves no unpleasant after-effect. Millions say, "It's wonderful!" Try it. Trial size ten cents. Economy size, twenty-five cents. FREE: Mail this ad to STANBACK, Dept. A, Salisbury, N. C., for a free full size package of STANBACK. —Adv.

Here's the **A B C** of COLDS-CONTROL



A To Help PREVENT Colds

At the first sneeze or nasal irritation, quick!—a few drops of Vicks Va-tro-nol. Its timely use helps to prevent many colds—and to throw off colds in their early stages.

B To Help SHORTEN a Cold

At bedtime, just rub on Vicks VapoRub, the mother's standby in treating colds. All through the night, by stimulation and inhalation, VapoRub fights the cold direct.

C To Build RESISTANCE to Colds: Follow the simple rules of health that are part of Vicks Plan for Better Control of Colds. The Plan has been clinically tested by practicing physicians—and proved in home use by millions. (You'll find full details of this unique Plan in each Vicks package.)

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never failed to fulfill them to the complete satisfaction of everyone. The Advocate greatly appreciates the courtesies extended its representatives, and takes this means of publicly acknowledging its lasting obligation to Brother Clegg and every member of his congregation for their many kindnesses while we were in their hospitable city.

REV. L. M. SHARP MAKES UNIQUE ADVOCATE RECORD

Rev. L. M. Sharp, pastor at Monticello and Pleasant Grove charge, Brookhaven District, recently sent us a list of thirty-two subscriptions, thirty-one of which were new subscribers. The feature that attracted our attention was the statement that the list includes every official of the several churches of his charge. The editor and manager of the Advocate will take special delight in thus having the opportunity of sharing in the pastoral duties of this excellent charge in Mississippi.

VOTES ON CONSTITUTIONAL QUESTION

On the constitutional question, the limited tenure of presiding elders, Annual Conferences have voted as follows:

	Yes	No
Czechoslovak Conference.....	20	8
Belgian Conference	9	14
Northwest Conference	40	0

Illinois Conference	5	40
Western Virginia Conference	124	36
Kentucky Conference	88	58
Southwest Missouri Conf.	120	6
Louisville Conference	113	75
Missouri Conference	83	66
Holston Conference	164	82
Baltimore Conference	241	51
Tennessee Conference	191	61
Virginia Conference	297	93
St. Louis Conference	66	66
North Mississippi Conference	169	49
West Texas Conference.....	222	17
North Texas Conference.....	194	65
Western North Carolina Conference.....	251	116
Texas Conference.....	276	41
North Arkansas Conference..	199	32
Upper South Carolina Conference	145	65
Pacific Conference.....	68	36
North Alabama Conference....	357	39
Mississippi Conference	132	108
Total.....	3574	1219

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COUGHS

Our Methodist Women

EDITED BY MRS. H. McMULLAN

TO THE MEMBERS OF THE WOMAN'S MISSIONARY SOCIETY, MISSISSIPPI CONFERENCE

Quite a number of inquiries have come to me recently concerning the program of work for our children and the officers to be elected for another year. The action of the General Conference held in Jackson last May makes it possible for every organization and the two General Boards interested in the missionary education of children to co-operate in a plan which has unlimited possibilities. This

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Capudine EASES ACHES

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that so many churches are without sufficient insurance, and not properly safeguarded against fire.



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No assessments; easy payments; profit to policyholders; legal reserve for protection of policyholders same as stock companies. Parsonages, Homes and Personal Effects of Church Members Insured.

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Rev. J. H. SHUMAKER, Asst. Southern Church Dept.

808 Broadway Nashville, Tenn.

plan sets up on new machinery in the local church, in the district or in the Annual Conference. By slight modification it makes use of all existing channels in a more effective plan for the children of the church.

In order that the interest and the resources of the Woman's Missionary Society may be made available for enriching the work of the children's division, each local auxiliary is to elect, when new officers are elected for the coming year, a secretary of children's work—formerly called superintendent of children's work. One of her duties shall be to plan with the primary and junior workers concerning ways in which world friendship may become a more vital factor in the program for children; she shall likewise make a quarterly report to the Missionary Society concerning what is going on in the children's division. Her name and address should be sent to the Conference Superintendent of Children's Work for Woman's Missionary Society immediately after her election for her mailing list.

At the last meeting of the Council the cultivation of the Baby Division which has heretofore been a part of the Children's Department was given to the adult society as a part of its program of work. Each auxiliary is asked to elect an officer to be known as "Superintendent of Baby Specials" whose duty it shall be to cultivate the parents of the children between the ages of birth and six years in order to secure from them, in the name of their child, gifts of money to those lines of work which for many years have been supported by contributions from this work. The superintendent of Baby Specials should secure leaflets from Literature Headquarters, Nashville, Tenn., and give one to the parents of little children who should then be given an opportunity to make an offering to the work it explains. If this gift, whether it be 10 cents, 25 cents, \$1.00 or \$100.00 is prompted by gratitude to God for the child He has given, and is made an expression of the new thoughtfulness for children everywhere that comes to them with the birth of their child, it may be the means of renewed consecration of the parents and a dedication of their child from birth to the work of the Kingdom. A certificate of membership for the child is given in recognition of the gift. A gift to this work may be

made monthly, quarterly, or yearly as the parents prefer. The offerings for division after January, 1935, will be sent through the adult treasurer of the society, but for this quarter they will be reported as usual through the children's division.

May I urge every auxiliary to encourage your leaders of the children's work to make this quarter's work the most effective and outstanding, not only of the year but of the entire quadrennium?

MRS. PAUL ARRINGTON,

• Conference Superintendent of
Children's Work.

Magee, Miss.

Do you lack PEP?

Are you all in, tired and run down?

WINTERSMITH'S TONIC

Will rid you of

MALARIA

and build you up. Used for 65 years for Chills, Fever, Malaria and

A General Tonic

50c and \$1.00 At All Druggists

Why Liquid Laxatives are Back in Favor



The public is fast returning to the use of liquid laxatives. People have learned that the right dose of a properly prepared liquid laxative will bring a more natural movement without any discomfort at the time, or after.

The dose of a liquid laxative can be varied to suit the needs of the individual. The action can thus be regulated. A child is easily given the right dose. And mild liquid laxatives do not irritate the kidneys.

Doctors are generally agreed that senna is a *natural* laxative. It does not drain the system like the cathartics that leave you so thirsty. Dr. Caldwell's Syrup Pepsin is a liquid laxative which relies on senna for its laxative action. It gently helps the average person's constipated bowels until nature restores their regularity.

You can always get Dr. Caldwell's Syrup Pepsin at any drug store, ready for use.

Christian Education Page

STUDENT WRITES OF WESLEY FOUNDATION

Dear Dr. Raulins:

The Wesley Foundation here at Louisiana State University is doing great work for the Methodist young people's organization. Enjoyable and benefiting programs are planned which fill our weeks of college life with a spirit of socialness and friendliness toward each other.

Each new week is begun on Sunday morning with the Wesley program lasting until 10 a. m. Sunday school follows and precedes the church services which begin at 11 o'clock. The Sunday school group is divided into sections or classes on different subjects; recreation and dramatic work being my selectives. Epworth League begins at 6:30 p. m. that evening which is immediately followed

A Laxative easy to give CHILDREN Constipation makes a child feel badly enough. It is no longer necessary to add to the little one's discomfort by giving a bad-tasting laxative if you have a bottle of SYRUP OF BLACK-DRAUGHT in the house. Children like it. Made of official U. S. pharmacopeia senna and rhubarb, with cinnamon, cloves and sugar syrup to make it pleasant-tasting. 50c. at drug stores.

MOTHERS...watch CHILD'S COLD

COMMON colds often settle in throat and chest where they may become dangerous. Don't take chances—at the first snuffle rub on Children's Musterole.

Children's Musterole is just good old Musterole, only in milder form. It penetrates the skin with a warming tingle and goes to the seat of trouble.

It gets such marvelous results because it's NOT just a salve, but a "counter-irritant"—quick and helpful in drawing out pain and congestion.

Used by millions for 25 years. Recommended by many doctors and nurses. All druggists. In three strengths: Regular Strength, Children's (mild), and Extra Strong. Tested and approved by Good House-keeping Bureau, No. 4867.



by the church service at 8 o'clock. Open house is the last event of the evening beginning at 9 p. m. and lasting for one hour.

The week-days also possess similar impressive programs and socials. Tuesday evening the dramatic club meets at 5 o'clock in the Methodist Student Center. Wednesday morning is morning watch at 7:40 a. m. Thursday Friendly serves tea from 4 p. m. to 6 p. m. on that day. While some sort of social is held on Saturday at 7:30 p. m.

Respectfully,

MALCOM A. SCHULZ.

MISSISSIPPI YOUNG PEOPLE'S NEWS

Christian Culture Institute

One hundred and fifty-nine registered at the Christian Culture Institute held at the Central Methodist Church, Meridian, Miss., recently. This institute extended over a period of four days with a most complete program. There were 7 courses offered, taught by Rev. H. Mellard, Mrs. J. L. Neill, Dr. L. L. Cowen, Rev. J. L. Neill, Rev. A. M. Broadfoot, Mr. J. H. Weems, and Miss Lilybec Phillips. Mr. W. D. Hawkins acted as dean. The first night of the institute Rev. Otto Porter gave a most interesting address on the "Sesquicentennial of American Methodism." The second night Miss Lilybec Phillips led an open forum, the third night Mr. J. H. Weems conducted the recreation and the last night our own Mr. Hawkins led the consecration service, and awarded the certificates. One hundred and twenty-three credits were received.

This institute was probably the biggest and most inspirational institute held in the young people's conference—an institute carrying out the outline of our assembly, combining the three important things: fellowship, recreation, spiritual enrichment.

We are indeed proud to know of this successful institute, and sincerely hope that other districts will take this as an example and follow through. Miss Lilybec Phillips is the district director of the Meridian District, and her splendid work is an inspiration to all.

Gulf Coast Union—Successful Meeting

The Gulf Coast Young People's Union met at Long Beach with 110 present. Carlyle Abel of Epworth Church led a most inspirational program. Mrs. Amos

Welch of Coalville, Miss., was elected adult counselor, and the young people are very fortunate to have Mrs. Welch serve in this capacity. Miss Josephine Lewis is district director of the Seashore District of which this union is a part, and her work with the young people of the district is quite outstanding.

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From The Field

We learn with deep regret of the illness of Rev. C. C. Wier, our good friend and pastor at Franklin, La. If he is unable to be at Conference he will be greatly missed.

THEY WANT HIM BACK

Whereas, our pastor, Rev. G. H. Corry of Indian Bayou, La., has proven himself capable and efficient as pastor by his faithful, sincere, kind, and courageous spirit, and has won the respect and affection of his people, and

Whereas, Indian Bayou Church needs the continuation in the future of the kind of work Brother Corry has done in the past three years; therefore be it

Resolved, that the following stewards of the Indian Bayou charge petition Bishop Dobbs and the annual conference to return him as pastor for the coming year.

Signed by

MRS. J. W. FOREMAN,
H. P. MORGAN,
FELIX MORGAN,
A. E. ROBILEAVE,
ELRIDGE FOREMAN,
MRS. EATAN HOFFPAUIR,
C. H. BOULET,
LIMON PERRY,
J. K. DUBOSE.

ALGIERS METHODIST CHURCH RESOLVES

(The following resolutions adopted by the fourth quarterly conference of the Algiers Methodist Church, New Orleans, were forwarded to the Business Manager with the request that they be published in the Advocate. After the editor had boarded a train for Shreveport and Conference, the resolutions were set in type and substituted for a less important item.—Business Manager.)

To the Presiding Elder and Members of the Fourth Quarterly Conference
Dear Fellow-Workers:

We all realize that our pastor, Dr. D. B. Raulins, is completing his fourth year of labor in our midst. We wish to express to him and to our Presiding Elder our appreciation of his untiring efforts, high ideals and sacrificing spirit that he has practiced in his pastorate. Therefore be it

Resolved, that the members of the

fourth quarterly conference know that we express the sentiment of the entire congregation of the Algiers Methodist Church when we request the Bishop and his Cabinet to return Dr. Raulins to us and to his present charge. However should the Bishop and his Cabinet elect for Dr. Raulins a better field of labor for which we know he is worthy, we are more than willing to submit, realizing that our loss will be their gain.

Respectfully submitted,

C. W. EUBANKS,

For the Board of Stewards.

MRS. J. H. BROOKS,

For the W. M. S. Circle 1.

MRS. A. C. KING,

For the W. M. S. Circle 2.

MISS ORRIE SUMMERS,

For the Mizpah Choir.

JNO. T. OWENS,

For the Congregation.

MRS. GRACE CAYARD,

For the Sunday School.

F. C. R. MATTHEWS,

For the Men's Bible Class.

LOUIS A BLANC, JR.,

For Young People's Class.

MRS. W. P. KENNY,

For Ladies' Bible Class.

DR. A. W. TURNER SAYS—

Please ask that all our pastors and other interested parties co-operate with local public school officials in seeing that Senate Bill No. 118 of 1934, by Senator James A. Noe, be observed. This law provides for teaching the evil effects of alcohol and narcotics on the human system.

This is a good law and is endorsed by most of the public school officials in Louisiana.

Very respectfully,

A. W. TURNER.

REVIVAL AT PONCHATOULA

Dear Brother Raulins: I have not annoyed you or any other editor with frequent reports from my work. And I would not do so now, but I think we have something to tell that will be of interest to the people who are interested in Ponchatoula.

I did not come here an entire stranger at the beginning of this conference year. For I had visited Ponchatoula in another capacity some years ago, and had a good many friends in the congregation.

The church has had the usual vicissitudes in this strawberry belt, all banks are out of commission, and the funds of the people are mostly lost in the failures; four bad crop years and low prices have added to the economic distress. Many of our people have had to surrender their little homes and farms, and about half of our membership on the "relief" rolls. These circumstances have necessarily had a depressing effect on the church life. But no part of the church work has gone without attention, and under the circumstances, a good record has been made.

We have paid on Kingdom Extension, Orphanage and Benevolences over 50 per cent above last year, and the stewards are working earnestly now to bring the salaries up to the same level.

The most outstanding blessing of this year has been our revival, which began on October 7, and continued through October 21. For three weeks prior to the opening date, cottage prayer meetings were held under the direction of the committee on evangelism, and from the start good congregations were in attendance. Rev. R. M. Brown, from Shreveport, came in on Thursday of the first week, and stayed through Friday of the second week.

The choir and Sunday school workers gave hearty co-operation, and the membership has been toned up to a higher level of devotion, and twenty two members have been added to the church.

FOR SALE BY MISSISSIPPI CONFERENCE HISTORICAL SOCIETY

1. Pamphlet, 12 pages, "Historic Sites of Mississippi Methodism," by Hawkins and Cain. In guide-booklet style, postpaid, 10c each, or two for 15c.

2. Photo, 8x10 inches, of chart giving names of the 97 members of 1845 Louisville Convention, which planned organization of M. E. Church, South, with pictures of Soule, Andrew, Capers, Paine, Pierce, Bascom, Winans, Smith. Postpaid, \$1 each. There is only one original in existence.

3. Jones' "Mississippi Methodism," in 2 volumes. Valuable. Sold originally at \$2 per volume. Postpaid, \$1.25 per set. New but shelf-worn. Supply limited.

4. "History of Lorenzo Dow," by H. A. Baker, five-column newspaper page reprint, on enamel paper, with picture of Dow. Postpaid, 10c each, or two for 15c.

Address Rev. H. G. Hawkins, Vicksburg, Miss.

with more who will probably come in as result of the revival.

Sixty-two members have been added during the year, forty-three of these on profession of faith.

Death has invaded our ranks, and has removed several of our best workers--notable among these are: Mrs. E. W. Vinyard, on January 25, who was the president of the Missionary Society; and Miss Margaret Vinyard, the president of one of the young people's classes.

Sincerely,

H. N. BROWN.

Ponchatoula, La.

CORRESPONDENCE

Dear Raulins: I am rounding out my th year at Pineville as the Chaplain of the United States Veterans' Hospital. These have been in many respects five of the happiest and most fruitful years of my ministry.

This experience has given me the opportunity to minister to more sick and dying men than I had ever had before. I have sat beside many a suffering man and talked to him about the love of theaviour and have seen them go to rest in peace. I thank God for this chance that has come my way. The doctors and nurses have been unusually gracious to me. They are like home folks to me. We know and love each other as co-workers. Many of them are devout Christians and render much Christian service to the patients in addition to their professional service.

As to the church, I want to say that there is not a finer lot of folks anywhere than is found here in the Pineville Church. They are good to their pastor. In many ways we have had a great pastorate. During these five years we have received two hundred and ten members into the church and we now have a substantial gain in membership. I do not believe there is a better organized church anywhere. Our Church school is organized and working smoothly under the new plan.

Should the Bishop feel that I have

been here long enough and send me elsewhere, the preacher who comes here will step into one of the finest opportunities in the Conference. The church owns a nice home for the preacher and his family and it is a comfortable house. This is the only church in the state that is listed on the preferred list of the Christian Advocate (Nashville) in subscribers; however this was caused by the weekly delivery plan, which has to be worked. This means that the people here read the church papers.

Sincerely yours,

Pineville, La.

D. B. BODDIE.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Columbus Dist.—First Round

Macon Station, Nov. 18, a.m.
Central Church, Nov. 18, p.m.
First Church, Columbus, Nov. 25, a.m.
Artesia and Shaefers, at Artesia, Nov. 25, p.m.
Kosciusko Circuit, at Williamsville, Dec. 2, a.m.
Kosciusko Station, Dec. 2, p.m.
Sallis, at Sallis, Dec. 9, a.m.
Pickens and Goodman, at Pickens, Dec. 9, p.m.
Longview and Cedar Bluff, at Cedar Bluff, Dec. 13, a.m.
Mashulaville, at Mashulaville, Dec. 14, a.m.
Louisville Circuit, at White Hall, Dec. 15, a.m.
Ethel, at Ethel, Dec. 16, a.m.
Durant, Dec. 16, p.m.
Macon Circuit, at X-Prarie, Dec. 23, a.m.
Starkville, Dec. 23, p.m.
Crawford and Mayhew, Dec. 30, a.m.
Brooksville, Dec. 30, p.m.
Weir and McCool, at Weir, Jan. 7, a.m.
Louisville, Jan. 7, p.m.
Caledonia, at Steens, Jan. 9, a.m.
Chester, at Chester, Jan. 14, a.m.
Ackerman, Jan. 14, p.m.
Sturgis, at Sturgis, Jan. 21, a.m.
West Point, Jan. 21, p.m.
Noxapater, at Noxapater, Jan. 28, a.m.
Shuqualak, at Shuqualak, Jan. 28, p.m.

The meeting of the district stewards and the District Missionary Rally will be held at Starkville, Tuesday, December 11th, beginning at 11 o'clock. All pastors are expected to be present.

V. C. CURTIS, P. E.

Greenwood District—First Round

Poplar Creek, Nov. 18; Q. C., Dec. 13, p.m.
Vaiden and West, Nov. 18, p.m.; Q. C., Dec. 13
Kilmichael, Nov. 25, a.m.
Winona Station, Nov. 25, p.m.
Minter City, at Glendora, Dec. 2, a.m.

Kept Taking Cardui

Until She Got Rid

of the Severe Pains

When Mrs. Ida Hege, of Edinburg, Ind., was in a painful, rundown condition, she took Cardui, with the results she describes below: "I had just been what one might say dragging around, feeling miserable and all out of sorts. I remembered how Cardui helped my aunt. I sent for six bottles of Cardui and when I had taken them, I was much better and stronger. I did not suffer so much pain. I continued taking Cardui until I had taken nine bottles. I do not have the severe pains." . . . Thousands of women testify Cardui benefited them. If it does not benefit YOU, consult a physician.

Ruleville and Doddsville, Dec. 2, p.m.
Acona, Dec. 6
Ebernezer, Dec. 7.
Greenwood, First Church, Dec. 9, a.m.
Belzoni, Dec. 9, p.m.
Swiftown, Dec. 12, a.m.
Moorhead, Dec. 12, p.m.
Tutwiler, Dec. 16, a.m.
Webb & Sumner, Dec. 16, p.m.
Black Hawk, Dec. 18.
Carrollton, Dec. 19.
Schlater and Price Memorial, at Price Memorial, Dec. 19, p.m.
Winona Circuit, Dec. 20.
Duck Hill, Dec. 21.
Drew, Dec. 30, a.m.
Sunflower, Dec. 30, p.m.
Inverness, Jan. 6, a.m.
Itta Bena, Jan. 6, p.m.
Lexington, Jan. 13, a.m.
Tchula and Cruger, Jan. 13, p.m.

District Stewards meet at Greenwood Wednesday, December 5, at 10 a.m. The preachers of the district are invited and urged to attend this meeting.

A. T. McILWAIN, P. E.

Sardis-Grenada District—First Round

Holcomb, at Holcomb, Nov. 17, 11 a.m.
Shuford, at Eureka, Nov. 18, 11 a.m.
Courtland, at Courtland, Nov. 21, 11 a.m.
Byhalia, at Byhalia, Nov. 25, 11 a.m.
Pleasant Hill, at Pleasant Hill, Nov. 26, 10 a.m.; preaching at Pleasant Hill, Nov. 25, 7 p.m.
Tyro, at Fredonia, Nov. 28, 11 a.m.
Mt. Pleasant, at Mt. Pleasant, Dec. 2, 11 a.m.
Olive Branch, at Olive Branch, Dec. 3, 10 a.m.; preaching at Olive Branch Dec. 2, 7 p.m.
Sardis Circuit, at Cold Springs, Dec. 5, 11 a.m.
District Stewards' and Missionary Institute, at Sardis, Dec. 6, 10 a.m.
Oakland, at Oakland, Dec. 9, 11 a.m.

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LIQUID - TABLETS
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Charleston Station, Dec. 9, 7 p.m.
 Hernando Station, Dec. 11, 7 p.m.
 Longtown, at Longtown, Dec. 12, 11 a.m.
 Batesville Station, Dec. 12, 7 p.m.
 Lambert and Crowder, at Lambert, Dec. 16, 11 a.m.
 Marks and Belen, at Marks, Dec. 16, 7 p.m.
 Senatobia Station, Dec. 18, 7 p.m.
 Cochrum, at Greenleaf, Dec. 19, 11 a.m.
 Coldwater, at Coldwater, Dec. 19, 7 p.m.
 Lake Cormorant, at Robinsonville, Dec. 23, 11 a.m.
 Crenshaw and Sledge, at Sledge, Dec. 30, 11 a.m.
 Sardis Station, Dec. 31, 7 p.m.
 Horn Lake, at Horn Lake, Jan. 2, 11 a.m.
 Arkabutla, at Strayhorn, Jan. 6, 11 a.m.
 Red Banks, at Red Banks, Jan. 9, 11 a.m.
 Como Station, Jan. 11, 4 p.m.
 Grenada Station, Jan. 13, 11 a.m.

WALTER L. STORMENT, P. E.

OBITUARY

MRS. LIZZIE N. TRAVIS was born in Boone County, Missouri, Jan. 13, 1851. Her husband was D. S. Travis, who died 27 years ago. Sister Travis came to Delhi in 1861, and joined the Methodist Church there a few years later.

She was a rare Christian character. In the words of her daughter, "No one ever had a more gentle, devoted and self-sacrificing mother than she was to me. She lived her Christian life always before me." This testimony to her beautiful life is true. The writer was her pastor and knew from observation and experience what is meant to be in her home. She was his never-failing friend. Her faith in Jesus was simple and unwavering, and in all spiritual things she was a tower of strength to the church in Delhi. The writer cherishes her among the many happy and uplifting friendships of his ministry in the Church of Christ. She has left to her daughter Fannie the legacy of a sweet and beautiful life and an example of consecrated Christian living that will always sustain and comfort her in the years to come. May there be great peace in the home that is now desolate.

H. N. HARRISON.

MISS ETHEL PORTER, of Ellisville, Miss., was born March 13, 1881; died Oct. 11, 1934; was the daughter of Mr. D. F. and Mrs. Mary Elizabeth Porter.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

She joined the Methodist Church in early girlhood, and lived a consistent Christian life till death claimed her.

Miss Ethel was a great sufferer for 37 years, unable to walk for more than 24 years, but she bore her suffering as only a child of God could. She was patient and kind at all times, never thinking of self, but always of others.

It was the privilege of the writer to correspond with her for nearly 25 years; her letters always bore words of encouragement, and telling of God's goodness to her. She loved her church and her pastor, and longed to be of service in any way possible. The Advocate found its way to her bedside each week, and only after her strength failed her

and she could not read, someone of her family would read to her.

She made her home with her widowed sister, Mrs. Ida L. Pride, who, until about one year ago, was a resident of Gulfport, Miss. She was continually at her sister's bedside watching over her as if she were a little child.

One of her last requests was that her two nieces, Misses Idelle and Dorothy Pride, sing "Abide With Me" at her funeral; they granted this request. May God comfort and abundantly bless these relatives who have been left for awhile.

One who loved her,

MRS. J. T. ABNEY.

Osyka, Miss.

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For your baby's sake, take Lydia E. Pinkham's Vegetable Compound before and after childbirth. It will give you more strength and energy... quiet your nerves... prepare you for the ordeal of motherhood. After the baby comes, it will help you to regain normal health and vitality.

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Christian Advocate

NEW ORLEANS

Vol. 81—No. 47.

NEW ORLEANS, LA., THURSDAY, NOVEMBER 29, 1934.

Whole No. 4106.

THANKSGIVING

"Our fathers' God, to thee we raise,
In cheerful song, our grateful
praise;
From shore to shore the anthems
rise;
Accept a nation's sacrifice.

Through all the past thy truth we
trace,
Thy ceaseless care, thy signal
grace;
O may our children's children
prove
Thy sovereign, everlasting love."

—Benjamin Copeland, in "Methodist Hymnal."



New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal, Church, South
Published every Thursday, at New Orleans, La. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing
at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918

D. B. RAULINS, M.A., D.D., Editor

THURSDAY, NOVEMBER 29, 1934.

C. MILTON CHALMERS, Manager.

Proceedings of the Louisiana Annual Conference

Reported by Rev. R. H. Harper, D.D.

FIRST DAY—WEDNESDAY, NOVEMBER 21

The Louisiana Annual Conference convened in its eighty-ninth session in the First Methodist Church, Shreveport, La., November 21, 1934, at 7:30 p. m., Bishop Hoyt M. Dobbs in the chair. Appropriate hymns were sung, Psalm 46 was repeated in unison, and prayer was led by Dr. D. L. Coale, general evangelist.

The roll was called by the secretary of the preceding Conference. Further calling of the roll was dispensed with, but the presence of later arrivals was ordered noted, and by the close of the second day practically all the members of the Conference and a large number of lay delegates were in their places.

R. H. Harper was elected secretary, J. F. Foster and J. C. Rousseaux assistant secretaries, R. W. Vaughan statistical secretary, and H. W. Cudd, H. B. Hines, J. E. Hearne, C. E. McLean assistants to the statistical secretary. Upon motion of Dana Dawson, pastor-host, the hours of meeting and adjournment were fixed at 8:30 a. m. and 12 noon, and the bar of the Conference was named.

Upon nomination of the presiding elders, read by W. L. Doss, Jr., the annual committees, quadrennial committees, boards and commissions were named.

The character was passed of Briscoe Carter, K. W. Dodson, B. F. Rogers, H. T. Carley, W. L. Duren, W. L. Doss, Jr., and George S. Sexton, presiding elders, and each reported the work of his district. The reports showed a large increase in membership and a greatly improved financial condition in the Conference. Several large churches have been cleared of indebtedness and dedicated.

Following the reports of the presiding elders, the passing of character was continued, and with each presiding elder recommending in the case of the men in his district, the character of all the preachers in the Conference was passed.

Mrs. Geo. S. Sexton, Jr., Conference President, and Mrs. W. M. Ledbetter, Conference Secretary, of the Woman's Missionary Society, were presented. Mrs. Sexton addressed the Conference and then submitted the report of the Society, which went to record. The report showed a net gain of seven new adult auxiliaries, a net gain of 400 new members of auxiliaries, and \$25,304.37 sent the Conference Treasurer.

Dr. D. L. Coale, general evangelist; Mr. Paul M. Brown, Conference Treasurer; Mr. B. A. Whitmore and Mr. R. T. White, of the Publishing House, and several colored ministers of Shreveport were introduced.

After the singing of an appropriate hymn, Bishop Dobbs administered the Sacrament, assisted by Dana Dawson, pastor-host, and the presiding elders.

The doxology was sung, the benediction was pronounced by Geo. S. Sexton, and the Conference adjourned.

SECOND DAY—THURSDAY, NOVEMBER 22

Morning Session

The Conference met, according to rule, at 8:30 on the second day, Thursday, November 22, with Bishop Dobbs in the chair. Hymns were sung, and William Schuhle led in prayer. The minutes were read and approved. The presence was noted of a number of members and delegates who had not answered the roll call of the first day, and some alternates were seated. Dr. Dawson introduced the pages who were to serve during the session—Misses Laverne Dawson, Emily Palmer and Catheryne McCutcheon. The names of all committees were ordered posted on the bulletin board in the vestibule of the church.

Mr. B. A. Whitmore, of the Publishing House, addressed the Conference concerning our publishing interests.

Mrs. W. M. Ledbetter spoke on the Room of Remembrance at Scarritt College, and the manner in which the names of notable servants of the Church, to be inscribed on the walls, shall be selected.

B. F. Rogers, presiding elder of the Lake Charles District, read the report of the Bishop and his cabinet on objectives for the quadrennium and, later, with the addition of a paragraph ordered by the Conference, was adopted. The report set forth twelve objectives—an aggressive campaign of evangelism and church loyalty, stressing the cause of missions, a substantial increase in the membership of every congregation, careful study of the New Financial Plan in every congregation, the carrying out of the program of Christian Education in every church, adequate provision to be made for taking care of the educational bonds of the Conference, the stressing of Christian stewardship, the full support of the Memorial Mercy Home, the maintenance of the New Orleans Christian Advocate, meeting the needs of the Conference Orphanage, ministers to inform themselves concerning the whole program of the Church, and constant warfare against the liquor traffic.

F. N. Parker, Dean of the Candler School of Theology, addressed the Conference.

W. L. Duren presented Mr. C. O. Chalmers, as representing the New Orleans Christian Advocate in the absence of Mr. C. M. Chalmers, the business manager.

The Conference learned with sorrow of the serious illness of Mrs. N. E. Joyner, which had prevented the attendance of Dr. Joyner at Conference, and it was stated that a message had already been sent Dr. Joyner. The Conference was also informed of the illness of C. C. Wier, C. C. Miller, and Mrs. H. B. Thomason, and the secretary was instructed to send appropriate messages to the homes of these afflicted ones.

Bishop Dobbs presented D. B. Raulins and W. L. Duren, the retiring editor and the new editor, respectively, of the New Orleans Christian Advocate, commended the former for serving sixteen months without remuneration and the latter for his readiness to serve without salary, and appealed for the hearty support of the Advocate.

Dr. C. C. Neal, representing the Haygood industrial school for Negroes at Moton, Arkansas, spoke concerning the needs of the institution. While "America" was being sung an offering of \$53.28 for the institution was laid on the table.

Dana Dawson presented Mrs. Hoyt M. Dobbs, and Bishop Dobbs presented Mrs. Dana Dawson to the Conference.

Dr. E. B. Hawk, dean, addressed the Conference concerning the school of theology of Southern Methodist University.

Mr. Andrew Querbes, President of the First National Bank of Shreveport; Mr. Walter Jacobs, an official of the First National Bank; Col. B. W. Marston, and Col. S. J. Harmon, prominent citizens of Shreveport, were presented by Bishop Dobbs, with the statement that these gentlemen had been instrumental in helping work out the bonded indebtedness of the Conference. Each of them spoke and expressed his interest in Centenary College. A. W. Turner moved a vote of thanks to the gentlemen for their aid and invited them to continue their assistance. The motion unanimously prevailed.

W. L. Duren read resolutions concerning the merger of Methodist work in Louisiana and Texas, and they were adopted.

Bishop Dobbs called the names of the superannuates of the Conference, and asked those present to come to the chancel. L. E. Crooks, J. L. Cady, D. C. Barr, R. H. Bamburg, W. F. Henderson, F. N. Sweeney, S. L. Riggs, J. B. Williams and S. J. Davies responding, Bishop Dobbs presented them to the Conference. John F. Foster, a distinguished member of the Conference who has given long and efficient service in the pastorate, asked that he be granted the superannuate relation, and his name was referred to the Committee on Conference Relations.

Bishop Dobbs announced the transfer of T. M. Brownlee to the Mississippi Conference, and the transfer of L. L. Cowen from the Mississippi Conference to the Louisiana Conference.

A call of Question 5 showed that no preachers were to be discontinued.

Bishop Dobbs presented Mr. Harold Demanade, who spoke concerning the campaign under way to clear the church in Lafayette, La., of all indebtedness on building, and asked that members of the Conference volunteer to raise contributions in their respective charges toward assisting in the worthy enterprise. R. H. Harper, the pastor at Lafayette; B. F. Rogers, presiding elder of the Lake Charles District; Louis Hoffpauir, formerly pastor at Lafayette, and W. L. Doss, Jr., spoke in favor of the matter. Louis Hoffpauir moved that all who could do so grant the request of Mr. Demanade. The motion prevailed and about fifty persons sent their names to the secretary's desk, pledging their best efforts to assist the church at Lafayette.

F. N. Parker was appointed to preside in the memorial session, and Friday evening was set as the time for holding the session. E. C. Gunn, pastor at Lake Charles, was granted leave of absence. Dr. Denman Easterling, of the Texas Conference, was introduced.

John F. Foster resigned as custodian of the archives; the resignation was accepted, with an expression of appreciation of the faithful service of Dr. Foster, and R. H. Harper was elected custodian.

Announcements were made, the doxology was sung, the

benediction was pronounced by F. N. Parker, and the Conference adjourned to meet at 1:30 p.m.

Afternoon Session

Pursuant to adjournment, Conference convened in afternoon session, at 1:30, Bishop Dobbs in the chair. A hymn was sung and W. H. Wallace, Jr., led in prayer. The order of the day for Saturday, at 10 a. m., was made the reception of the class into full connection.

Razzie Ray Branton and Frank Arnold Matthews were graduated in the course of study and elected elders. George Walton Dameron, an elder, was graduated in the course of study. A. W. Townsend, not having completed his work in two books, and David Tarver, a student in a theological school, remained in the class of the fourth year. Jolly B. Harper, Roland William Faulk, John Fletcher Wilson, Henry Arberry Rickey (an elder), Joe Brown Love, Ivan Oden Donaldson, Thurmon Spinks and L. A. Carrington were advanced to the class of the fourth year. Otis Wesley Spinks, Carl Frederick Lueg and Alvin Percy Smith were elected deacons and advanced to the class of the third year. Alton Ausborne McKnight (a deacon) was advanced to the class of the third year. Albert Alexander Collins and Jack Holland Midyett were advanced to the class of the second year. Winans Beadle, being at school and not having appeared before the committee, remained in the class of the first year.

Dr. J. M. Smith, of the Texas Conference, was introduced. It is stated that he is 88 years of age. He briefly addressed the Conference. Dr. U. B. Currie, pastor of the Presbyterian Church in Bossier City and president of the Shreveport Ministers' Union, was presented, and he spoke briefly.

Announcements were made, the benediction was pronounced by Dr. U. B. Currie, and the Conference adjourned.

Dr. R. E. Smith, dean emeritus of Centenary College, spoke at the afternoon session on the "Unveiled Prophet" to a large congregation.

At 7:30 Thursday evening the Sesquicentennial service of the Conference was held, with W. W. Holmes presiding. The large congregation, led by the full-vested choir of the First Methodist Church, sang feelingly the great old hymn, "How Firm a Foundation." W. F. Henderson, honored superannuate of the Conference and one of its oldest members, led the prayer. Dr. Holmes read a portion of the fourth chapter of Joshua. After the choir had rendered a fine program of special music, R. H. Harper delivered the address of the evening, "Methodist Pioneers and First Circuits," speaking of the Methodist circuit riders who wrought in Louisiana during the first twenty-five years of Methodist history in the state and of the circuits that were formed. D. C. Barr, another loved superannuate of the Conference, pronounced the benediction.

THIRD DAY—FRIDAY, NOVEMBER 23

Conference convened, according to rule, at 8:30 a. m., with Bishop Dobbs in the chair. Appropriate hymns were sung and J. R. Spann, pastor of First Methodist Church, Baton Rouge, led the prayer. The minutes were read and approved.

Upon motion of W. L. Doss, Jr., J. M. Alford was added to the committee on memoirs.

Mr. Boyd M. McKeown, of the department of promotion, Board of Christian Education, addressed the Conference concerning work among the young people of the Church.

J. G. Snelling, superintendent, addressed the Conference concerning the work of the Memorial Mercy Home in New Orleans, and appealed for the hearty support of the brethren in the great work which he is doing. W. W. Holmes also addressed the Conference and presented the report of the Board of Managers of the Home, which was adopted. The

report of the auditor of the Home was submitted for record. Adopting the report of the Board of Managers, the Conference named the second Sunday in February as a special day for securing funds in all the churches for the Memorial Mercy Home.

J. R. Spann requested the prayers of the brethren for Mr. H. C. Lipscomb, a member of the First Methodist Church, Baton Rouge, who is greatly afflicted and helpless. Brother Lipscomb is a brother of Rev. T. D. Lipscomb of the Louisiana Conference.

H. L. Johns read nominations for additional members of the Board of Christian Education, and the following were elected: T. L. James, Mrs. R. E. Smith, W. H. Giles and H. T. Carley.

Briscoe Carter read the report of the Legal Conference, which showed that \$4191.77, received from the Blair Fund and other sources, had been turned over to the Conference Board of Finance. The report announced the death of Mr. R. S. Berkeley, a member of the Board for some years. Instructions were asked from the Conference as to what disposition would be made of the property at Sibley in case no superannuate would occupy the house. W. L. Doss, Jr., presented the following resolution and it was adopted: "The Legal Conference is instructed to sell, or make such disposition of the superannuate home located at Sibley, La., as it deems best; the Legal Conference is also instructed to take no action except such as is agreeable to Mrs. W. J. Porter, the donor."

Upon invitation of Bishop Dobbs, D. B. Raulins, retiring editor of the New Orleans Christian Advocate, spoke concerning his experiences as editor of the Advocate, and asked that hearty support be given his successor, W. L. Duren. Upon motion of S. J. Davies, the Conference expressed appreciation of the fine work of Dr. Raulins by rising vote. Upon motion of A. W. Turner, appreciation was also expressed of the work of S. J. Davies as a regular contributor to the Advocate under the caption, "Safety Signals."

Bishop Dobbs announced that the order of the day had been reached—the vote on the Constitutional question handed down to the Conferences by the General Conference. A. C. Lawton moved that previous action of the Conference, ordering that the vote on the question be taken by ballot, be rescinded and the motion prevailed. He then moved that the vote be taken by ballot, without debate, and the motion carried. The secretary read the proposed amendment; Bishop Dobbs called all members and delegates to come within the bar; the following were appointed as tellers: B. H. Andrews, A. M. Serex, J. H. Bowdon, A. W. Montegudo, H. P. Wall, R. H. Nelson; the vote was taken, and the tellers retired to count the ballots. Later during the session the result of the vote was reported as follows: For the amendment, 170; opposed, 38.

Question 23 was resumed, and the name of H. W. Ledbetter was referred to the Committee on Conference Relations for the superannuate relation.

Bishop Dobbs called R. W. Vaughan, superintendent, and the directors of the Orphanage to the platform and presented them. The directors were introduced by R. W. Vaughan as follows: S. D. Pearce, who has been president of the Board of Directors for twenty-seven years; P. K. Abel, T. L. James, Judge B. F. Roberts, Briscoe Carter, H. L. Johns and W. L. Doss, Jr. The report of the Orphanage Board, recommending the re-election as directors of C. C. Wier, R. B. Webb, B. B. Handy and B. F. Roberts; that Easter Sunday and the second Sunday in October (Harvest Day) be set apart as days on which the contributions shall be received for the work of the Orphanage; that R. W. Vaughan be re-appointed as superintendent of the Orphanage, and appealing for the

generous support of the institution, was read by R. L. Clayton and adopted. The report of S. D. Pearce and the report of R. W. Vaughan were submitted and ordered to record.

Dr. Pierce Cline, president, spoke concerning the work of Centenary College and submitted the report of the institution. There are 500 regular students in Centenary. Dr. Cline invited members of the Conference and wives of the ministers to see the football game on Saturday afternoon between Centenary and the University of Mississippi, as the guests of the two institutions, while it was stated that the delegates would be charged only a nominal admission fee.

Bishop Dobbs invited the trustees of Centenary College to come to the platform, where they were presented by Dr. Cline, as follows: H. T. Carley, Briscoe Carter, William Schuhle, W. L. Duren, G. S. Sexton, W. W. Holmes, T. W. Holloman, H. L. Johns, T. L. James and W. H. Giles.

Bishop Dobbs presented Rev. J. Lawrence Grant, Rev. W. R. Swain, Rev. Ira F. Key and Rev. Leland Clegg, ministers of other Conferences; Dr. A. C. Millar, editor of the Arkansas Methodist; Dr. W. G. Cram, general secretary of the Board of Missions, and Rev. Charles Assaf, of the Mississippi Conference.

The order of the day having been reached, Bishop Dobbs called S. M. McReynolds to the platform, and he introduced Dr. J. E. Crawford, associate secretary and treasurer of the Board of Lay Activities. R. H. Nelson read report No. 1 of the Conference Board of Lay Activities. Dr. Crawford, S. M. McReynolds and W. W. Holmes addressed the Conference. Upon motion of H. E. Pfost, the Conference expressed appreciation of Dr. Crawford's fine address by a rising vote. Dr. Cram made a statement concerning the new financial plan. By a rising vote report No. 1 of the Conference Board of Lay Activities was adopted. The report called attention to the crisis now faced by the Church in the transition from the old to the New Financial Plan, and recommended:

1. That the presiding elders and district lay leaders arrange for district mass meetings of stewards, to be held as soon after the Annual Conference as possible, and that these meetings be used to promote information about the New Plan, and to develop inspiration and more loyalty in the great body of our stewards in regard to our benevolent causes.

2. That one-half of all benevolences be paid by Easter, or the session of the district conference.

3. That proper emphasis on the benevolences and the New Financial Plan be given at the district conference.

The time was extended to give G. S. Sexton opportunity to read the report of the Committee on Public Worship, as follows:

First Methodist Church—Love feast at 9:30 a. m., led by John F. Foster; preaching at 11 o'clock by Bishop Dobbs, followed by the ordination of elders; 2:30 p. m., any remaining items of business, the ordination of elders, and the reading of the appointments; preaching by J. Richard Spann at 7:30 p. m.

Preaching services in the following churches at 11 a. m.: Noel Memorial, W. C. Scott; Park Avenue Church, J. C. Price; Mangum Memorial Church, H. N. Brown; Cedar Grove Church, J. T. Harris; Bossier City Church, D. B. Raulins; Claiborne Church, G. W. Pomeroy; Belcher Church, John J. Rasmussen; First Presbyterian Church, H. L. Johns; Bossier City Presbyterian Church, E. C. Gunn; Dunlap Memorial Presbyterian Church, Joe Brown Love; Central Christian Church, W. W. Holmes; Parkview Baptist Church, W. H. Giles; Southside Baptist Church, Ellis Smith; Queensboro Baptist Church, Louis Hoffpauir; Nazarene Church, B. C. Taylor; Minden Methodist Church, Guy M. Hicks; Plain Dealing Methodist Church, J. G. Snelling. At one church,

Park Avenue Methodist Church, preaching service was appointed for the evening hour, with sermon by J. D. Fomby.

Announcements were made. Bishop Dobbs presented Dr. R. F. Eddins, acting pastor of the First Presbyterian Church, who pronounced the benediction, and the Conference adjourned to meet at 1:30 p. m.

Afternoon Session

Conference convened, pursuant to adjournment, at 1:30 p. m., Bishop Dobbs in the chair. An appropriate hymn was sung, and A. S. Lutz led in prayer. Reading of the minutes was deferred until Saturday morning. The Bishop insisted on quiet in the vestibule, and then outlined the business of the afternoon.

Question 1 was called: "Who are admitted on trial?" Alfred D. St. Amant, recommended by the Atlanta District Conference of the North Georgia Conference, and Jerome Cain, recommended by the Shreveport District Conference of the Louisiana Conference, were admitted on trial.

Alfred D. St. Amant, recommended by the Atlanta District Conference, and E. Leonard Cook, recommended by the Shreveport District Conference, were elected local deacons. No one was elected as a local elder, but the orders of Rev. Wiley Roberson Lyons were recognized, and he was instructed to appear with the class for ordination on Sunday afternoon to take the ordination vows, without the re-imposition of hands. Mr. Lyons had come from the Baptist Church into our Church as a local preacher.

Dr. W. G. Cram General Secretary of the General Board of Missions, spoke concerning our missionary interests.

The time was extended to hear the address of Dr. A. C. Millar, editor of the Arkansas Methodist, who spoke concerning the Western Methodist Assembly.

H. T. Carley was relieved from service on the Board of Finance and T. L. James was relieved from membership on the Board of Missions, as each of them is a member of the Board of Christian Education and prefers to give their attention to that work.

Question 23 was resumed: "Who are superannuated?" D. F. Anders read the report of the Committee on Conference Relations, and the report was adopted, granting superannuate relations to thirty of the brethren, as follows: D. C. Barr, A. E. Barrett, R. H. Bamburg, J. O. Bennett, H. J. Boltz, H. W. Bowman, Cleanth Brooks, E. J. Buck, J. L. Cady, E. L. Cargill, A. J. Coburn, L. E. Crooks, S. J. Davies, P. H. Fontaine, J. F. Foster, H. N. Harrison, W. F. Henderson, S. S. Holladay, H. W. Ledbetter, J. T. McVey, C. C. Miller, J. D. Nesom, A. H. Parker, I. T. Reames, S. L. Riggs, F. N. Sweeney, H. B. Thomason, J. F. Waltman, G. P. White, J. B. Williams. Later, upon his own request, L. C. Wilson was also granted the superannuate relation.

Announcements were made, the benediction was pronounced by Dr. L. W. Sloane, of the Louisiana Anti-Saloon League, and the Conference adjourned, to meet in memorial session at 7:30 p. m.

Evening Session

Pursuant to adjournment, the Conference convened in memorial session at 7:30 p. m., F. N. Parker in the chair. "He Leadeth Me" was sung; H. W. Rickey led in prayer; Psalm 23 was repeated in unison, and "How Firm a Foundation" was sung.

Question 14 was called: "What preachers have died during the year?" The secretary read the names of G. D. Anders, Thomas Carter, S. A. Steel, and L. I. McCain, deceased members of the Conference. It was also stated that H. C. Murphy, a local preacher who had served as a supply for thirty-five years, had died, and that by Conference order his memoir would be included among the others to be read.

The memoir of Thomas Carter had been prepared by F.

S. Parker, but Dr. Parker was unable to be present, and the memoir was read by F. N. Parker. The memoir of G. D. Anders was read by J. M. Alford; the memoir of S. A. Steel, prepared by D. B. Raulins and Guy M. Hicks, was read by D. B. Raulins; the memoir of L. I. McCain was read by S. A. Seegers, and the memoir of H. C. Murphy, prepared by K. W. Dodson, was read by R. H. Harper. F. N. Sweeney, H. W. Rickey, H. N. Brown, L. E. Crooks, W. R. Harvell, J. B. Williams, T. J. Holladay and B. D. Watson spoke briefly concerning the lives of the deceased.

The chairman asked that the Conference stand a few moments in silent prayer for the loved ones of the deceased; two stanzas of "Am I a Soldier of the Cross?" were sung, the benediction was pronounced by A. S. Lutz, and the memorial session adjourned.

FOURTH DAY—SATURDAY, NOVEMBER 24

Conference convened, according to rule at 8:30 a. m., Bishop Dobbs in the chair. Hymns were sung; W. R. Harvell led in prayer. The minutes of Friday morning, afternoon and evening were read and approved.

Upon nomination of Rev. W. L. Doss, Jr., H. M. Johnson was made a member of the Board of Finance, in place of H. T. Carley, resigned, and W. T. Murray was made a lay member of the Commission on Budget.

Dr. J. J. Morgan, of the American Bible Society, addressed the Conference concerning his work.

Question 44 was called: "Where shall the next session of the Conference be held?" W. H. Wallace, Jr., the pastor, invited the Conference to First Methodist Church, New Orleans, and A. M. Serex, the pastor, invited the Conference to Minden. After quite an interesting debate, in which A. M. Serex, Mr. Tom Connell, of Minden, W. L. Doss, Jr., Briscoe Carter and G. S. Sexton spoke in favor of Minden, and W. H. Wallace, Jr., W. L. Duren, W. W. Holmes, R. H. Harper, J. L. Williams, J. H. Bowdon and F. N. Parker spoke in favor of New Orleans, the vote was taken and New Orleans was selected by a vote of 118 to 70. Upon motion of A. M. Serex, the selection of New Orleans was made unanimous.

A telegram of greeting was read from W. Angie Smith, until recently pastor of First Methodist Church, Shreveport, and the secretary was instructed to send a fitting response.

Upon nomination of W. L. Duren, S. M. McReynolds was re-elected Conference Lay Leader.

Inviting F. N. Parker to assist him, Bishop Dobbs addressed the young ministers to be admitted on the duties and privileges of the Christian ministry, and asked the usual questions, which were satisfactorily answered, and Otis Wesley Spinks, Carl Frederick Lueg, Alvin Percy Smith, and Alton Ausborne McKnight (a deacon) were, by vote of the Conference, admitted into full connection, and they, with the exception of Alton Ausborne McKnight (a deacon) were instructed to appear on Sunday morning for ordination.

W. L. Duren submitted the report of the New Orleans Methodist Depository, which was ordered to record.

The report of the Board of Christian Education was read by H. L. Johns. A. S. Lutz, speaking concerning the resolution in the report which authorized the sale of the Mansfield College property, asked about a certain piece of ground which had been donated by Mrs. Nabors, with certain limitations. J. R. Spann and H. L. Johns discussed the matter. Briscoe Carter offered the following resolution and it was adopted:

Resolved, that the adjudication of the matter of the piece of property donated by Mrs. Nabors to Mansfield Female College be left in the hands of the Executive Committee of the Board of Christian Education.

The report of the Board of Christian Education, as amend-

ed by the foregoing resolution, was adopted. The report stated that the Board of Christian Education had been organized with the following officers: T. W. Holloman, chairman; W. W. Holmes, vice chairman; H. L. Johns, secretary; Floyd B. James, treasurer. These officers and J. R. Spann, T. L. James and R. T. Moore constitute the executive committee.

The report urged that the "entire program of Christian education" be carried out in every congregation, and that in every local church be formed a local board of Christian Education. The church school, training schools, the use of our own fine literature, and the observance of all special days—the fourth Sunday missionary day, Church School Day, and College Week, March 3-10, were stressed as of primary importance in the educational work of the church.

D. B. Raulins was nominated as a trustee of Southern Methodist University. T. L. James, W. H. Giles, R. L. Gay, George D. Ray and Geo. S. Sexton were nominated as new members of the Board of Trustees of Centenary College, and these were elected by the Conference in adopting the report. It was reported that special attention was being given to the work of the Wesley Foundation at all state schools, and G. W. Dameron was nominated as a member of the L. S. U. Wesley Foundation. W. W. Holmes, W. L. Duren, T. L. James and C. O. Chalmers were nominated as members of the Board of Trustees of the Seashore Methodist Assembly.

A resolution was proposed confirming and ratifying a partial sale of the property used by the city of Biloxi as an airport, and authorizing the trustees to cancel the old mortgage and authorized the placing of a new one.

Guy M. Hicks was nominated as a trustee of the Western Methodist Assembly. H. L. Johns, R. E. Smith and D. B. Raulins were nominated to arrange for a pastors' school within the Conference. The names of different department officers were given, and recommendations were made to the Bishop, asking that certain men be appointed to certain places in our colleges and universities.

The Conference was pleased to receive a telegram from C. C. Wier, stating that he was much improved in health.

Report No. 2 and Report No. 3 of the Board of Lay Activities were read and adopted. Report No. 2 was in the nature of a report on temperance and social service, discussing motion pictures, the family, war, gambling, race relations, the liquor traffic, etc. W. L. Doss, Jr., W. H. Wallace, Jr., and J. R. Abels were nominated as members of the Board of Trustees of the Anti-Saloon League. Report No. 3 recommended lay speaking; also recommended the continuance of "Laymen's Day" and named the second Sunday in June as the date this year. The merging of the Methodist Layman and the Christian Advocate was proposed as a goal for every church. "Every member of the Board of Stewards a reader of the Christian Advocate." The World Outlook was also commended. Men's work and evangelism, training official boards, Christian stewardship, church finance, and support of the ministry were stressed. "We recognize the fact," says the report concerning a better support of the ministry, "that a large number of our preachers do not receive an adequate support. They and their families have been forced to bear excessive hardships and to deny themselves many things that would have contributed to their efficiency, usefulness and happiness. Before casting his vote to fix the salary of his pastor, we urge each steward to read Chapter V of 'Financial Recovery for the Local Church,' on 'The Support of the Ministry.' We would insist that every board of stewards, after consultation with the pastor as to what is necessary for his support, shall regard the amount fixed as a moral obligation not to be loosely abrogated. We insist also

that every board of stewards, as far as possible, provide for the needs of the pastor on the basis of monthly payments of his salary."

S. S. Bogan read the report of the Bible Board and it was adopted. The report dwelt upon the Bible as the book of life, urged that it be given a larger reading, and that all our people give their hearty support to the American Bible Society in its great work of distributing the Word of God in all languages.

H. W. Rickey moved that the objectives of the Board of Lay Activities be published in the New Orleans Christian Advocate.

G. W. Pomeroy read the report of the Committee on District Conference Records, and it was adopted as follows:

The record books of the seven districts have been closely examined with meticulous care. We find them in excellent shape and wish to commend presiding elders and district secretaries for their admirable work.

H. B. Hysell, Chairman;

Geo. W. Pomeroy, Secretary.

H. L. Johns moved that S. M. McReynolds, W. W. Holmes, and J. E. Selfe be appointed a joint committee on Temperance and Social Service, and that the committee be instructed to bring a report at the evening session. The motion prevailed.

Dr. E. K. Means of Sherman, Texas, formerly a member of the Louisiana Conference; President J. H. Reynolds of Hendrix College, and Rev. John L. Sutton, once a member of the Louisiana Conference, now a member of the Mississippi Conference, were introduced.

The motion prevailed that the Conference convene in evening session at 7:30.

A. M. Shaw read the report of the Committee on Christian Literature, and it was adopted. The report expressed appreciation of the "fine editorial labors of D. B. Raulins," the retiring editor of the "New Orleans Christian Advocate," nominated A. M. Serex, H. L. Johns and J. W. Reilly as members of the Publishing Committee, and requested Bishop Dobbs to appoint W. L. Duren as editor of the "Advocate."

W. L. Duren addressed the Conference as editor of the "New Orleans Christian Advocate." Dr. A. C. Millar, editor of the "Arkansas Methodist," spoke concerning the important place of the church paper, and A. M. Serex, member of the Publishing Committee, also addressed the Conference. Dr. Duren was given a rising vote of thanks for his readiness to take on additional duties and serve as editor of the "Advocate" without remuneration, and he was also given a pledge of hearty co-operation. H. T. Carley moved that those who would include the "Advocate" in their budget be asked to stand. Approximately seventy of the preachers and laymen stood.

Under the call of Question 12, R. L. Armstrong surrendered his credentials, over the protest of his friend, G. S. Sexton, and the same were received and placed in the hands of the secretary.

Announcements were made, Dr. B. F. Wallace, pastor of the Park View Baptist Church of Shreveport, pronounced the benediction, and the Conference adjourned, to meet at 7:30 p. m.

Evening Session

Pursuant to adjournment, Conference convened at 7:30 p. m., Bishop Dobbs in the Chair. A hymn was sung, and

W. L. Doss, Jr., led in prayer. The minutes of the morning session were read and approved.

W. W. Holmes read a resolution, which was adopted, authorizing the Conference Treasurer, P. M. Brown, to deduct the necessary expense of his office before division of all funds, said amount not to exceed a maximum of \$300.00.

John F. Foster read the report of the Board of Finance, which showed the appropriations of the Board to the superannuates and other Conference claimants.

Upon nomination of H. L. Johns, D. B. Raulins was made a member of the Board of Christian Education.

Bishop Dobbs presented E. M. Mouser, chaplain of the State Penitentiary, and he spoke concerning his work among prisoners.

Dr. W. D. Bank was elected a member of the Board of Missions, in place of T. L. James, resigned.

A. Floyd Vaughan, chaplain of the U. S. A. stationed at Barksdale Field near Shreveport, spoke concerning his work among the soldiers. Bishop Dobbs spoke of the work of devoted chaplains on the field.

W. W. Holmes, for the joint committee on Temperance and Social Service, moved that A. W. Turner be recommended to the Bishop for reappointment as superintendent of the Louisiana Legislative Prohibition League, and the motion prevailed.

W. L. Duren submitted the apportionments handed down from the General Board of Missions, and they were received and ordered to record.

As the man who had moved at the session of 1933 that "a love offering" be given D. B. Boddie in his work at the Veterans' Hospital near Pineville, J. C. Rousseaux stated that it was intended that the offering should go to Brother Boddie, and not, as the minutes of 1933 say, "to be applied toward the completion of a chapel near the hospital," and he moved that the amount, which remains in the hands of the presiding elder to be directed as the erroneous minutes say, be given to D. B. Boddie. The motion prevailed.

R. R. Branton read the report of the Commission on Budget, the grand total for General Work being \$40,000, and that for Conference Work \$60,000. The report was adopted.

Rev. Joe Brown Love, university pastor of First Methodist Church, Baton Rouge, addressed the Conference concerning Methodist work among the students of the Louisiana State University—also concerning work among students in other state institutions.

The report of the Board of Missions was read by J. G. Snelling and adopted. The report recommended the reappointment of Mr. Van Carter as a lay evangelist; also requested that the Bishop appoint Rev. H. Wade Cudd as a Conference evangelist. The report commended the work of the Memorial Mercy Home; also the work being done by three hospital workers—A. W. Turner in Shreveport, A. T. Law in New Orleans, and D. B. Boddie at Pineville. The committee on evangelism was given as follows: E. C. Gunn, Mrs. D. C. Metcalf, W. H. Wallace, Jr., W. C. Scott, Judge E. L. Walker; the committee on rural work, J. G. Snelling, Mrs. George S. Sexton, Jr., and Miss Ella Hooper; the committee on hospitals, R. H. Harper, S. A. Seegers, W. W. Perry. Guy M. Hicks was nominated as Conference Missionary Secretary, and S. A. Seegers was nominated as Golden Cross Director. The dates for the institutes for cultivation and education in the program of missions have been fixed by the Conference Missionary secretary and the presiding elders as follows:

New Orleans District—Morgan City, Feb. 11, 10 a.m.

New Orleans District—Rayne Memorial, Feb. 11, 7:30 p.m.

Baton Rouge District—Hammond, Feb. 12, 10 a.m.

Baton Rouge District—First Church, B. R., Feb. 13, 10 a.m.

Alexandria District—First Church, Alexandria, Feb. 14, 10 a.m.

Monroe District—First Church, Monroe, Feb. 15, 10 a.m.

Ruston District—Homer, Feb. 18, 10 a.m.

Shreveport District—First Church, Shreveport, Feb. 19, 10 a.m.

Lake Charles District—Leesville, Feb. 20, 10 a.m.

Lake Charles District—Crowley, Feb. 21, 10 a.m.

Appropriations to a number of charges were reported, the total being \$3,550.00.

The report of the Board of Church Extension was read by H. M. Johnson and adopted. It consisted chiefly of the appropriations which had been made to several of the pastoral charges.

The report of the Committee on Evangelism was read by Martin Hebert and adopted. The report asked the approval of Van Carter as a lay evangelist and requested the Bishop to appoint H. Wade Cudd as Conference evangelist.

W. H. Wallace, Jr., made a statement relative to certain pictures on display at the exhibit of the Publishing House.

The minutes of the Saturday evening session were read and approved. Announcements were made, the benediction was pronounced by R. T. Ware, and the Conference adjourned, to meet at 2:30 Sunday afternoon.

FIFTH DAY

Sunday, November 25, 1934

Bishop Dobbs preached on Sunday morning to a congregation that taxed the capacity of the large First Methodist Church of Shreveport, and at the close of his sermon ordained to the office of deacons, Otis Wesley Spinks, Carl Frederick Lueg, and Alvin Percy Smith, traveling preachers; Alfred D. St. Amant, and E. Leonard Cook, local preachers.

In the afternoon, pursuant to adjournment, the Conference met in regular session at 2:30, Bishop Dobbs in the Chair. Hymn 461 was sung, and B. F. Rogers led in prayer.

Questions 24-42 were called in order by Bishop Dobbs and were answered by R. W. Vaughan, statistical secretary. The secretary also submitted the statistical tables, which went to record. The report of the secretary in regard to finances showed a 25 per cent increase over last year. The grand total contributed for all purposes was \$638,916.00, an increase of \$103,215.00. The report of the Conference Treasurer was received and ordered to record; also the report of the Treasurer of the Woman's Missionary Society.

H. B. Hines read an expression of appreciation of the gracious hospitality which everyone had given the visiting ministers and delegates, and the paper was adopted unanimously by a rising vote.

The minutes were read and approved, with the understanding that they should include the few remaining items of business.

Bishop Dobbs, assisted by the presiding elders, ordained to the office of elder Razzie Ray Branton and Frank Arnold Matthews. Wiley Roberson Lyons, who had come into our local ministry from the Baptist Church, stood with the young men who were ordained and took the ordination vows without the reimposition of hands.

H. W. Rickey moved a standing vote in honor of J. F. Foster, who has given thirty-five years of service on the Board of Finance. The motion prevailed.

Bishop Dobbs asked W. L. Doss, Jr., as secretary of the cabinet, to read the changes in charge lines, which he did. The Bishop then called Question 45: Where are the preachers stationed this year? and he read the following:

(See Page Eight for Appointments)

LOUISIANA CONFERENCE APPOINTMENTS

ALEXANDRIA DISTRICT

Briscoe Carter, Presiding Elder

Alco—To be supplied.
 Alexandria—N. E. Joyner.
 Boyce—C. B. Powell.
 Bunkie—J. J. Rasmussen.
 Campti—A. H. Baggett, supply.
 Colfax and Montgomery—J. W. Lee.
 Ferriday—R. A. Bozeman.
 Glenmora—L. R. Nease, Jr.
 Jena—D. F. Anders.
 Lecompte—W. R. Harvell.
 Marksville—G. A. Lagrange.
 Melville—T. D. Lipscomb.
 Montrose—I. O. Donaldson.
 Natchitoches—B. C. Taylor.
 Olla and Jonesville—J. E. Hearne.
 Opelousas—C. D. Atkinson.
 Pineville—R. F. Harrell.
 Pleasant Hill—B. D. Watson.
 Provencal—W. E. Anding, supply.
 Rochelle—E. C. Dufresne.
 Sicily Island—E. W. Day.
 Trout and Good Pine—W. D. Milton.
 Winnfield—O. L. Tucker.
 Executive Secretary Board of Education—A. K. McLellan.
 Chaplain Veterans' Hospital—R. F. Harrell.

BATON ROUGE DISTRICT

K. W. Dodson, Presiding Elder.

Angie—A. A. McKnight.
 Amite—H. B. Hines.
 Baker—W. W. Perry.
 Baton Rouge:
 First Church—J. Richard Spann; J. B. Love, junior
 preacher.
 Istrouma—J. A. Alford.
 Keener Memorial—F. J. McCoy.
 Clinton—J. B. Shearer.
 Denham Springs—J. P. Bonnacarrere.
 Franklinton—C. E. McLean.
 Greensburg—C. M. Morris.
 Gonzales—To be supplied.
 Hammond—A. S. Lutz.
 Jackson—R. S. Walton.
 Kentwood—S. S. Bogan.
 Lottie—A. M. Martin.
 Natalbany—R. T. Pickett.
 Pine Grove—To be supplied.
 Plaquemine—Wm. Schuhle.
 Pontchatoula—H. N. Brown.
 St. Francisville—T. P. Turner.
 Springfield—B. F. Roberts.
 Zachary—J. C. Rousseaux.
 Chaplain State Penitentiary—E. M. Mouser.

LAKE CHARLES DISTRICT

B. F. Rogers, Presiding Elder.

Abbeville—Ellis Smith.
 Church Point—W. C. Barham, supply.
 Crowley—G. W. Dameron.
 DeRidder—G. W. Pomeroy.

Elizabeth—Alonzo Early.
 Eunice—T. J. Holladay.
 Gueydan—A. S. J. Neil.
 Hornbeck—G. A. Corry.
 Indian Bayou—J. A. Knight.
 Jeanerette and St. Martinville—E. V. Duplantis.
 Lafayette—R. H. Harper.
 Lake Arthur—M. W. Beadle.
 Lake Charles—E. C. Gunn.
 Leesville—J. W. Faulk.
 Many—W. T. Gray.
 Merryville—L. P. Moreland.
 New Iberia—B. H. Andrews.
 Oakdale—F. C. Collins.
 Rayne—S. A. Seegers.
 Sulphur, Henning Memorial—T. F. King.
 Vinton—A. D. George.
 Zwolle—H. A. Rickey.

MONROE DISTRICT

H. L. Johns, Presiding Elder.

Bastrop—W. H. Giles.
 Bonita—Geo. Fox.
 Columbia—V. D. Morris.
 Delhi—J. M. Boykin.
 Gilbert—H. W. Rickey.
 Lake Providence—D. B. Boddie.
 Mangham—D. W. Poole.
 Mer Rouge—J. A. McCormack.
 Monroe:
 First Church—W. C. Scott.
 Gordon Avenue—R. M. Bentley.
 Oak Grove—H. E. Pfest.
 Oak Ridge—J. M. Alford.
 Pioneer—J. H. Midyett.
 Rayville—J. T. Harris.
 Sterlington and Marion—S. S. Holladay, Jr.
 Tallulah—C. K. Smith.
 Waterproof—J. D. Fomby.
 West Monroe—M. Hebert.
 Winnsboro—L. W. Cain.
 Wisner—C. B. White.
 Conference Evangelist—H. W. Cudd.

NEW ORLEANS DISTRICT

W. L. Duren, Presiding Elder.

Bogalusa—H. M. Johnson.
 Covington—I. W. Flowers.
 Donaldsonville—C. W. Lahey.
 Franklin—C. C. Weir.
 Houma and French Mission—J. W. Booth; A. D. St. Amant,
 junior preacher; C. J. Thibodeaux, French preacher, supply.
 Morgan City—David Tarver.
 New Orleans:
 Algiers—W. D. Kleinschmidt.
 Carrollton Avenue—D. B. Raulins.
 Epworth—J. B. Grambling.
 Felicity-Chalmette—A. T. Law.
 First Church—W. H. Wallace, Jr.
 Louisiana Avenue-Gentilly—R. W. Faulk.
 McDonoghville—A. W. Townsend, Jr.
 Parker Memorial—M. S. Monk.
 Rayne Memorial—W. W. Holmes.
 St. Mark's—R. R. Branton.
 Second Church—Jolly B. Harper.

Pearl River—W. R. Lyons, supply.
 Slidell—Carl Lueg.
 Superintendent Memorial Mercy Home—J. G. Snelling.
 Dean Candler School of Theology—F. N. Parker.
 Editorial Writer for Publishing House—F. S. Parker.
 Charity Hospital Missionary—A. T. Law.
 Editor New Orleans Christian Advocate—W. L. Duren.

RUSTON DISTRICT

Louis Hoffpauir, Presiding Elder.

Arcadia—J. H. Bowdon.
 Athens—W. E. Akin.
 Bernice and Farmerville—A. A. Collins.
 Bienville—To be supplied.
 Bienville Circuit—G. W. Bolton, supply.
 Colhoun and Downs ville—R. L. Clayton.
 Choudrant—R. V. Fulton.
 Cotton Valley and Springhill—A. M. Wynne.
 Clay Circuit—F. A. Matthews.
 Dubach—W. F. Roberts.
 Eros—To be supplied.
 Gibsland—S. J. McLean.
 Haughton—Otis W. Spinks.
 Haynesville—W. H. Royal.
 Hodge—H. B. Hysell.
 Homer—W. L. Doss, Jr.
 Jonesboro—J. S. Henley.
 Lapine—Jerry Fordham, supply.
 Minden—A. M. Serex.
 Ringgold—J. F. Dring.
 Ruston—H. T. Carley.
 Sibley—L. A. Carrington.
 Simsboro—A. P. Smith.
 Superintendent Louisiana Methodist Orphanage—R. W. Vaughan.

SHREVEPORT DISTRICT

George S. Sexton, Presiding Elder.

Belcher and Gilliam—A. M. Shaw.
 Bossier City—L. W. Smart.
 Coushatta—R. H. Staples.
 Grand Cane—A. R. Hoffpauir.
 Greenwood—J. E. Selfe.
 Hall Summit—J. L. Lay.
 Ida and Hosston—J. R. Roy.
 Logansport—J. F. Wilson.
 Mansfield—Guy M. Hicks.
 Mooringsport—C. F. Sheppard.
 Noble and Benson—To be supplied.
 Oil City—W. F. Henderson, Jr.
 Pelican—J. C. Price.
 Plain Dealing—P. B. McCullen.
 Shreveport:

Cedar Grove—A. C. Lawton.
 Claiborne—Jerome Cain.
 First Church—Dana Dawson.
 Kentucky Avenue—M. H. Honneycutt, supply.
 Mangum Memorial—R. M. Brown.
 Noel Memorial—L. L. Cowan.
 Park Avenue—R. T. Ware.
 Vivian—L. N. Hoffpauir.
 Professor Centenary College—R. E. Smith.
 Conference Missionary Secretary—Guy M. Hicks.
 Chaplain U. S. Army—A. F. Vaughan.
 Chaplain Charity Hospital—A. W. Turner.
 Superintendent Louisiana Legislative Prohibition League—A. W. Turner.

TRANSFERRED OUT

T. M. Brownlee, an elder, to the Mississippi Conference.
 B. W. Waltman, an elder, to the Texas Conference.
 W. Angie Smith, an elder, to the Baltimore Conference.
 Thurmon Spinks, in class of third year, to the Pacific Conference.

TRANSFERRED IN

L. L. Cowan, an elder, from the Mississippi Conference.
 Dana Dawson, an elder, from the North Arkansas Conference.
 L. A. Carrington, in the class of the third year, from the Texas Conference.
 A. R. Hoffpauir, an elder, from the Pacific Conference.

NOTES

The tea given delegates and members of the Conference at Centenary College on Thursday afternoon was a very delightful occasion, and the courtesy was greatly appreciated by the visitors.

A large number of the visitors availed themselves of the privilege of attending the football game between Centenary and the University of Mississippi. The ministers were admitted without charge, as were wives of ministers in attendance upon the Conference, and the lay delegates were admitted upon the payment of a nominal fee. The authorities of "Ole Miss" gladly agreed to the proposition to invite the Conference as the guests of the two teams. Several of those in authority at "Ole Miss," according to Dr. Cline, president of Centenary, said they were themselves Methodists and were glad to have the preachers attend; furthermore, said that if the Louisiana preachers were like most preachers the gate receipts would not be greatly cut down by admitting them free.

Dr. William H. Wallace, Jr., who came as a transfer from Texas to the First Methodist Church, New Orleans, at the last session of the Conference, was the preacher at the afternoon service of Thursday.

ATTENTION, SUBSCRIBERS

By order of the Publishing Committee at its annual meeting October 2, 1934, the subscription price of the Advocate was advanced to \$1.50 per year, effective after December 1, 1934. This advance was found necessary to meet the increased cost of paper stock, materials and labor in connection with the publication of the paper under the N.R.A.

In addition to these things, the enlarged Christian Advocate necessarily entails added expense.

Our subscribers and readers are assured of not only an enlarged but improved paper more than balancing the added cost.

There remain, however, a few days in which new and renewal subscriptions may be had at \$1 each. All such subscriptions mailed on or before December 1 will be accepted at this low rate.

Let every subscriber who is in arrears take advantage of the opportunity of getting the Advocate at this low cost. Refer to the address label on your paper. It will indicate the month your subscription expires. While you are at it, why not subscribe for one or two years in advance?

Our Weekly Party

Mr. L. P. Bailey, faithful layman at Coldwater, Miss., recently sent in his forty-fourth consecutive renewal to the Advocate, and writes that he does not want to miss a single number.

Rev. J. W. Wood, Boonville, Miss., takes time out long enough to hand us a bouquet and report that he has received a warm welcome upon his return from Conference for his third year as pastor at that place.

Rev. J. N. Humphrey, recently returned for the fifth year as pastor of our church at Dumas, Miss., writes that he has been received with open arms and expects the coming year to be the best year of his ministry. He has apparently started off on the right track by securing additional readers to the Conference organ, the pastor's weekly visiting assistant.

A recent series of revivals conducted in the city of Porto Alegre, Brazil, under the supervision of Rev. J. W. Daniel, the presiding elder of the Porto Alegre District, resulted in nearly 200 conversions and a deepening of the spiritual life of all the Methodists of the city. Prof. J. E. Moreland, director of Porto Alegre College, declares that the results even exceeded expectations since the trend of the times in Brazil today is not toward a deeper spirituality.

Africa has been called "the largest area of pagan barbarism in the world." So vast is this continent that the United States, Europe, Scotland, Ireland, India, China, and Porto Rica might be placed within its borders and still there would be unoccupied territory. Rev. Alexander J. Reid, Methodist missionary in the Congo Mission, says: "We came to realize more fully the size of Africa when we traveled over 3,000 miles to go from our mission station to Capetown on the coast."

Another faithful layman who has been reading the Advocate with profit for more than fifty years is Mr. L. P. Brown of Meridian, Miss. Despite his eighty-odd years, Brother Brown was one of the active laymen in attendance upon the recent session of the Mississippi Annual Conference held in Hattiesburg. We learn that he has been attending Conference as a delegate more than six years longer than any other delegate or active member of his Conference, which is a record he can be justly proud of.

Mr. F. A. Ainsworth, one of the oldest and most active members of the Sartinville Church, Monticello and Pelasant Grove charge, has been a constant reader of the New Orleans Christian Advocate since 1884. His pastor, Rev. L. M. Sharp, staunch supporter of the Advocate, speaks highly of this consecrated and loyal member of his church. In a recent communication to the editor Mr. Ainsworth writes: "The dear old paper gets better all the time." We thank him for his kind expression and are happy in the thought that we have been able to serve him and others in a small way through the columns of the Advocate.

Remarkable both for its crowded sessions and a spirit of optimism and new determination, the 60th Anniversary Convention of the Woman's Christian Temperance Union, held at the Euclid Avenue Baptist Church, Cleveland, Ohio, November 10-15, inclusive, climaxed in the enthusiastic launching of a five point, five year, \$500,00 program, to culminate in 1939, the centenary of the birth of Frances Willard, and which is to embrace a nation-wide plan of education for youth and adults alike, and nonetheless unwavering championship of legislation, looking steadily toward the goal of national abolition of the drink traffic.

"We are starting off our new year



Protect Them

CHILDREN are the joy of parents, the hope of the nation, and the concern of all. One of the perils that beset them on the road of life is tuberculosis. Your purchase of Christmas Seals to decorate your holiday letters and packages will help protect them from it.



The National, State and Local Tuberculosis Associations of the United States

BUY CHRISTMAS SEALS

with high hopes," writes Rev. J. W. York, who was returned at the recent session of the North Mississippi Conference for the second year of his pastorate on the Lula and Dundee charge, Greenville District. "If the Gospel of Jesus Christ is worth anything," continues Brother York, "it should be used in these days. I believe if we preachers will live the Gospel as well as preach it, it will have power to save today. We are very proud of our work, and are serving a fine people." Brother York is one of the several pastors who, upon his return from Conference, is taking advantage of the opportunity to secure Advocate subscribers before the increase of the subscription price to \$1.50 becomes effective December 1.

WEDDING BELLS

Rev. and Mrs. Martin Hebert announce the approaching marriage of their youngest daughter, Hazel Ione, to Rev. James A. Carlin, of Jefferson, Texas, on Friday, November 30, at the First Methodist Church of West Monroe, La.

The happy couple met while attending Southern Methodist University at Dallas, Texas, from which they were both graduated in 1929 with the B. A. degree. The Rev. Mr. Carlin has been a member of the Texas Conference for three years and is at present serving as pastor at Jefferson, Texas.

The marriage ceremony will be performed by the Rev. Martin Hebert.



father of the bride, and the Rev. J. Harvey Carlin, father of the groom, following which a reception will be held at the Methodist parsonage.

The Advocate congratulates them and joins their many friends in wishing them many years of happiness and service together in the name of the Master.

CORINTH DISTRICT, ATTENTION!

The Corinth District Missionary Institutes, and District Stewards meeting will be held jointly at Ripley, Miss., December 13, at 10 a. m. All pastors, missionary officials and district stewards urged to be present. We will have distinguished visitors.

J. D. WROTEN, P. E.

MISSISSIPPI CONFERENCE DISTRICT STEWARDS MEETINGS

Brookhaven District, Brookhaven Methodist Church, Tuesday, December 11, at 10 a. m. Lunch served.

Vicksburg District, Crawford Street Methodist Church, Wednesday, December 12, at 10 a. m. Lunch served.

Jackson District, Capitol Street Methodist Church, Thursday, December 6, at 10 a. m. Lunch served.

Meridian District, East End Methodist Church, Tuesday, December 18, at 10 a. m. Lunch served.

Lower Insurance Rates For Church Members

A quarter of a century ago, a minister of the gospel whose work had brought him in contact with all classes of men, became impressed with the fact that church members should be entitled to lower insurance rates than the general masses of people. His conclusion was based upon the fact that church members, as a class, are better risks because they are above the average in honesty, intelligence, sobriety, temperance and correctness in habits of living. As the result of this idea, the Church Members Relief Association was established to issue life and casualty insurance by mail to church members and ministers, and its long record of splendid service has proven the soundness of the plan.

If you are a church member, and if you would like to get the lowest possible insurance rate, send your name and address to Rev. J. K. Ake, Pres., Church Members Relief Association, Room 828 Occidental Building, Indianapolis, Ind. All information will be sent you without cost or obligation. From the standpoint of ability to pay all claims, this is one of the strongest insurance organizations in the world.

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YES.. AND VICKS VAPORUB HELPS SHORTEN A COLD

• JUST RUB ON THROAT & CHEST •

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Full details in each Vicks package

Hattiesburg District, Court Street Methodist Church, Wednesday, December 19, at 10 a. m. Lunch served.

Seashore District, Long Beach Methodist Church, Thursday, December 20, at 10 a. m. Lunch served.

CHAS. W. CRISLER,

Chairman, Presiding Elders.

NORTH MISSISSIPPI CONFERENCE

Aberdeen District—First Round

Amory, Nov. 25, 11 a.m.
Becker, at Greenbrier, Nov. 25, 2:30 p.m.
Nettleton, Nov. 25, 7 p.m.
Coffeeville, Dec. 2, 11 a.m.
Water Valley, Main Street, Dec. 2, 7 p.m.
Houston, Dec. 5.
Buena Vista, Dec. 6.
Tupelo, Dec. 9, 11 a.m.
Algoma, Dec. 9, 2:30 p.m.
Pontotoc, Dec. 9, 7 p.m.
Houlka, Dec. 13, morning.
Woodland, Dec. 13, afternoon or night.
Calhoun City, Dec. 16, 11 a.m.
Derma, Dec. 16, 2:30 p.m.
Vardaman, Dec. 16, 7 p.m.
Prairie and Strong, Dec. 21, at Hamilton.
Eupora, Dec. 23.
Mathiston and Maben, Dec. 30, 11 a.m.
Bellefontaine, Dec. 30, 7 p.m.
Okolona, Jan. 3.
Shannon, Jan. 6, 11 a.m.
Verona, Jan. 6, 7 p.m.
Aberdeen, Jan. 9, evening.
Salem and Friendship, Jan. 11.
Toccoola, Jan. 12.
Randolph, Jan. 13, 11 a.m.
Pittsboro and Bruce, Jan. 13, 7 p.m.
Fulton, Jan. 16, 7 p.m.
Tremont, Jan. 17, forenoon.
Smithville, at New Bethel, Jan. 17, afternoon.
Water Valley, First Church, Jan. 20, 11 a.m.
Paris, Jan. 20, afternoon or night.
Greenwood Springs, at Riggins Chapel, Jan. 23.

Meeting of the district stewards and of the pastors will be at Pontotoc, Wednesday, December 12.

W. P. BUHRMAN, P. E.

VOTES ON CONSTITUTIONAL QUESTION

On the constitutional question, the limited tenure of presiding elders, Annual Conferences have voted as follows:

	Yes	No
Czechoslovak Conference.....	20	8
Belgian Conference	9	14
Northwest Conference	40	0
Illinois Conference	5	40
Western Virginia Conference	124	36
Kentucky Conference	88	58
Southwest Missouri Conf.	120	6
Louisville Conference	113	75
Missouri Conference	83	66
Holston Conference	164	82
Baltimore Conference	241	51
Tennessee Conference	191	61
Virginia Conference	297	93
St. Louis Conference	66	66
North Mississippi Conference	169	49
West Texas Conference.....	222	17
North Texas Conference.....	194	65
Western North Carolina Conference.....	251	116
Texas Conference.....	276	41
North Arkansas Conference..	199	32
Upper South Carolina Conference	145	65
Pacific Conference.....	68	36
North Alabama Conference...	357	39
Mississippi Conference.....	132	103
Arizona Conference	20	18
Memphis Conference	198	67
Nek Mexico Conference.....	70	23
Oklahoma Conference	246	44
Little Rock Conference.....	124	55
Louisiana Conference	170	38
Total.....	4402	1464

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Our Methodist Women

EDITED BY MRS. H. McMULLAN

The Spiritual Life Retreat held at Scarritt College September 19-23, was attended by seventy-five women representing twenty-three conferences and seventeen different states and their conviction is: That Christ is depending upon us to witness for him; that the world is depending upon us to interpret him; that he will show us day by day how to make contacts and how to establish friendship for him.

* * *

There is in the Methodist Orphanage at Jackson, Miss., a little English girl without a known relative in America. Does not some auxiliary want to adopt

her and gladden her heart from time to time with useful gifts?

* * *

The Louisiana Conference has thirty-eight Life Members. Mrs. W. H. Martin, vice-president, says: "In meeting officers from other conferences I am asked the question 'How did the Louisiana women become so Life Membership conscious?' I answered, that 'the district secretaries, zone leaders and auxiliary presidents deserve the honor for this.'"

* * *

The W. M. S. at Saint Joseph, La., have what they call a "Gift Box"—each member donates some gift to the box every quarter; these gifts are sold and added to their fund which they use in their work.

* * *

A loving cup donated by an interested missionary woman will be presented at Conference in DeRidder, La., next spring and each year thereafter to the auxiliary securing the largest number of subscribers to World Outlook.

* * *

The following tribute is paid the Woman's Evangelistic Center, Seoul, Korea, by the Rev. L. P. Anderson: "This center with its wide variety of activities along with its recreational and religious department provides a program which ministers to the whole life and affords a door of entrance into many lives and homes which otherwise would remain untouched by the gospel." This work is operated under the Woman's Department of the Board of Missions.

METHODIST FUNDAMENTALS

Janus-minded, these church anniversary days, we turn our faces to the yesterdays and to the tomorrows also. The past—what a glorious record it is of service and sacrifice, of heroism and achievement! The future—what a glorious opportunity for kingdom achievement!

Of the past, Dean Brown writes that the contributions of Methodism to total Christianity have been a splendor of Christian zeal; the utilization of emotion in the formation of character; and a sense of the value of organization. True. All these, and four more: a pro-

GRAY'S OINTMENT

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gram of religious education begun by John Wesley; a sense of social justice; a world-girdling missionary passion; and a maintenance of the "Spiritual glow" in religion and life. All these we have given to total Christianity and developed progressively among the people called Methodists. Nor have we taken refuge in evangelistic and social interests from the difficulties of thought. We have proclaimed Jesus as Lord of thought and emotions and will and activity and life. In distracted and bewildered theological times, Methodism has been serene and conquering because our distinctive characteristic doctrine from the beginning has been the redemptive work of God in Christ Jesus. We have not always distinguished between the "burning of the tar-barrel and the conflagration of the universe," but our prophetic preaching has been clear-sighted in understanding the gospel of redemption. We have also felt the woe upon us if "our hearts are full and our heads empty." Stressing the evangelistic, ethical, social, humanistic and mystical notes, we have kept alive in men a sense of the redemptive God in Christ amid the bewilderment of changing times. No less have we accented the soul-illuminated brain than a brain-illuminated soul.—Bishop C. W. Burns, Zion's Herald.

METHODIST BENEVOLENT ASSOCIATION FOR LIFE INSURANCE

(Chartered 1903)

PURPOSE

To provide homes and support for widows, orphans, disabled and aged ministers and members of the M. E. Church, South, by a practical business insurance system on safe at cost rates.

PROGRAM FOR 1934

Our goal: to multiply membership by members securing additional policies on themselves and on all members of their families and friends, ages from 1 to 60.

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WRITE

J. H. SHUMAKER, General Secretary

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Association Building, 808 Broadway,
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Whether it be a headache or a neuralgia or perhaps muscular aches from a fresh cold; or may be the aching discomforts that many women suffer occasionally.

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A medicine which has the written endorsement of nearly 800,000 women must be good. Give it a chance to help you, too. Take it regularly for best results.



**LYDIA E. PINKHAM'S
VEGETABLE COMPOUND**

98 out of 100 women report benefit

From The Field

CORRESPONDENCE

Dear Editor: I have just read this week's Advocate, which brings back some mental pictures. The first is that of the only charter members of the North Mississippi Conference. I only wish I could have been there to make the fourth as I remember well these three mentioned in the Advocate. I noticed many changes in the lay of the works since I was there, and all those who were in active work then are gone. J. J. Brooks' father was my presiding elder who gave me license to preach, and my recommendation to the conference in 1869 at Holly Springs.

I loved that old conference, but, for reasons best known to myself and a few others, I thought best to come west.

I notice also the name of my old friend Rev. C. N. Terry, one of the greatest, friends I ever had. In the spring of 1885 I went to the district conference at Sardis, and stayed with Rev. T. C. Weir, who told me he expected to continue the meeting with Dr. Galloway (later bishop), and Dr. E. B. Ramsey, and that he wanted me to come and preach the third week. I went down on Sunday evening and preached until Friday night.

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God was with us in every service, and Dr. Weir promised to come up with Brother Terry and spend the week with me in my home and preach, which they did except one sermon they said I must preach. It was one of the most pleasant weeks I ever spent in the ministry. I never had greater friends than Brothers Terry and Weir. I expect to meet them again. I have Brother Terry's picture and a poem he wrote which he gave me in Memphis, Tenn., ten years ago. I prize it highly.

Enclosed find a renewal for the Advocate, it has been my companion so long I can't afford to miss it.

Yours in Christ,

S. W. MILLER.

Frisco, Texas.

TWINS BAPTIZED AT CONFERENCE

On the campus of State Teachers' College at Hattiesburg live two fine young families, Mr. and Mrs. H. T. Ware and Mr. and Mrs. A. F. Fugitt. Mr. Ware is head of the College Y. M. C. A. Mr. Fugitt is director of the College band. Mrs. Ware is a daughter of Rev. M. B. Sharbrough and was my pupil at Port Gibson when her father was my presiding elder. Mrs. Fugitt is a daughter of Rev. W. H. Huntley. I had known Dr. Huntley and his father-in-law, Rev. Simon P. Richardson. These Wares and Fugitts had found as fine twins as one sees. Mr. and Mrs. Ware adopted the boy and Mr. and Mrs. Fugitt adopted the girl. At the request of the two families I went out to the Fugitt home on the campus Saturday afternoon, November 17, and baptized the boy as Malcolm Stewart Ware and the girl as Ann Huntley Fugitt. Among the guests present were Mrs. Ruth Sharbrough Austin of the college community, Mrs. Cornelia Sharbrough Hegman of Holly Bluff. A few others were present, but I can ask space for only one more: Miss Elizabeth Mayo of Quitman. Miss Mayo's mother was married by me to Claude Mayo and her grandmother, Alta Morrow, went to school with me. Do not think I am old—I will not be seventy till next February, and I still get along well with young people and babies.

ROLFE HUNT.

Lauderdale, Miss.

MEETING OF THE APPROPRIATIONS COMMITTEE OF THE BOARD OF CHURCH EXTENSION

The Appropriations Committee of the Board of Church Extension of the Methodist Episcopal Church, South, will meet in the office of the Board, 1115 Fourth Avenue, Louisville, Ky., Tuesday, January 8, 1935, at 9 a. m.

All applications must be approved by the Conference Board of Church Extension and in the office of the General Board on or before January 1, 1935. No applications will be entered on the calendar after this date.

T. D. ELLIS, Secretary.

EYES TIRED?

Relieve the fatigue safely and painlessly with a few drops of Dickey's Old Reliable Eye Wash. Drug stores or by mail 25c.
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Unlike many Ordinary Cough "Remedies," this extract of a Famous Herb contains No Harsh or Injurious Drugs

WHEN you cough, it's usually because your throat's moisture glands have clogged. Their healthy secretions have changed in character. Throat dries. Sticky mucus collects. You feel a tickling . . . then a cough!

Put these moisture glands back to work with PERTUSSIN! It stimulates their flow of natural moisture. Thick phlegm is loosened and "raised." Then, relief—quickly!

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GLANDS HERE CLOG—
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WHEN YOU CATCH COLD,
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PERTUSSIN

helps nature cure
your cough



LAGRANGE GREATLY APPRECIATED

Dear Brother Raulins: As one of the stewards of New Roads Church, Lottie charge, where I have labored in raising the ministerial support for Brother LaGrange, for the past five years. Since he is our pastor, I want to say that the Lottie charge, New Roads in particular, will have a hard time to replace Brother LaGrange. I especially speak for New Roads Church, which is located in our parish seat of Pointe Coupee Parish, which is the best church we have on the charge, which is made up of members of all Churches, but want to say that Brother LaGrange succeeded in keeping the people together, always kind and ready to do his part. After serving New Roads for six years, all the people asked him to return, but knowing the Methodist system, we know that it will be the good fortune of some other people to have him, and a misfortune for New Roads to lose him.

When Brother LaGrange came to Lottie charge in the fall of 1929, New Roads Church was the smallest church on the charge, now New Roads is paying half of the ministerial support. One of his stewards, the chairman of the board, tried hard to discourage him when he came on the work, saying it was no use to try to have a Protestant Church in New Roads, but through his courage he is now leaving New Roads Church as the leading church on the charge.

I took the responsibility to raise the ministerial support for New Roads Church for the past five years, and I am glad to say that both Protestants and Catholics thought so much of Brother LaGrange that I have raised the ministerial support in full each year. When Brother Lagrange came on the charge six years

ago the New Roads Church had to be painted, and needed a piano. I resolved that if it was the last thing I would do I would raise the money to paint the church inside and outside, and purchase a piano, which I did. New Roads Church is now in first-class shape.

In appreciation of Brother and Sister LaGrange's good work I raised \$79.46 and gave them as a donation above the assessment. I am truly grateful for the splendid support given me by the people of New Roads which made it possible for me to raise the money.

In conclusion I wish Brother LaGrange God's richest blessings in his new field. I am sure that the people who are fortunate enough to get him will learn to love him as we have.

Sincerely,

DR. C. E. PAGE.

GALLOWAY MEMORIAL HEARS DR. SUTTON

My dear Dr. Raulins: A large and apparently interested congregation heard on Sunday morning an able and thought-provoking address at Galloway Memorial Church by Rev. John L. Sutton, superintendent of the Mississippi Children's Home Society.

Backed by his years of experience in the work and his intimate knowledge of conditions in Mississippi the speaker's message was notable for its impressive sincerity. Especially interesting was the statement that out of the four thousand dependent, neglected and destitute white children in Mississippi only one thousand were being cared for in institutions.

It was made clear that the Mississippi Children's Home Society is in no sense a rival of the homes maintained by the various churches in Mississippi but that its work supplements that of the institutions and extends to a class of deserted and dependent children not reached by the work of the orphans' homes. The address closed with a strong appeal in the name of these untouched children for the opening up of the more than 85,000 Christian homes in Mississippi to receive children whose futures as members of society depend upon their being taken from present environment and their having the advantages of home life and care.

Cordially,

: ROBERT B. RICKETTS.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Brookhaven District—First Round

Brookhaven, Nov. 25, 11 a.m.; Jan. 7, 7 p.m.
Pearl River Avenue, Nov. 25, 7 p.m.; Jan. 14, 7 p.m.
Wesson, at Wesson, Dec. 2, 11 a.m.; Jan. 16, 7 p.m.

MALARIA

Speedy Relief of Chills and Fever

Don't let Malaria tear you apart with its racking chills and burning fever. Trust to no home-made or mere makeshift remedies. Take the medicine prepared especially for Malaria—Grove's Tasteless Chill Tonic.

Grove's Tasteless Chill Tonic gives real relief from Malaria because it's a scientific combination of tasteless quinine and tonic iron. The quinine kills the Malarial infection in the blood. The iron builds up the system and helps fortify against further attack. At the first sign of any attack of Malaria take Grove's Tasteless Chill Tonic. Better still take it regularly during the Malaria season to ward off the disease. Grove's Tasteless Chill Tonic is absolutely harmless and tastes good.

Grove's Tasteless Chill Tonic now comes in two sizes, 50c and \$1. The \$1 size contains 2½ times as much as the 50c size and gives you 25% more for your money. Get a bottle today at any store.

LaBranch St. and Fernwood, at LaBranch, Dec. 2, 7 p.m.; Jan. 21, 7 p.m.
Adams, at Adams, Dec. 9, 11 a.m.; Jan. 23, 10 a.m.
Centenary, McComb, Dec. 9, 7 p.m.; Jan. 28, 7 p.m.
Barlow, at Rehoboth, Dec. 16, 11 a.m.; Jan. 30, 3 p.m.
Hazelhurst, Dec. 16, 7 p.m.; Jan. 30, 7 p.m.
Utica, at Utica, Dec. 23, 11 a.m.; Feb. 6, 10 a.m.
Gallman, at Gallman, Dec. 23, 7 p.m.; Feb. 6, 3 p.m.
Bogue Chitto, at Bogue Chitto, Dec. 30, 11 a.m.; Feb. 7, 10 a.m.
Summit and Topisaw, at Summit, Dec. 30, 7 p.m.; Feb. 7, 3 p.m.
Silver Creek, at Silver Creek, Jan. 6, 11 a.m.; Feb. 12, 10 a.m.
Crystal Springs, Jan. 6, 7 p.m.; Feb. 18, 7 p.m.
Meadville and Bude, at Meadville, Jan. 13, 9 a.m.; Feb. 13, 10 a.m.
Scotland, at New Hope, Jan. 13, 7 p.m.; Feb. 14, 10 a.m.
Osyka, at Muddy Springs, Jan. 20, 11 a.m.; Feb. 20, 10 a.m.
Magnolia, Jan. 20, 7 p.m.; Feb. 20, 7 p.m.
Prentiss, at Prentiss, Jan. 27, 11 a.m.; Feb. 26, 10 a.m.
Monticello and Pleasant Grove, at Monticello, Jan. 27, 7 p.m.; Feb. 26, 3 p.m.
Georgetown, at Providence, Feb. 3, 11 a.m.; 1:30 p.m.
Foxworth, at Sandy Hook, Feb. 10, 11 a.m.; Feb. 27, 10 a.m.
Tylertown, Feb. 10, 7 p.m.; Feb. 27, 7 p.m.
Harrisville, at Braxton, Feb. 17, 11 a.m.; 1:30 p.m.

The district stewards, pastors and lay leaders with the trustees of district parsonages, are called to meet at Brookhaven Methodist Church, Brookhaven, Miss., Tuesday, December 11, at 10 a.m. Pastors are urged to see that their charge has a representative either in the district steward or his alternate.

CHARLES W. CRISLER, P. E.

Jackson District—First Round

Bolton, at Raymond, Nov. 25, 11 a.m.; Jan. 15, 7 p.m.
Flora, at Flora, Nov. 25, 7 p.m.; Jan. 22, 7 p.m.
Raleigh, at Raleigh, Dec. 2, 11 a.m.; Jan. 29, 11 a.m.
Glendale, Dec. 2, 7:30 p.m.; Feb. 11, 7:30 p.m.
Clinton, at Ridgeland, Dec. 9, 11 a.m.; Feb. 6, 3 p.m.
Terry, at Forest Hill, Dec. 9, 7 p.m.; Feb. 5, 7 p.m.
Brandon, at Pelahatchie, Dec. 16, 11 a.m.; Feb. 12, 7 p.m.
Fannin, at Fannin, Dec. 16, 7 p.m.; Feb. 9, 2 p.m.
Morton, at Independence, Dec. 23, 11 a.m.; 1 p.m.
Florence, at Star, Dec. 23, 7 p.m.; Feb. 12, 3 p.m.
Camden, at Sharon, Dec. 30, 11 a.m.; 1 p.m.
Vaughan, at Vaughan, Dec. 30, 4 p.m.; 7 p.m.
Canton, Jan. 6, 11 a.m.; Feb. 13, 7 p.m.
Benton, at Benton, Jan. 6, 3 p.m.; 7 p.m.
Madison, at Madison, Jan. 13, 11 a.m.; 1:30 p.m.

Lady Went Back To Taking CARDUI and Was Helped

For severe periodic pains, cramps or nervousness, try Cardui which so many women have praised, for over fifty years. Mrs. Dora Dungan, of Science Hill, Ky., writes: "Several years ago, when I was teaching school, I got run-down and suffered intensely during menstruation periods. I took Cardui and was all right again. After I was married, when I felt all run-down and was irregular, I always resorted to Cardui and was helped." . . It may be just what you need. Thousands of women testify Cardui benefited them. If it does not benefit YOU, consult a physician.

Lena, at Lena, Jan. 13, 5 p.m.; 7 p.m.
 Shiloh, at Shiloh, Jan. 20, 11 a.m.; 1 p.m.
 Millsaps Memorial, Jan. 20, 7:30 p.m.; Jan. 21, 7:30 p.m.
 Homewood, at Homewood, Jan. 27, 11 a.m.; 1 p.m.
 Walnut Grove, at Walnut Grove, Jan. 27, 3:30 p.m.; 7 p.m.
 Lake, at Lawrence, Feb. 3, 11 a.m.; 1 p.m.
 Harpersville, at Harpersville, Feb. 3, 4 p.m.; 7 p.m.
 Galloway Memorial, Feb. 4, 7:30 p.m.; Feb. 10, 11 a.m.
 Capitol Street, Feb. 8, 7:30 p.m.; Feb. 10, 7:30 p.m.
 Mendenhall, at Mendenhall, Feb. 13, 7 p.m.
 Carthage Circuit, at Bethel, Feb. 17, 11 a.m.; 1 p.m.
 Carthage, Feb. 17, 3:30 p.m.; 7:30 p.m.
 Forest, Feb. 24, 11 a.m.; 2 p.m.
 Grace, Feb. 24, 7:30 p.m.; Feb. 25, 7:30 p.m.

The district stewards, charge lay leaders and pastors will meet at the Capitol Street Church, Jackson, Miss., December 6, at 10 a.m.
 B. L. SUTHERLAND, P. E.

Seashore District—First Round

Gulfport, First Church, Nov. 25, 11 a.m.
 Long Beach and Pass Christian, Nov. 25, 7:15 p.m.
 Biloxi, Main Street, Dec. 2, 11 a.m.
 Ocean Springs, at Wesley Memorial, Dec. 2, 7 p.m.
 Bay St. Louis, Dec. 9, 11 a.m.
 Handsboro and Second Church, at Handsboro, Dec. 9, 7 p.m.
 Wiggins, Dec. 16, 11 a.m.
 Saucier, at Saucier, Dec. 16, 7 p.m.
 Columbia, Dec. 23, 11 a.m.
 Lambertson, Dec. 23, 7 p.m.
 Pascagoula, Dec. 30, 11 a.m.
 Moss Point, Dec. 30, 7 p.m.
 Coalville, at Beulah, Jan. 3, 11 a.m.
 Mentor, at Alexander Memorial, Jan. 3, 11 p.m.
 Vancleave, at Vancleave, Jan. 3, 7 p.m.
 Logtown, Jan. 6, 11 a.m.
 Poplarville, Jan. 6, 7 p.m.
 Brooklyn, Jan. 12, 11 a.m.
 Oloh, at East Columbia, Jan. 13, 11 a.m.
 Purvis, Jan. 13, 7 p.m.
 Carriere, at Carriere, Jan. 20, 11 a.m.
 Picayune, Jan. 20, 7 p.m.
 Escatawpa, at Escatawpa, Jan. 25, 11 a.m.
 Kreole, at Kreole, Jan. 25, 7 p.m.
 Americus, at Pleasant Hill, Jan. 26, 11 a.m.
 Lucedale, Jan. 27, 11 a.m.
 Leakesville, at Leakesville, Jan. 27, 7 p.m.
 L. J. POWER, P. E.

Vicksburg District—First Round

Lorman, Dec. 2, 11 a.m.
 Nabo, at Cool Spring, Dec. 9, 11 a.m.; 1:30 p.m.
 Fayette, Dec. 9, 4:30 p.m.; 7:30 p.m.
 Mayersville, Dec. 16, 10:30 a.m.
 Sattaria, at Mt. Olivet, Dec. 23, 11 a.m.; 1:30 p.m.

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It's a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

Gibson Memorial, Dec. 23, 7:30 p.m.; Dec. 26, 7:30 p.m.
 Oak Ridge, at Bradley, Dec. 30, 10:30 a.m.; 1 p.m.
 Edwards, Dec. 30, 4 p.m.; 7:30 p.m.
 Roxie, Jan. 6, 11 a.m.; 1:30 p.m.
 Silver City, Jan. 13, 11 a.m.; 1:30 p.m.
 Louise and Holly Bluff, at Holly Bluff, Jan. 13, 4 p.m.; 7:30 p.m.
 Gloster, at Crosby, Jan. 20, 11 a.m.; 2 p.m.
 Crawford Street, Vicksburg, Jan. 23, 7:30 p.m.
 Hermanville, Jan. 27, 11 a.m.; 2 p.m.
 Port Gibson, Jan. 27, 4 p.m.; 7:30 p.m.
 Natchez, Feb. 3, 11 a.m.; 2 p.m.
 Washington, at Natchez Mission, Feb. 3, 4 p.m.; 7:30 p.m.
 Woodville, Feb. 10, 11 a.m.; 2 p.m.
 Centerville, Feb. 10, 4 p.m.; 7:30 p.m.
 Yazoo City, Feb. 17, 11 a.m.; 2 p.m.
 Eden, at Lintonia, Feb. 17, 3:30 p.m.; 7:30 p.m.
 Anguilla, at Catchings, Feb. 24, 11 a.m.; 2 p.m.
 Rolling Fork and Cary, at Rolling Fork, Feb. 24, 4 p.m.

District stewards meeting to be held at Crawford Street Church, Vicksburg, 10 a.m., December 12. Pastors and chairmen of stewards also invited.

H. G. HAWKINS, P. E.

FINAL REPORT ON SESQUICENTENNIAL ADVOCATE ENROLLMENT

The Sesquicentennial Advocate Enrollment set for the period from July 1 through September 30, and continued to December 1, has resulted in a total of 2284 subscriptions. In total number of subscriptions secured, the Mississippi Conference leads with 948, the Louisiana Conference is second with 804, and the North Mississippi Conference next with 532.

The Brookhaven District, Dr. C. W. Crisler, P. E., leads all other districts with a total of 205 subscriptions, closely followed by both the Lake Charles District, Dr. B. F. Rogers, P. E., and the Vicksburg District, Dr. H. G. Hawkins, P. E., each having secured 184 during the Enrollment, with the Seashore District, Dr. T. J. O'Neil, P. E., close on their heels in third place with 167.

The largest individual list was secured by Rev. B. H. Andrews, New Iberia, La., Lake Charles District, totaling 41; Rev. A. M. Serex, Minden, La., Ruston District, is second with 38; Rev. C. C. Clark, Waynesboro District, third with 37, and Revs. W. R. Lott, Aberdeen, and L. M. Sharp, Monticello, in a tie for fourth place with 33 each.

While a number of our pastors failed to reach totals equal to the above, some, in proportion to membership and size of charge, did equally as well and in a few instances better, and while we have no way of determining this fact without many hours of calculating, and therefore are unable to give proper credit to these loyal friends of the Advocate, we are nonetheless grateful to them and will gladly give them due recognition if they will be so kind as to drop us a line to this effect.

While a number of our pastors and presiding elders have been appointed to charges other than those indicated in this report at the recent sessions of their re-

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Nature's own herbs in their natural state (without chemical change) are selected and put together to make Thedford's Black-Draught—the purely vegetable laxative, which so many prefer because of the refreshing relief it brings and because it is not expensive. Thedford's Black-Draught is a finely ground, dry medicine, to be taken as needed for constipation and many bad feelings caused by faulty elimination. It does not upset the bowels, but, taken properly, assists in regulating elimination—in a natural, easy way. Sold in 25-cent packages.



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spective Conferences, wherever indicated the subscriptions were sent in prior to their removal.

Following is a complete list of subscriptions sent in from every charge from July 1 through November 27. Subscriptions secured between November 27 and December 1, final day of the Enrollment, will be acknowledged in our next issue. If we have failed to properly credit your charge we shall appreciate your calling our attention to this fact so that we can adjust our records accordingly.

LOUISIANA CONFERENCE

Alexandria District

Rev. J. J. Rasmussen, Bunkie.....	12
Rev. D. B. Boddie, Pineville.....	9
Rev. J. E. Hearne, Olla.....	11
Mrs. Mattie Dailey, Extension.....	1
Rev. J. F. Foster, Ferriday.....	1
Rev. W. T. Woodward, Sicily Island	8
Rev. L. R. Nease, Glenmora.....	1
Rev. R. W. Faulk, Rochelle.....	1
Rev. J. W. Lee, Colfax.....	3
Rev. J. M. Alford, Trout.....	5
Rev. J. E. Selfe, Opelousas.....	4
Rev. C. B. Powell, Marksview.....	1
Rev. B. C. Taylor, Natchitoches.....	7
Rev. R. A. Bozeman, Pleasant Hill..	1
Total.....	85

Baton Rouge District

Rev. H. N. Brown, Ponchatoula...	7
Rev. J. R. Spann, First Church, Baton Rouge.....	3
Rev. R. S. Walton, Amite.....	4
Rev. J. P. Bonnacerrere, Denham Springs	2
Rev. K. W. Dodson, P. E.....	2
Rev. W. W. Perry, Baker.....	5
Rev. F. N. Sweeney, Franklinton..	13
Rev. T. P. Turner, St. Francisville	5
Mrs. C. C. Alford, Angle.....	3
Rev. C. M. Morris, Greenburg.....	1
Rev. F. J. McCoy, Keener Memorial	4
Rev. Wm. Schuhle, Plaquemine.....	3
Rev. J. B. Shearer, Clinton.....	11
Rev. S. S. Bogan, Kentwood.....	4
Rev. A. S. Lutz, Hammond.....	4
Rev. P. W. Sibley, Gonzales.....	2
Total.....	73

Lake Charles District

Rev. W. C. Barham, Church Point	13
Rev. F. C. Collins, Leesville.....	1
Mr. A. M. Mayo, Lake Charles.....	4
Rev. M. W. Beadle, Lake Arthur..	3
Rev. Jas. A. Knight, Eunice.....	2
Rev. L. P. Moreland, Merryville....	15
Rev. J. W. Faulk, Abbeville.....	6
Rev. G. H. Corry, Indian Bayou...	4
Rev. W. T. Gray, Many.....	25
Rev. A. D. George, Vinton.....	3

Rev. S. A. Seegers, Rayne.....	17
Rev. B. H. Andrews, New Iberia..	41
Rev. Alonzo Early, Ellizabeth.....	3
Rev. H. A. Rickey, Zwolle.....	4
Rev. G. W. Dameron, Crowley.....	15
Rev. G. W. Pomeroy, Oakdale.....	9
Rev. E. V. Duplantiss, Gueydan..	16
Rev. R. H. Harper, Lafayette.....	1
Total.....	164

Monroe District

Rev. W. C. Scott, First Church....	14
Mrs. C. M. Purvis, Rayville.....	20
Rev. Geo. Fox, Bonita.....	2
Rev. D. W. Poole, Mangham.....	9
Rev. J. A. McCormack, Mer Rouge	1
Rev. L. N. Hoffpauir, Columbia..	1
Rev. T. W. Stodghill, Winnsboro..	2
Rev. C. B. White, Wisner.....	11
Rev. Martin Hebert, West Monroe.	10
Rev. J. H. Midyette, Pioneer.....	4
Rev. Carl Lueg, Delhi.....	4
Rev. W. R. Harvell, Bastrop.....	4
Rev. H. B. Hines, Lake Providence	16
Rev. C. K. Smith, Tallulah.....	3
Rev. H. W. Rickey, Gilbert.....	11
Mrs. H. T. Carley, Monroe.....	1
Rev. W. D. Milton, Oak Ridge.....	3
Rev. A. M. Shaw, Oak Grove.....	1
Total.....	119

New Orleans District

Rev. W. H. Giles, Carrollton Ave..	8
Rev. W. W. Holmes, Rayne Memorial	8
Rev. D. B. Raulins, Algiers.....	13
Rev. A. M. Martin, Lockport.....	2
Rev. C. C. Wier, Franklin.....	20
Rev. J. A. Alford, Covington.....	5
Rev. J. W. Booth, Houma.....	8
Mr. J. G. Wehlen, St. Marks.....	6
Rev. C. W. Lahey, Donaldsonville..	7
Rev. W. H. Wallace, First Church..	8
Rev. V. D. Morris, Chalmette.....	3
Rev. H. M. Johnson, Bogalusa.....	4
Rev. S. J. McLean, Morgan City..	7
Rev. I. O. Donaldson, Pearl River..	1
Rev. M. S. Monk, Parker Memorial	27
Rev. Jas. B. Grambling, Epworth..	6
Rev. A. T. Law, Felicity.....	7
Rev. Jolly Harper, Second Church..	3
Rev. A. W. Townsend, McDonoughville	5
Rev. W. L. Duren, P. E.....	3
Total.....	145

Ruston District

Mrs. H. B. McEachern, Haynesville	5
Rev. A. M. Serex, Minden.....	38
Rev. F. A. Matthews, Clay.....	3
Rev. H. L. Johns, Ruston.....	28
Rev. B. D. Watson, Gibsland.....	6
Rev. S. S. Bogan, Sibley.....	4
Rev. W. F. Roberts, Dubach.....	13
Rev. J. H. Bowdon, Arcadia.....	16
Rev. R. V. Fulton, Choudrant.....	7
Rev. A. M. Wynne, Cotton Valley..	5
Rev. A. P. Smith, Slmsboro.....	3
Rev. W. F. Henderson, Bernice.....	13
Rev. J. S. Henley, Jonesboro.....	1
Rev. R. L. Clayton, Calhoun.....	3
Rev. Otis W. Spinks, Houghton..	9
Mr. E. L. Gill, Homer.....	10
Total.....	164

Shreveport District

Rev. I. W. Flowers, Belcher.....	18
Rev. R. T. Ware, Park Avenue.....	6
Rev. Jas. M. Boykin, Greenwood..	2
Mrs. J. F. Stephens, Coushatta..	5
Rev. Guy M. Hicks, Mansfield.....	3
Katherine Yeldell, Noel Memorial	3
A. P. Raley, Mangum Memorial..	4
Rev. T. J. Holliday, Logansport..	8
Mrs. H. Wilson, Plain Deallng.....	3
Rev. J. R. Roy, Ida.....	2
Total.....	54

Total, Louisiana Conference.... 804

MISSISSIPPI CONFERENCE

Brookhaven District

Rev. J. C. Jackson, Harrisville....	1
Rev. A. S. Oliver, Meadville.....	1
Rev. J. T. Abney, Osyka.....	6
Mr. H. H. Goza, Magnolia.....	9
Rev. C. W. Wesley, Summitt.....	24
Rev. J. W. Loudenslager, Scotland	3
Rev. J. B. Holyfield, Utica.....	21
Rev. B. M. Hunt, McComb.....	8
Rev. W. O. Sadler, Hazelhurst....	2
Rev. J. O. Ware, Prentiss.....	18
Rev. J. L. Carter, Crystal Springs..	7
Rev. M. M. Black, McComb.....	10
Rev. B. F. Jones, Brookhaven.....	27
Rev. L. T. Nelson, Gergetown.....	20
Rev. L. M. Sharp, Monticello.....	33
Rev. L. P. Anders, Adams.....	14
Rev. J. T. Weems, Tylertown.....	1
Total.....	205

Hattiesburg District

Rev. W. W. Moore, Bucatunna....	10
Miss Julia Bullard, Bay Springs..	3
Rev. J. H. Jolly, Mt. Olive.....	4

Rev. G. H. Jones, Montrose.....	17
Mr. V. E. Hobgood, Main Street... 24	
Rev. C. C. Clark, Waynesboro....	37
Rev. W. J. Ferguson, Laurel.....	21
Rev. T. A. Kling, Heidelberg.....	12
Rev. T. C. Cooper, Collins.....	3
Rev. M. W. Porter, Vossburg.....	2
Rev. C. A. Schultz, Court Street..	3
Rev. E. E. McKelthen, Petal.....	4
Rev. L. L. Matheny, Waynesboro Ct.	2
Mrs. W. H. Weathersby, Broad St.	7
Total.....	149

Jackson District

Rev. J. W. Sells, Forest.....	10
Rev. H. S. Westbrook, Florence....	5
Rev. J. E. Johnson, Pelahatchie..	3
Rev. J. E. Haughton, Benton.....	8
Rev. P. H. Grice, Madison.....	2
Rev. J. L. Decell, Galloway Memorial	1
Rev. Wesley Ezell, Vaughan.....	4
Rev. D. P. Yeager, Camden.....	1
Rev. A. J. Boyles, Carthage.....	10
Rev. B. H. Williams, Flora.....	8
Rev. J. F. McClelland, Carthage..	11
Rev. G. E. Allan, Homewood.....	8
Rev. M. R. Jones, Shiloh.....	4
Rev. L. M. Reeves, Lena.....	4
Rev. J. B. King, Fannin.....	14
Rev. L. E. Alford, Canton.....	3
Rev. C. Y. Higginbotham, Walnut Grove	6
Mr. J. A. Lindsey, Brandon.....	2
Rev. W. J. Walters, Raleigh.....	3
Rev. Van R. Landrum, Bolton.....	5
Rev. I. E. Williams, Morton.....	7
Total.....	117

Meridian District

Rev. L. L. Cowen (Mrs. Martin), Meridian	10
Mr. W. D. Hawkins, Hawkins Memorial	10
Mrs. O. E. Whyte, Newton.....	5
Rev. E. W. Wedgworth, Burnside..	1
Rev. G. G. Yeager, DeKalb.....	1
Rev. H. J. Moore, Decatur.....	2
Rev. Otto Porter, P. E.....	1
Rev. G. A. Broadus, Chunky.....	7
Rev. W. L. Blackwell, DeSoto.....	2
Mrs. J. L. Butcher, Lauderdale....	3
Rev. T. E. Nicholson, Philadelphia Circuit	22
Rev. T. B. Winstead, DeKalb.....	6
Rev. W. F. Baggett, Daleville....	2
Rev. W. H. Lane, Wesley.....	6
Mrs. J. L. Scruggs, Lauderdale....	1
Miss Della M. Fields, Electric Mills	3
Mrs. Carrie Anderson, Fifth St....	7
Rev. L. L. Roberts, Philadelphia..	10
Rev. W. C. Baggett, Scooba.....	2
Rev. J. W. Ramsey, Porterville....	3
Rev. D. E. Vickers, Pachuta.....	1
Rev. H. A. Wood, Union.....	5
Rev. A. J. Beasley, Vimville.....	18
Total.....	126

Seashore District

Rev. T. R. Holt, Leakesville.....	4
Rev. V. G. Clifford, Purvis.....	6
Rev. P. M. Caraway, Gulfport.....	28
Rev. J. M. Lewis, Long Beach.....	3
Rev. W. B. Alsworth, Playune.....	23
Rev. C. H. Strait, Wiggins.....	8
Mrs. E. L. Whyte, Bond.....	4
Rev. H. A. Gatlin, Columbia.....	18
Rev. J. E. Williams, Poplarville..	10
Rev. Roy L. Lane, Carlere.....	11
Rev. Roy Wolfe, Saucier.....	3
Rev. W. J. Dawson, Pascagoula....	4
Rev. J. A. Moore, Lucedale.....	7
Rev. C. H. Gunn, Handsboro.....	3
Rev. W. W. Murray, Mentor.....	3
Rev. H. W. Van Hook, Vancleave..	2
Rev. J. D. Slay, Logtown.....	3
Rev. Geo. H. Thompson, Biloxi....	18
Rev. M. L. McCormick, Lumberton..	3
Rev. E. D. Simpson, Brooklyn....	4
Rev. W. M. Tabb, Kreole.....	4
Total.....	187

Vicksburg District

Mrs. N. E. Cunningham, Gibson Memorial	15
Rev. H. G. Hawkins, P. E.....	13
Rev. W. M. Sullivan, Natchez....	14
Rev. C. E. Downer, Sabartia.....	12
Mrs. L. M. Elliott (Rev. J. M. Corley), Rolling Fork.....	18
Rev. F. J. Jones, Washington Charge	7
Rev. J. H. Morrow, Gloster.....	5
Rev. J. L. Sells, Port Gibson.....	9
Rev. L. F. Alford, Silver City....	3
Rev. T. D. Ridgeway, Silver Creek	1
Rev. A. J. Davis, Anguilla.....	9
Rev. J. B. Cain, Yazoo City.....	21
Rev. E. A. King, Centerville.....	8
Miss S. Moss, Edwards.....	2
J. M. Bush, Learned.....	2
Miss Mary Henry, Edwards.....	4
Rev. L. J. Snelgrove, Louise.....	4
Rev. E. J. Coker, Lorman.....	8
Rev. G. P. McKeown, Woodville..	3

Rev. S. B. Watkins, Eden.....	8
Rev. T. B. Cottrell, Fayette.....	12
Rev. J. F. Campbell, Crawford St.	14
Total.....	164

Total, Mississippi Conference.. 948

NORTH MISSISSIPPI CONFERENCE

Aberdeen District

Rev. W. O. Hunt, Shannon.....	2
Rev. M. E. Scott, Pontotoc.....	4
Rev. T. E. Gregory, Okolona.....	6
Rev. W. R. Lott, Aberdeen.....	33
Rev. R. E. Wasson, Pittsboro.....	5
Rev. J. J. Garner, Water Valley..	1
Rev. W. M. Jones, Prairie.....	8
Rev. J. B. Conner, Coffeeville....	3
Rev. J. V. Stewart, Smithville....	3
Rev. H. F. Brooks, Tupelo.....	30
Rev. W. L. Atkins, Fulton.....	5
Rev. G. C. Gregory, Verona.....	12
Rev. T. G. Lowery, Bellefontaine..	2
Rev. G. B. Love, Tremont.....	1
Rev. L. H. Floyd, Algoma.....	3
Rev. J. N. Hinson, Salem and Friendship	4
Rev. H. N. McKibben, Egypt.....	4
Rev. G. H. Boyles, Houston.....	6
Total.....	132

Columbus District

Rev. T. W. Smallwood, Caledonia..	3
Rev. H. C. Suydam, Macon Circuit	1
Rev. W. P. Buhrman, Starkville... 16	
Rev. T. M. Bradley, West Point... 16	
Rev. W. W. Milligan, Noxapater... 20	
Rev. Wade Heath, Kosciusko Ct..	2
Curtis Nabors, Weir.....	5
Rev. T. B. Thrower, Central.....	13
Rev. R. P. Neblett, Pickens.....	8
Rev. A. T. McIlwain, First Church	26
Rev. W. M. Langley, Ackerman....	8
Rev. W. B. Baker, Durant.....	1
N. C. Triplett, Mashulaville.....	4
Rev. T. J. McCafferty, Kosciusko..	3
Miss Catherine Jackson, Macon... 2	
Mrs. A. J. Adams, Louisville.....	8
Total.....	132

Corinth District

Rev. A. W. Bailey, Sherman.....	2
Rev. W. R. Liming, Blue Mountain	3
Rev. W. C. McCay, Baldwin.....	5
Rev. H. C. Lewis, Abbeville.....	1
Rev. A. C. McCorkle, First Church	4
Rev. W. D. Smith, Tishomingo....	9
Rev. S. M. Butts, Belmont.....	5
Rev. H. E. Carter, Myrtle.....	3
Rev. W. W. Woollard, Ripley.....	3
Rev. S. E. Ashmore, Iuka.....	1
Mrs. A. J. Tucker, Booneville....	5
Mr. DeWitt Willson, Chalysbeate..	9
Rev. W. J. Wood, Booneville Ct... 8	
Rev. M. H. Twichell, Abbeville... 2	
Rev. J. N. Humphrey, Dumas.....	10
Rev. W. S. Selman, Kossuth.....	1
Total.....	69

Greenville District

Rev. C. A. Parks, Indianola.....	6
Rev. R. H. B. Gladney, Coahoma (Mrs. M. E. Fant).....	10
Rev. S. H. Caffey, Tunica.....	1
Rev. E. P. Craddock, Arcola.....	2
Rev. W. D. Bennett, Rosedale....	2
Rev. J. W. York, Lula.....	5
Rev. L. P. Wasson, Clarksdale....	4
Rev. C. W. Avery, Duncan.....	9
Total.....	59

Greenwood District

Rev. J. E. Stephens, Lexington....	7
Rev. E. S. Lewis, Winona.....	8
Rev. G. W. Robertson, Acona.....	1
Rev. J. J. Baird, Tchula.....	12
Rev. J. O. Dowdle, Swiftown.....	4
Rev. A. R. Beasley, Minter City..	3
Rev. E. H. Cunningham, Greenwood	4
Rev. W. I. Henley, Inverness.....	5
Rev. S. A. Brown, Drew.....	7
Rev. J. R. Countiss, Belzoni.....	13
Rev. W. M. Campbell, Tutwiler..	2
Rev. H. R. McKee, Valden.....	3
Total.....	68

Sardis-Grenada District

Rev. W. C. Beasley, Cold Water..	5
Rev. W. N. Dadds, Hernando.....	5
Rev. J. C. Wasson, Marks.....	11
Rev. E. L. Jernigan, Oakland.....	11
Rev. F. P. Luter, Senatobia.....	3
Rev. W. L. Robinson, Lake Cormorant	7
Rev. L. M. Lipscomb, Como.....	6
Rev. J. H. Felts, Grenada.....	21
Rev. Roy A. Grisham, Horn Lake..	4
Rev. E. C. Driskell, Lambert....	6
Rev. J. W. Gibson, Holcomb.....	5
Rev. E. M. Shaw, Byhalla.....	6
Total.....	92

Total, North Miss. Conference 532

Total, three Conferences..... 2284

Christian Advocate

NEW ORLEANS

Vol. 81—No. 49.

NEW ORLEANS, LA., THURSDAY, DECEMBER 6, 1934.

Whole No. 4108.

OUR SALUTATION

The new editor greets the readers of the Christian Advocate with feelings of dependence not easy to be described. We are not unmindful of the distinguished fellowship into which we enter, nor are we without appreciation of the grave responsibility which the place involves. But we believe in the mission of the Advocate, that there is an insistent urge for its continuance; and we have firm faith in the fidelity and the absolute good will of those for whom it is maintained. There are many things that might be said, but we choose to announce no platform. The facts of Christian life are fixed and abiding, but the problems of administration are as the sands of a wind-swept desert. We shall seek earnestly and conscientiously to promote the work of the Methodist Church in Mississippi and Louisiana; to meet every administrative issue in the spirit of brotherly kindness and Christian courage; and in every possible way to promote the spiritual life of the Advocate constituency. It shall be our purpose to publish all proper and respectful communications from our people, so far as space will permit; but we urge upon our correspondents not to forget the limits of space imposed upon us. Our friends can do us a good turn by writing to the point and within the obvious limits of our columns.

The policy of the Advocate will not be changed. It will be devoted wholeheartedly to building the church and to making secure its spiritual heritage. The approach will be different, for the thought of no two men is cast in the same mold. We shall strive to continue the work of the brilliant galaxy of editors whose names have adorned the masthead of our Conference Organ; and we will try to keep before our people the living moral and spiritual issues of our day. We may hazard the fame and good opinion indicated by the generous expressions of friends, and we may bruise our shins topping the hurdles; but we are set for the race, there's the gun, and we are off.

W. L. DUREN.





Wallet of the Week



THE PRESIDENT'S PROCLAMATION

The Thanksgiving proclamation of President Roosevelt is a unique document, and is an interesting side-light upon our national situation. The President passed over exemption from scourge, bountiful harvests and the peace of national relations—things which bulk so large in Thanksgiving literature; and he placed the whole emphasis upon our humanitarian progress. He points to the fact that "our sense of social justice has been deepened" and "we have been given vision to make new provisions for human welfare and happiness." These he evidently feels to be indications of a growing spirit of human brotherhood which augers well for the solution of our national problem. The proclamation sets forth in clear and forceful manner his appreciation of the place of spiritual factors in the ultimate solution of the ills of the country. It is doubtful if any President in recent years has been more original in his message, or has addressed himself more directly to the facts which confront the American people. One does not have to be in accord with his policies to feel the throb of his heart in this striking document.

CALENDAR REFORM

From advance proofs sent out by the Journal of Calendar Reform, it appears that a reform of the calendar is well on the way to becoming a reality. It probably has many advantages, but it will raise many complications also. It appears that Easter is scheduled to get a break by being fixed at April 8, the fishermen will get an extra Saturday, but February will no longer hurry up the pay-check. And last but not least, the muddling of birthdays will afford some relief for those who are disposed to wince at the return of the tell-tale day, but, alas, Christmas will always come on Monday.

SEEING THE WORLD

A new wrinkle in the art of seeing the world seems to be that of asking your host to carry you the second mile. A rather unique incident is reported in the press dispatches of the week. It appears that a foreign woman came over for a visit to the United States, and when her legal welcome had worn out and her money was gone she asked to be sent home as the guest of her national host. At least that is one way of getting reduction in rates, but it imposes a kind of mother-in-law attitude on the country.

POLITICS AND RELIGION

The New Outlook (Canada), in its issue of November 28, has a suggestive paragraph the new evidences of political appreciation of "vital spiritual principle." The paragraph follows:

"Are modern governments actually coming to see that none of their great problems, social or economic, can be solved apart from the application of a vital spiritual principle? What else can we infer from the ever-increasing demand for a cleaning up of morally offensive situations? The insistent drive for social justice in Great Britain, the "new deal," in the United States and the Stevens Inquiry in Canada are based on something higher than mere expediency. Men may call it what they like, but it is religion that is behind every move for the betterment of human society—religion translated, as true religion must always be, and applied to human living.

KAGAWA

Much in all lands has been said and written about Japan's great social leader and Christian, Kagawa. His Christian character is probably advantaged by the contrasting background of paganism which dominates Japan. But, apart from his Christianity and the contrasts offered by his native land, there is a romance and an inspirational challenge in the life of the man himself. He is now past middle life and is described as a man of feeble health, but he is a man of prodigious toil. Like many orientals, he has had to combat tuberculosis almost from the beginning of his life. In early manhood he contracted trachoma through his work in the slums, and as a consequence he is almost blind. But undaunted by his physical handicaps, he works with an unconquerable will; his is the greatest mind devoted to the cause of social betterment in all Japan; and through his devotion to the cause of the underprivileged, he has made his social leadership felt around the whole world. His home is hidden away among the shrubs in a suburb of Tokyo, but his name and his fame have gone to the ends of the earth. No threat of disease, nor the almost sightless eyes of an enfeebled body have been permitted to close the "great and effectual door" which was open before him; and his marvelous achievements constitute a challenge to Christian men and women of every land.

New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal, Church, South
Published every Thursday, at New Orleans, La. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing
at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918

W. L. DUREN, D.D., Editor

THURSDAY, DECEMBER 6, 1934.

C. MILTON CHALMERS, Manager.

AS THE EDITOR VIEWS IT

EXIT DOCTOR RAULINS

With this issue of the Advocate, the name of Dr. Raulins disappears from the place which it has occupied for the past three years; but his editorial ministry will not be forgotten, and his genial and brotherly spirit will long insure him a distinguished place in the hearts of the Advocate public. It is as just as it is proper to say that the service rendered by Dr. Raulins has been of a very high order, and it was a service rendered in a truly sacrificial spirit. When he was called to the place of editor, the Advocate was in the throes of financial distress and his entire tenure has been under economic conditions which have made his labor both difficult and disheartening. But he undertook to carry on regardless of the prospect of reward or the added exaction of toil which it would involve for himself. The three years of his incumbency have been marked by a steady growth in popularity and power, and he retires from the position with the love and respect of all those who have known the charm of his breezy style, or felt the support of his bracing thought. In his retirement, the new editor wishes Dr. Raulins to know that he is appreciated by none more sincerely than by him upon whom his mantle of service falls.

PHILADELPHIA

The plan for meeting the past due obligations of the Advocate as presented at the Conferences, has met an immediate response in the case of Rev. L. L. Roberts and the church at Philadelphia, Miss. Brother Roberts and two of his laymen went out and secured new subscriptions amounting to \$41.00, which is \$5.00 more than was suggested for his church. This list is in addition to a good list sent in during the fall campaign. Brother Roberts and his laymen stand at the head of the list in this campaign, and we are glad to accord them the honor to which they are due. We confidently expect a united front in the movement to end the embarrassments of the Advocate—it must be done.

FAREWELL

Pardon me, Mr. Manager. I know my act is over and that the curtain is down and that my audience is breaking up, but I think I hear some faint applause. Let me run back to the footlights for a minute to bow and tell my "public" farewell.

Thank you, Friends. You have been cordial and considerate during my administration of the editorial affairs of the Advocate. Your words of commendation, or criticism, and your co-operation have been greatly appreciated. Your bouquets and brickbats have contributed equally to the sustaining and improvement of the Advocate.

Again, thank you.

But before I go to other tasks of the Church and the Kingdom let me present my worthy successor, Dr. W. L. Duren.

Dr. Duren's ability is too well known among us to require an introduction, and his reputation as a writer is too well established to need comment or commendation from me. It will not be putting it too strongly to say that his editorial work will suffer not one whit by comparison with the best of his long line of worthy predecessors. He will add laurels to the record.

I would remind you that Dr. Duren is putting this excellent service at our disposal without salary. Such sacrifice, at least in church circles, should be met with a support and co-operation commensurate with this sacrifice.

As we enter upon the new quadrennium let us sharpen and strengthen all our equipment. And let us give to the Advocate as one of the important arms of the Church the active support of which its past record is so worthy and which our time demands.

Thank you, and farewell.

D. B. RAULINS.

A WORD OF EXPLANATION

The new arrangement of the Advocate, originally planned to begin January 1, is being postponed to that date, although the change in size and type are already in use.

CHRISTIANITY A UNIT

Some time ago a well known American journal of religion made use of the statement: "Christianity's center of gravity is now shifting from the frontier of the inner life to the frontier of the kingdom of God." The phrase has been widely quoted and in many instances favorably commented upon. To us it seems to mean that there is a subsiding of subjective or experimental religion, and that it is being replaced by an enlarged social activity. We do not in any sense depreciate or discount the social implications of the Christian religion, but we do believe that a kingdom-centered faith must be as the seed which fell upon the stony ground—it must perish for lack of conscious reality. We do not believe that objectivity can replace the inner and personal experience of religion. There are doubtless instances in which "mysticism" and "revivalism" have encouraged a measure of "quackery" and "malpractice," but we cannot bring ourself to the point of hoping for the quickening or the purifying of the inner life by "breezes of objectivity." Our conviction is that when the inner experience of religion shall give place to social objectives, the church will degenerate into a charity cult. Such a standard of religion may develop great crusaders, but it will lack the power to produce great saints. We would not be willing to surrender the achievements of the church in the field of human welfare and social justice, neither are we willing to abandon the emphasis upon personal experience. For our part, we object to any statement which seems to imply that personal and social religion can be opposed to each other. They are as cause and effect and they stand or fall together.

CHURCH AND STATE

It is doubtful if there is ever a place for partisan alignment in the program of the Christian Church; but it is a denial of every implication of history to assume that organized religion has no place in shaping the political policies which determine the destiny of nations. Strange as it may seem, the message of God has often reached the hearts of men through the experience of public calamity, and it has been as often registered in social betterment. The Wesleyan Revival was in the nature of a protest against religious and social conditions which had become unendurable, and its net result was an England changed socially as well as religiously. And what was true of that time has been true again and again in the march of human progress.

Today the world is faced with desperate problems

which have been attributed to a schism in our economic and social life. It makes very little difference as to what the true explanation may be, the stubborn facts must be met. It is within the power and province of government to even the material balance to some extent; but the deeper elements of our social discontent are spiritual; and the benefits of readjustment can not be made permanent except through the deepening of the religious life of the people. That achievement waits upon the ministry of the Christian Church. We make no plea for moral compromise; but we do believe that there should be better understanding and a fuller co-operation on the part of the secular and the religious forces, if the problems of this critical period are to be solved. It is not fair to discredit secular leadership as a whole because we cannot agree with every policy, nor is it just to the church to disparage its work as fanatical or Utopian. The Church has its own sphere and its own approach, and the same is true of politics; but the people are one and the achievements of both must be recorded in their thinking and in their living. Surely we shall get forward best by recognizing our proper partnership in ends which, though differing for each, yet have much in common. We believe that the Church should proclaim with unfeigned faith: "Seek ye first the kingdom of God and his righteousness;" and with equal emphasis it should insist upon the righteousness and social justice involved in the walk with God.

BRISTOL METHODISTS

An incident connected with the recent sesquicentennial celebration in Baltimore was the sending of an "engrossed Scroll" to the Methodists of Bristol, England. The document was signed on behalf of John Street Church, New York, as "The Church of the Invitation;" St. George's, Philadelphia, "The Church of the Arrival;" Barrett's Chapel, Delaware, "The Church of the Star;" and First Church, Baltimore (successor to Lovely Lane Chapel), "The Church of the Consummation." Sentimentally, it is a graceful and a proper recognition of the place which Bristol holds in the historic events which culminated in the establishment of the American Methodist Church; but it is vastly more than a gesture of gratitude. It is a just tribute to the character and worth of Francis Asbury and Dr. Thomas Coke. They were the organizers of the Methodist Episcopal Church; Francis Asbury was himself the pattern of the circuit-rider who made the new Church a reality on the furthest frontier; and it was Dr. Thomas Coke who gave his own missionary passion to Methodist conquest.

CUTANEOUS REFORMS AND CONSTITUTIONAL REGENERATION

By Bishop Warren A. Candler

The bishops of the Protestant Episcopal Church, in their pastoral letter read at the end of the Triennial Convention recently held at Atlantic City, made very timely deliverances against current worldliness and prevalent wickedness, sounding a note of alarm at the "degeneracy of an age that is fast losing its sense of moral values." They said a primary cause of the depression is a decline of the moral and ethical standards of the present era.

If any just fault can be found with this strong document it is that it is mainly concerned with external matters and does not penetrate deep enough to the source from which moral evils spring.

The address condemned lawlessness, the increasing evil of divorce, the vast trade in munitions of war, child labor and demoralizing diversions which give rise to immorality.

With reference to the last mentioned matter the pastoral address did not mince words. As reported by the newspapers, the bishops said, "The drama and much of our modern literature is erotic and panders to the base in human nature. Plays and novels cleverly conceived and written present in gross and shameless ways and in language that is suggestive and indecent, scenes and incidents that are immoral and grossly licentious. It is to be deplored that Christian people all too frequently are the patrons of such corrupting agencies and that children and young people in particular are made the victims of their devices."

No person concerned for the welfare of the churches and the purity of public morality will dissent from these deliverances. They are as just as they are powerful.

But prior to the meeting of the Triennial Convention Bishop W. T. Manning delivered a sermon at Montreal, Canada, which goes deeper than the deliverances of the bishops in their pastoral letter. Bishop Manning showed that the evils condemned by the deliverances of the bishops, and all other evils, are to be cured by the conversion of the souls of men. He is reported to have said:

"The chief need of the Church is not more money, or more organization, or new kinds of organizations, or more drives and campaigns. The great need of the Church today is more real conversion to Christ. We need more faith, more fervor, more joy and enthusiasm in our religion, more personal love for the Lord Jesus—and this comes only through conversion. One of our chief troubles is that we are struggling to get men and women to church, and to find joy in the services and the sacraments, when they are not truly converted to Christ. It is more real

conversion to Christ which will open the way to Christian unity. The true way for reunion with each other is for all Christians to come into closer union with Christ.

"If Jesus on the throne of God is real to us, we shall not find it difficult to believe the Creed. Its words will be full of life and meaning for us.

"If Jesus on the throne of God is real to us, we shall not be in uncertainty about our moral standards, we shall not be confused by the so-called 'new morality' which is, in fact, only the age-old immorality under a new and high-sounding name. If Jesus on the throne of God is real to us, we shall not be unmindful of the Church's social mission, we shall not rest content with war, or greed, or injustice in human relationship.

"We need in the Church to day a new and great call to holiness of living.

"We are on too low a level of faith and life. We do not hear much in our pulpits today about holiness. Some of us seem almost afraid to mention the word for fear we may be thought old-fashioned.

"But 'without holiness no man shall see the Lord.' Any church that is not calling every man and woman and boy and girl to holiness of life is failing in its most sacred trust.

"We need today in the church the preaching of the full gospel of Christ in all its power and glory. It is this alone which has power to bring the world to God. We must hear now from our pulpits not merely of the 'values' of Christ or the ideals of Christ, but of Christ himself, and his power to save us.

"No preaching is great Christian preaching if it fails to convert men and women to Christ. We hear of a non-miraculous Christianity. There is no such thing. There has never been any such thing. The gospel of Christ is miraculous from beginning to end. It all rests on the stupendous miracle of the Incarnation. From that all that we believe as Christians follows, and without that there is no Gospel.

"It is the miraculous power of Christ that we now need in the Church and in our own lives. We need today many more miracles in the Church, miracles of grace and love and spiritual power. We need to see everywhere in the Church the lives of men and women being changed from godlessness and selfishness to Christ-like love and power."

In recent years the preachers have placed too much emphasis on current topics, and have preached too little about the radical cure of all evils by conversion. They have treated the social system by cutaneous reforms instead of constitutional regeneration.

This was not the method of Jesus. The greatness of the Author of Christianity is notably manifested by His passing over social institutions as of minor importance and placing His demands upon the in-

dividual soul. The regeneration of personal character was His supreme aim. With Him the individual man was great and social institutions small. He sought to make good society by making good men.

Than this method of Jesus there is nothing more radical and nothing more reliable in its effects. No reformer, however good, can get below the regeneration proposed by Christ. In truth it is the root of all reforms and outlasts all the reformation accomplished by popular reformers.

It is instructive to observe how all the patent methods of reformers sooner or later come to naught, and leave matters worse than they were at first. Reform by regeneration possesses the only sound basis that can be found for the correction of the moral disorders in the world. It goes to the root of things, and, therefore, brings forth the best and most enduring fruit.

The emphasis placed on conversion by Bishop Manning is not misplaced. What our times needs is not cutaneous reforms but constitutional regeneration.

This need applies to conditions in our own land and throughout the world. Its truth was forcibly put recently by Hon. David Lloyd George of England at a service in the City Temple welcoming the pastor who had returned home from a world tour. The papers reported Mr. George as saying: "The world today is a jungle. The nations are prowling through it, snarling and baring their teeth at each other. At any moment a mistaken gesture, a misunderstood arrangement may make them spring at each other's throats."

With this picture before him, Mr. Lloyd George said that when mankind is apt to stray, as it does in certain periods of history "into the morass of self-indulgence, materialism, or false emotionalism, it is the great preachers alone that can make an appeal that will bring them back."

"When the chariot of humanity gets stuck, as it has done now, nothing will lift it out except great preaching that goes straight to the mind and heart." The former Prime Minister continued: "It is time the Christian Churches should act together and act promptly in the name of God and humanity. If the Churches fail, I do not know what is going to happen."

"I am beginning to lose faith in conferences, for I have seen so many and have seen so little emerge from them. They are too often a sort of pre-arranged blather. They are a justification for a full orchestra to perform, from drums and trombones down to the triangle, and I have played each in my time."

"There is nothing in the case that will save the world but what was once called 'the foolishness of preaching'."

OBJECTIVES FOR 1935 ADOPTED BY THE NORTH MISSISSIPPI CONFERENCE

1. All the interests of the church, obligations of the conference, and work of the local churches should be cared for in detail with comprehensive understanding and energetic devotion without neglect of a single item, with a view to conserve and develop the whole.

2. Our great church stands as an institution of co-ordinated parts, each part essential, having found its place in the organization and movement as a matter of necessity.

3. Salaries of pastors should be paid in full, and in sufficient amount to support them and their families, and to cover the expense of doing the work of the charges.

4. The superannuates should have homes and adequate support, in view of their years of faithful service, thus giving substantial expression to the great love of the church.

5. Mission charges and mission pastors should have appropriations sufficient to support the family, allow for cultivation of the charges, and afford educational opportunities for the children of the parsonages.

6. All items of the benevolences are essential to the life and growth of the Church, and every effort should be made and plans devised for their payment in full—the quarterly conference acceptances having due regard and sympathy with the General and Conference askings.

7. Conference and local church obligations should be cared for fully, and as a matter of conscience. All debts should be paid, even if at great inconvenience, and any new obligations should be in conservative amounts, and only after due provision has been made for their payment. The integrity and good purposes of the church must never be in question.

8. Our educational institutions should be placed in the best possible position to do their work. The obligations of Grenada College and of Millsaps College should be paid, and necessary steps should be taken to free them of debt. Let us increase the size of their student bodies till our people have the largest possible service from the educational arm of our Church.

9. Our Orphans' Home should be freed of debt, so that the amounts now going for interest charges may be devoted to the support of the Home.

10. Our denominational organs should have the fullest possible support of the Church, and our conference should do its full share in a steady effort for a continued increase in their circulation. It should be our purpose to place the New Orleans

Christian Advocate in at least seventy-five per cent of the homes of our people. This would be possible and the homes need the paper.

11. Evangelism should be promoted in every institution of the Church, and no opportunity which shall make for the spread of the Gospel and the conversion of the world should be lost. Revival campaigns should be instituted in every community within our borders—preaching from every pulpit the fundamentals of our faith; a visiting ministry by every pastor; series of services whereby our people may acquire the habit of church attendance, and the teaching evangel of the church school.

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OBJECTIVES FOR THE LOUISIANA CONFERENCE DURING THE ENSUING QUADRENNIUM

The presiding Bishop and members of the Cabinet present the following objectives for the Conference during the ensuing quadrennium:

1. We urge that a well-planned, aggressive and persistent campaign of Evangelism and Church Loyalty be carried on in every pastoral charge.

2. We must continue to present the cause of Missions as one of the major items of the program of the Church and see to it that an intelligent program of missionary education is carried on in every church. We also urge that the resources of the Conference Board of Missions be strengthened in order that it may render adequate financial aid to many deserving and needy places.

3. A substantial net increase in the membership of every church each year during this quadrennium is an objective that all of our pastors and officials should keep in mind.

4. Our new Financial Plan should be carefully explained to every congregation to the end that they may cheerfully accept and pay an amount in keeping with the spirit of the Master and their respective financial ability.

5. The program of Christian Education as set forth by the General Conference should be carried out in every church in the most efficient manner possible.

6. We urge that adequate provision be made for taking care of our educational bonds, thus meeting our obligations to the bondholders and to Centenary College, and that the college authorities give such assistance as lies within their power, to help in the final settlement of this important matter.

7. We earnestly advocate the principles of Stewardship and urge that our people be impressed with the necessity and value of Christian giving.

8. The Memorial Mercy Home is an institution in every way worthy of the support of our people.

Therefore, we favor providing more generously for its work.

9. We must maintain the New Orleans Christian Advocate, so we insist that the subscription list be greatly increased.

10. We would continue to provide for the needs of our Orphanage and suggest that a reserve fund be built up again as rapidly as possible.

11. We are persuaded that ministers of our Church should be thoroughly informed concerning the whole program of the Church as set forth by the General Conference, and that they should in every instance diligently strive to carry out that program as evidence of their loyalty.

12. We re-affirm our faith in the outlawry of the liquor traffic as the ultimate and only satisfactory solution of the problem. We believe any system which recognizes the legal status of the business is doomed from the beginning. We believe that any system that makes the state a partner in the business through participating in its revenue is immoral and intolerable. We, therefore, commit ourselves to constant warfare against John Barleycorn, public enemy No. 1.

—o—

MERCHANTS OF DEATH

Enough progress was made before adjournment until December by the United States Senate Committee which is investigating the war munitions makers and their activities to arouse public indignation and alarm. The evidence presented strengthened the suspicions that certain munitions factories and allied industries in Europe and America had made secret alliances, had hindered disarmament conferences, had followed extremely unethical business methods and had known no patriotism or loyalty in selling their products.

According to the Federal Council Bulletin, the chairman of the investigating committee, Senator Nye, summarized the hearings as having already shown:

That private concerns have been instrumental in provoking war scares, arousing suspicion between friendly nations and blocking disarmament efforts;

That the United States Army and Navy have helped to promote the sale of armaments to other countries;

That the War and Navy Departments have released secret designs and patents on weapons to help private enterprises sell their goods to foreign nations;

That American munitions makers share profits with European manufacturers;

That military officers representing the United

States at disarmament conferences have been "closely tied" with makers of war machinery.

The testimony already given has aroused international concern and involved influential names and corporations. If the committee, when it again convenes in December, holds to former trials it doubtless will reveal in glaring hideousness some of the secret and sinister influences which enter into the causes of war.

Armistice Day addresses and articles brought to greater public attention the policies of munitions makers and the work of the committee. The re-assembling and the further investigation by the committee will be watched by the people with increasing interest. They desire to be fair in their judgments, but they will insist upon thorough investigation and publicity of the truth.—Christian Advocate (Cincinnati).

SOME OBSERVATIONS

By Rev. W. R. Lott

A church torn with divisions and factions is a poor representative of the body of Believers. The best work a pastor can do is to hurl his church against the evils around it. If he rushes against the foe alone he may gain either criticism or praise, but his church is weakened. He may turn upon his church and tear it to pieces but the outside world will laugh in glee and come in curiosity to see the spectacle. The same evil spirit which rejoiced at the downfall of churches and ministers in the past is with us even now. Never before did the preacher need his church so much. The church should gather as a unit in fellowship and helpfulness and by that spirit put to shame her wicked enemies. There is no power so effective to close the mouth of gossips, make liberal men out of misers, unmask the insincere, and bring all to a spirit of humility as the devoted preaching and teaching of Jesus our Savior.

In the sermon on the mount many great truths are taught us but none more clearly than respect for personality. It was said of Him that "A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory." It is a downright sin in the sight of God to estimate God's children by some standards used today. What right have any of us to hurt each other in mind or heart? The worldly man or woman may become saints; that drunkard staggering down the street has the privilege of changing his way and turn many to righteousness. The little ragged,

barefoot boy we rush by on the highway has in him the possibilities of greatness. Bishop Quayle once looked at some mud, and said: "Beautiful mud." His companion remonstrated; but the good bishop explained that in the mud was the crystal of sand, the wisdom in leaf formation and coloring outlines for an artist.

Fighting the Devil with fire is a losing fight. One of the temptations which comes to us occasionally is to take a pitchfork and take out after him. While we are gone his imps come and spoil our house. Imps of jealousy, hatred, envy, irritation, despair, discouragement run in every direction when we return. Jesus knew how to match wits with him as shown in the scene of the temptation. The temptation to doubt the goodness of God originates in some place other than the mind of a devoted Christian. The same is true when we are led to presume upon his power to sustain us in our folly. We are weakest at the point of letting something else take the Honor from the Father. A Christian must fight but he must fight with faith and knowledge. Knowledge of the Way of Life and faith in the power of the grace of God. A good soldier keeps in touch with headquarters.

WHAT ALL EDITORS ENDURE

"We spend many weary hours each week editing news notes," says The Watchman-Examiner (Chicago). "We are sorry we have to do it, and friends everywhere could help us if they would. Some news notes are four times too long. Please practice the art of condensation. Remember, the shorter the note the better chance it has of being read. Other news notes are full of irrelevances, informing us as to who read the Scripture, who prayed, who sang, and who pronounced the benediction. That is hardly worthwhile news.

"Then we have much trouble with foolishly extravagant statements. The friends of a minister or evangelist may do him harm by overwrought descriptions of his learning, eloquence, piety and general effectiveness. We have seen some accounts of the work and character of good men of which no human being has ever been worthy. Paul or Chrysostom or Augustine could not have been compared with the preacher if what was said about him were true. More than one good man has been saved from ridicule by an editor's discretion, but the editor gets the credit for being hostile to the man, simply because he has saved him from the unintended wounds of a friend."—The Christian World.

Our Weekly Party

Mrs. L. R. Stewart says, "I find the dear old Advocate a very valuable visitor to my home, which I cannot do without."

Mrs. R. R. Patterson of Big Creek, Miss., says that she enjoys the new sixteen page paper, and we sincerely hope to retain her favorable opinion.

A note to the business manager from Miss Rona Gay, Brooklyn, Miss., expresses pleasure in the fact that the Advocate has returned to normal size.

Rev. E. C. Driskell, the newly appointed pastor of Lake Cormorant charge, has reached his post and is delighted with the reception which he has received.

We tell the story as we found it on the editor's desk. If anyone has said aught against the new editor, Dr. Raulins must have destroyed it. We let it go at that.

Rev. G. W. McLain of Stafford, Ariz., renews his subscription and sends his love to his old Conference, North Mississippi, and to friends in Mississippi and Louisiana.

Rev. J. O. Dowdle reports that he has gotten off to a good start for his third year at Swiftown, Miss., and he says that he will from time to time remember the Advocate.

Rev. E. V. Duplantis, in a note to the publisher, reports a good year at Gueydan and Kaplan. At the recent conference he was transferred to Jeanerette and St. Martinville.

In the absence of the editor, Rev. E. J. Coker and his brother of Lorman, Miss., called at the Advocate office. We are sorry to have missed them and invite them to come again.

On December 5, Dr. D. M. Key, president of Millsaps College, delivered an address before the thirteenth annual

meeting of the Southern Association of Colleges for Women, at Atlanta.

Rev. C. C. Clark, Waynesboro, Miss., sends a renewal of a subscription for his mother. He includes also a note of appreciation for the publisher and the retiring editor, Dr. Raulins.

Rev. B. H. Williams of Flora, Miss., says that his people have received him "with open arms" and that everything points to a good year. We trust that the prospect may be abundantly fulfilled.

Noxapater, Miss., has received Rev. W. W. Milligan with great cordiality. The pastor says that his third year begins in a way gratifying to all, and he expects it to be the banner year for the charge.

Rev. T. O. Ferguson reports a great year at Vero Beach, Fla. He says that he expects to return for another year, and he sends his good wishes to the brethren of the Mississippi Conference.

Brother J. A. George sends notice of the death of Brother Newsom of Louisville, Miss. Brother Newsom was a son of Rev. J. D. Newsom, long a superannuate of the North Mississippi Conference.

Rev. R. P. Neblett is delighted with Brooksville, Miss., and we do not wonder. Some of the finest people we have ever known are there. May heaven's richest blessings abide with the new pastor and his people.

From Calrksdale comes a note from the pastor, Rev. L. P. Wasson, who speaks appreciatively of the service of Dr. Raulins. We are grateful both for the subscriptions enclosed and for the kindly reference to Dr. Raulins.

A note from Rev. T. N. Sweeny brings us the distressing news that the condition of Dr. C. C. Miller is in no way improved and that there is little hope for

his recovery. Let us pray for this honored and valuable servant of the Church.

Rev. W. L. Robinson, Lambert, Miss., sends an appreciative word for the retiring editor, and with it the assurance of his purpose to stand by the Advocate according to the pledge made at his Conference. Certainly we could not ask for more.

Mrs. L. B. Hunter of Waterproof, La., writes that they are pleased at the return of their pastor, Rev. J. E. Fomby. She also remembers the editor who had the pleasure of being her presiding elder for one year, and often shared her hospitality.

Mrs. W. H. Martin writes that Rev. P. B. McCullen has secured the \$2,123.51 to pay off the church debt of nine years standing, and that the building is ready for dedication. We congratulate both pastor and people on this splendid achievement.

Mrs. R. P. Goar, widow of Rev. R. P. Goar of North Mississippi Conference, now lives at San Pedro, Calif. She expresses appreciation of the "new dress" of the Advocate, and adds a gracious word concerning the new editor. Thank you, sister Goar.

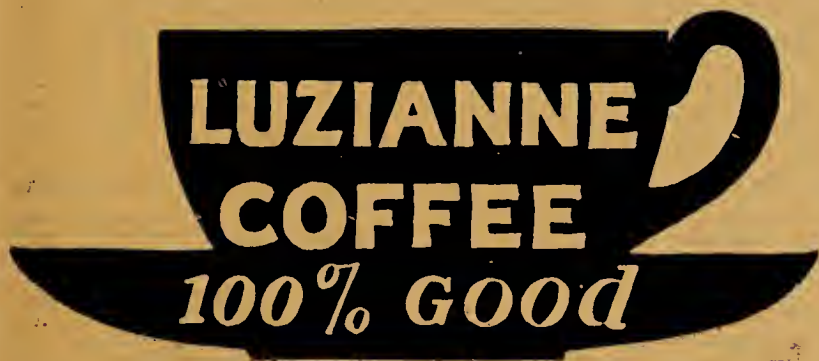
We find a deal of material on the desk, some of it quite out of date and some of it dealing with controversies with which we had nothing to do. Since we will have trouble enough "doing our own sums" we would like to wipe off the slate and begin over.

Rev. G. A. Morgan, of the Central Texas Conference and formerly of the Louisiana Conference, has been returned to Santa Anna for the third year. We do not wonder at his success, for he is but maintaining the record which he established with us.

Rev. H. W. Jordan, formerly of the Louisiana Conference, says that he had a great welcome to Carlsbad, New Mexico. He gives a glowing report of his new field of labor. He says, however, that he has not forgotten how to make Louisiana coffee—they never do.

Rev. E. S. Lewis, recently transferred from the North Mississippi Conference and now pastor at Pascagoula, Miss., reports a great hearing last Sunday. He says that "the future is bright with promise," and we are sure it is with a man of the spirit of E. S. Lewis.

Mrs. C. O. Langford of Lena, Miss., in a business note to the office, speaks very kindly of the splendid work being done by Rev. L. M. Reeves. We have known Brother Reeves from childhood and we appreciate her commendation of him, and of the Advocate also.



Rev. R. T. Ware, Park Avenue, Shreveport, La., begins the new year by sending a list of twenty subscriptions. He adds a note saying: "It is up to you to make a paper that will command a renewal a year from now." To which we rejoice, "That is fair enough."

Mrs. Genivieve B. Jones, Winnsboro, La., renews her subscription to the Advocate which is continued in the name of her mother, although that mother was translated five years ago. What a beautiful thought—the Advocate—a connecting link with those who have crossed to the other side.

From Castle Heights Military Academy comes a word of regret on account of the retirement of Dr. Raulins. It is the word of Major H. J. Chapman. We do not know the Major, but he says that the Advocate has come to be a part of him, and we shall at least have a chance to win his goodwill.

A note from E. S. Upton of Jerrianna Farm, near Hammond, La., says that he liked the eight page paper and that he does not think any successor can equal Dr. Raulins. Well, at least, the new editor is on notice, and he is glad to have word from a man who has an opinion about the merits of an editor.

In the Advocate campaign, Rev. B. H. Andrews, of New Iberia, comes first with forty-one subscribers; Rev. A. M. Serex of Minden is second with 38; Rev. C. C. Clark of Waynesboro is third with 37; and Rev. L. M. Sharp of Monticello is fourth with 33. We gladly give them recognition for distinguished service.

J. E. Ney of Lake Charles, La., in a note to Dr. Raulins says that they are hoping for an adjustment of their church debt which may enable them to "breathe a little easier." We sympathize with the

church in the desperate experiences through which they have passed, and we sincerely hope that such may be realized.

Rev. G. H. Ledbetter, of Hickory Flat, Miss., writes that Pisgah church on that charge had a revival during the past year which resulted in twenty additions, a Sunday school with forty on roll, and a complete repair and refurnishing of the building. He generously bestows the credit for this achievement upon Brother Ray Moorehead, a layman.

Friends of Rev. C. C. Wier will regret to learn that he is now in Touro Infirmary, New Orleans, where he is soon to undergo an operation for a trouble of some months standing. His condition is favorable and he is an example of the cheer which he has often carried to others similarly circumstanced. Let prayer be made for this faithful servant of the church.

Friends of Rev. L. J. Power, the new presiding elder of Seashore District, Mississippi Conference, will regret to learn that his eight-year-old grandson was probably fatally injured in an automobile accident at Houston, Texas, on Thanksgiving Day. We extend sympathy to the distressed home, and pray that their fears may not be realized.

Rev. J. M. Lewis of Long Beach, Miss., charge, is very happy in the welcome which he has received upon the beginning of his second year, and no less so in the fact that his son Floyd O. Lewis was admitted into the Mississippi Conference at its recent session. The Lewis family has had continuous representation in this Conference for more than eighty years.

The new editor acknowledges receipt of an invitation to share a dinner given in honor of J. H. Johnson & Co., Inc., upon the occasion of the fortieth anniversary of their insurance business in Clarksdale, Miss. We must send regrets, but we have known this firm for exactly thirty years and there is none whom we would more delight to honor.

On Wednesday evening, November 21, Rev. C. T. Floyd, pastor of the church at Amory, Miss., complimented his board of stewards with a Brunswick stew, as an expression of his appreciation of their splendid work for the past year. The following Sunday morning an impressive installation service was held immediately after the preaching hour, with Dr. W. P. Buhrman, presiding elder, in charge. The church at Amory is formulating its plans early, looking forward to the entertainment of the Annual Conference in 1935.

Statistics reported to the recent session of the Louisiana Conference show



Protect Them

CHILDREN are the joy of parents, the hope of the nation, and the concern of all. One of the perils that beset them on the road of life is tuberculosis. Your purchase of Christmas Seals to decorate your holiday letters and packages will help protect them from it.



The National, State and Local Tuberculosis Associations of the United States

BUY CHRISTMAS SEALS

2,294 members received on profession of faith and a net gain in the membership of 1,067. The work of the Church school has held its own, and there has been a slight increase in the membership of the Woman's Missionary Society. The benevolent collections show a 30 per cent increase over the previous year; pastoral support a 6 per cent increase; and only nominal losses in church property have been sustained. This we take to be an encouraging report.

We have just received notice of the death of Rev. Robert A. Holloway, which occurred in Austin, Texas, a few days ago. Brother Holloway who was 85 years of age, was for two years a member of the Louisiana Conference and pastor of Winnfield church. In 1911 he superannuated in one of the Texas Conferences and made his home in Austin. He is survived by five children, and his ministry in Louisiana is held in grateful recollection by those whom he served. He lived long, served faithfully, and in his death we join with his friends in the hymn: "Servant of God, Well done. Rest from thy loved employ."

When It Comes BE PREPARED

The SAFE AND SAVING WAY of insuring Church and Pastor's Property, also Homes, Personal Effects and Automobiles of Church Members is with the

National Mutual Church Insurance Co. of Chicago, Ill.

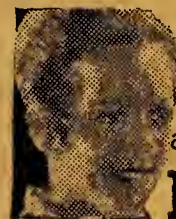
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Fire, Lightning, Windstorm and Automobile Insurance for Members

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To relieve
Eczema Itching
and give skin comfort
nurses use
Resinol

Christian Education Page

REPORT OF BERWICK, LA., SUNDAY SCHOOL TO 4TH QUARTERLY CONFERENCE

The Berwick, La., Sunday school is very proud of its record this year. We have worked hard, but the fruits of our efforts have been well worth it. We have a corps of capable teachers. This could not have been said of our Sunday school several months ago, but we went to God about it and he supplied the need. Our attendance record has increased wonderfully. We were accustomed to forty or seventy on Sunday mornings, and now if we fall below eighty we are disappointed. Have two fine Bible classes—one for boys and girls about the ages of sixteen and the other for eighteen year; and there is much enthusiasm in these classes and the work is thoroughly enjoyed.

Along with spiritual training, the young people are taught their duty to the church. They have already learned that whatever comes up they must support it somehow, somehow. These boys and girls never hesitate to give rummage sales, popcorn and candy sales and the like to make money for various needs. Through their efforts, we have a new brick flue at a cost of \$45.00; nails and extra material used on the new roof amounting to \$22.00; a balance of \$20 on piano for the beginners department; and we have sent \$63.52 to the Orphanage.

When special programs are put on the boys and girls are willing and eager to

do their part. They make talks and tell stories regularly during the worship period. When there is manual labor to be done we find them equally willing to do that. Have been having Thanksgiving services during this month. The beginners and primaries put on a lovely Thanksgiving service for the juniors and seniors on last Sunday morning. It was most enjoyable, and little ones who could scarcely pronounce the words of the songs sang solos. Each class sang a song and there were recitations and appropriate verses of Scripture.

We have come to the end of the year pleased, but realizing that there is much yet to be done. We need a properly equipped place for mid-week assembly, Bible study and meditation, and we have made an appeal for furniture and floor coverings. As soon as this comes in, the right wing of the church will be converted into such a place. The interior of the church needs to be done over, having been badly damaged by the storms which stripped the roof from our building. The Sunday school will use this for their project during the next year, and with the help of God we hope to accomplish it. The motto of the Berwick Sunday school is: "Do what you are asked to do, or die trying." We do our best to live up to it.

CHLOE FORGEY, Supt.

NOTE: We feel that this report and the effort of the young ladies who conduct this school are worthy of all honor and commendation. This report has been furnished at our request.—The Editor.

WE MUST NOT NEGLECT BOOKS

Let no man say that life has not been fair to him, or given him his share of pleasure and satisfaction and genuine happiness, who has neglected his privilege of reading books. No matter how difficult and troublesome the circumstances and conditions under which he spent his days, there was always courage and comfort and inspiration for him if there were books to his hand. If he foolishly neglected them, or failed to cultivate an appreciation of them, the blame for his overburdening and care must lie very much with himself.

It is not the only service that they render, but books do serve a good purpose in giving us an escape, for a time at

least, from our anxieties and petty cares and difficulties. They open the door for us out into a broader and bigger world, in which there are many things to divert, some things to comfort and inspire. If life becomes something of a treadmill and a commonplace, we can very often find romance and poetry in books, and having comforted our souls with them, we can come back to our tasks with a new courage and steadfastness.

There are indications of a growing appreciation and use of books. If there is real fact behind those indications there is ground for congratulation. A community given to reading will be a happier community than one that has not cultivated the habit. It will differ in other ways as well, but that difference will mean very much. Increased happiness means greater wholesomeness, better work, sounder and saner thinking. How much finer world it would be if men and women and children would all at once get a great inspiration for reading good books no one could possibly imagine.

How would it be if you and I would make up our minds that for this winter season we would show a greater appreciation for our great heritage of books, and begin reading as we have not been doing in the past! Some people seem to have developed a complex in regard to bad books, and are forever telling us how dreadful our literature is, but we oughtn't to take them too seriously. While we do well to pick and choose, and seek to develop a taste for only the best, it is well, too, to remember that there are not so many books that are worse than no books at all, and that the worst crime against books in general that we can commit is to neglect them. It might not be amiss for us to take the briefest glance at the long list of good books which lies so near to the hand of every one of us, and then count up the number of them that we have read during the past twelve months. If we have been committing that crime of neglect and indifference it is high time that we changed our ways.—The New Outlook.

I WILL HELP YOU RAISE MONEY!...

My co-operative plan enables women's clubs and church organizations to raise much-needed funds with very little effort.

Gottschalk's Metal Sponge, the original sanitary metal scouring device, is known and endorsed by millions of women throughout the land. To keep pots and pans shiny and bright, it has no equal. This year there are two additional Gottschalk items to go with the original Metal Sponges—namely, Kitchen Jewel and Hand-L-Mop.

Write today. I will help with your money problem.

METAL SPONGE
SALES CORP.

John W. Gottschalk, Pres.
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Fellow that
does the
BIG Job

GOTTSCHALK'S
THE ORIGINAL-SANITARY
METAL SPONGE

CAPUDINE
for
ACHES and PAINS
due to functional disturbances

FOR pains due to headache, fresh colds, neuralgia, and for muscular and joint aches, use Capudine. Capudine contains several ingredients which act together to give quicker relief. Ask for Capudine Liquid or the modified formula, Capudine Brand Tablets.

Our Methodist Women

THE WOMAN'S MISSIONARY SOCIETY OF THE LOUISIANA CONFERENCE

By Mrs. John B. Pollard

The officers and Council workers of the Woman's Missionary Society of the Louisiana Conference were well represented at the Annual Conference held recently in the city of Shreveport, which illustrates that missionary women all over the state are profoundly interested in all phases of work of their beloved Church.

The following were noted as delegates and visitors: Mrs. Geo. Sexton, Jr.; Mrs. W. H. Martin, Mrs. W. M. Ledbetter, Mrs. H. J. Powers, Mrs. G. W. Dameron, Mrs. O. E. Woodard, Mrs. J. B. Pollard, Mrs. J. N. McDonald, Mrs. D. C. Metcalf, Mrs. Carolyn Dameron, Mrs. W. B. Wren, Deaconesses Shiela Nuttall, Nettie Stroup, Grace Gatewood, Ella Hooper and Mary E. Freeman.

* * *

Mrs. G. W. Dameron, Superintendent of Publicity, says be sure to have the reports of the World Outlook Recovery Campaign in to her by December 20 if you wish to compete for the loving cup which has been donated by an enthusiastic missionary woman of this Conference.

St. Mark's Community Center has re-

cently held its third international exhibit under the direction of Deaconess Nettie Stroup. The entire building was used to display the many beautiful things from far-away lands. This occasion brings together peoples of many races and consuls living in the city of New Orleans display keen interest in the exhibit and the work of the Community Center.

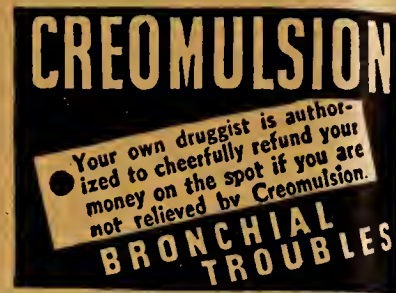
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Miss Bessie Oliver, engaged in rural work among the women of Korea, is trying to establish missionary societies in many centers. One great hindrance is the fact that many Korean women cannot read, or, as one woman has said,

"We have no eyes." The Korean Woman's Missionary Conference is urging each auxiliary to teach as many Korean women as possible how to read.

GRAY'S OINTMENT USED SINCE 1820—FOR **BOILS**

Superficial Cuts and Burns and Minor Bruises. 25c at Drug Stores.



Are You a COLDS-SUSCEPTIBLE?



**Do You
CATCH COLD Easily?**

At the first warning sneeze, stuffiness or nasal irritation, quick!—apply Vicks Vapo-Rub—just a few drops up each nostril. Its timely use helps to prevent many colds, and to throw off colds in their early stages.



**Do Your Colds
Hang On AND ON?**

Don't take chances with half-way measures. Rub on Vicks Vapo-Rub—standby of two generations for relieving colds. Its direct double action—by stimulation and inhalation—helps to end a cold sooner.

WELCOME NEWS FOR COLDS-SUSCEPTIBLES!

These twin aids to fewer and shorter colds give you the basic medication of Vicks Plan for Better Control of Colds. You'll find full details of this unique, clinically tested Plan in each Vicks package.

VICKS PLAN FOR BETTER CONTROL OF COLDS

For Quick Cough Relief, Mix This Remedy at Home

No Cooking! No Work! Real Saving!

You'll never know how quickly a stubborn cough can be conquered, until you try this famous recipe. It is used in more homes than any other cough remedy, because it gives more prompt, positive relief. It's no trouble at all to mix and costs but a trifle.

Into a pint bottle, pour 2½ ounces of Pinex; then add granulated sugar syrup to make a full pint. Syrup is easily made with 2 cups of sugar and one cup of water, stirred a few moments until dissolved. No cooking needed. This gives you four times as much cough medicine for your money, and it's a purer, better remedy. It never spoils, and tastes fine.

Instantly you feel its penetrating effect. It loosens the germ-laden phlegm, clears the air passages, and soothes and heals the inflamed membranes. This three-fold action explains why it brings such quick relief in severe coughs.

Pinex is a highly concentrated compound of Norway Pine, famous for its healing effect on throat membranes. It is guaranteed to give prompt relief or money refunded.

From The Field

REV. AND MRS. T. B. COT- TRELL APPRECIATED

RESOLUTIONS

Whereas, the Annual Conference of our church having seen fit to remove Brother and Mrs. T. B. Cottrell from the pastorate of our local church to another charge; therefore be it

Resolved by our Board of Stewards; that we heartily commend Brother and Mrs. Cottrell to their new charge; that during their stay with us for the past four years, they have endeared themselves to us as a congregation and hold a place of high esteem and respect in the entire community regardless of church affiliations; that they are cultured people of high Christian character and will be an asset to any community; and that we bespeak for them a cordial welcome in their new field of labor in the Master's vineyard and may God's richest blessings be upon them is our wish and prayer.

Signed by: R. A. Owen, president of the board; A. C. Puffer, vice-president of the board; Mrs. W. H. H. Lewis, secretary and treasurer; Gray Geoghegan, Sidney Dorsey, C. L. Davis, R. T. Liddell, Edwin D. Davis, junior steward; Cretia

Bagley, junior steward; Appleton Owen, junior steward; J. E. Biggs, charge lay leader.

FAITHFUL CHURCHMAN HONORED

By S. E. Carruth

On the roll of honor citing distinguished service to the Master in faithful discharge of official church duties the name of Edward Turner Carruth of Adams Church, Brookhaven District, merits conspicuous place.

His vows to Methodism antedate the Adams charge back fifty-six years when the Rev. Henry P. Lewis was shepherd of the vast Amite circuit. His gifts were soon recognized and he was invested with official responsibility. Those vows have been conscientiously kept and for a span of some forty-five years the imposed duties discharged with fidelity.

True and faithful in all relationships mark Brother Carruth's unassuming life. Not only does he "follow peace with all men," but is recognized as community peacemaker.

In the passing of his seventy-ninth birth anniversary some slight recognition of his valued services is attempted by his wide circle of friends. Pastor Linus P. Anders dedicated the current church Bulletin to his honor and a brief sketch of the life and labors of the honoree was given.

After church hours on Sunday most of the congregations of Adams Methodist Church and Mars Hill Baptist Church repaired to his home, and, with celebrants from various points in three states in large numbers, staged a surprise birthday party. Appropriate exercises were held, including devotions by the local Baptist pastor, Rev. Elisha Gardner.

Brother Carruth has rendered further distinguished service to society in rearing and sending forth into various other sections three excellent daughters and six noble sons, who in their respective stations reflect credit upon their heritage and training.

DISTRICT STEWARDS MEET- ING

The district stewards of the Seashore District are called to meet at Long Beach, Miss., December 20, at 10 a. m.

L. J. POWER, P. E.

MEETING OF THE APPROPRIATIONS COMMITTEE OF THE BOARD OF CHURCH EXTENSION

The Appropriations Committee of the Board of Church Extension of the Methodist Episcopal Church, South, will meet in the office of the Board, 1115 Fourth Avenue, Louisville, Ky., Tuesday, January 15, 1935, at 9 a.m.

All applications must be approved by the Conference Board of Church Extension and in the office of the General Board on or before January 1, 1935. No applications will be entered on the calendar after this date.

T. D. ELLIS, Secretary.



A Few Drops Every
Night and Morning
Will Promote a Clean,
Healthy Condition
At All Drug Stores

Write Murine Co., Dpt. J, Chicago, for Free Book

Do you lack PEP.?

Are you all in, tired and run down?

**WINTERSMITH'S
TONIC**

Will rid you of

MALARIA

and build you up. Used for 65 years for Chills,
Fever, Malaria and

A General Tonic

50c and \$1.00 At All Druggists

Don't Read This

Unless you are interested in a medicine which has helped over 700,000 women and girls. Take it before and after childbirth, at the Change or whenever you are nervous and rundown. 98 out of 100 say, "It helps me!"

**LYDIA E. PINKHAM'S
VEGETABLE COMPOUND**

WHEN IN NEW ORLEANS SHOP AT HOLMES

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In Memoriam

SISTER MARTHA EVANS, born Oct. 30, 1924, died Nov. 3, 1934, age 110. She had been a consistent Christian, a member of Mount Olive Methodist Episcopal Church, 65 years she was in the organization. She leaves children, grandchildren and great-grandchildren to mourn her departure. The funeral was attended by the Rev. R. L. Howard, our pastor at Houston, Miss.

MRS. KATIE VINSON WALTERS

"Friend after friend departs.
Who hath not lost a friend?
There is no union here of hearts
That hath not here an end."

Between the years 1875 and 1934, Mrs. Katie Vinson Walters lived a life of devotion to her church, family and the community in which she lived. To her Lord she gave first allegiance. A teacher in Sunday school for many years, a Bible student, in contests she was the first chosen, and her side always won.

A member of the Woman's Missionary Society, an inspiration in every undertaking, her happiness, when the Magee Society paid five dollars per member to the Belle Bennett Memorial, was beautiful to see.

Mrs. Walters served as president of the local society and was secretary of the Hattiesburg District, when on Jan. 17, 1930, while attending a zone meeting at Taylorsville, she was stricken with paralysis. Four and one-half years she was an invalid, and during this time was interested in her church and its activities.

ties. She coveted a part in missionary work and asked the privilege of supporting a native worker in Africa. As a Memorial to her, the Katie Walters Bible class will continue this work.

Mrs. Walters was a charter member of the Magee Woman's Club and was interested in every phase of civic and home welfare.

Mrs. Walters leaves to mourn their loss her husband, Mr. R. S. Walters, four sons, several grandchildren, her mother, Mrs. N. Vinson, one brother, J. B. Vinson, one sister, Mrs. J. R. Patrick, and a host of friends.

The Katie Walters Bible Class and Woman's Missionary Society will ever hold in loving remembrance this friend and co-worker.

ROBERT SPOTTSWOOD BERKELEY

Robert Spottswood Berkeley, son of Frank M. and Elizabeth Baird Berkeley, was born in Staunton, Va., Sept. 10, 1877. He grew to manhood in the city of his birth, and was educated in the public schools of Staunton. Upon finishing the public schools, he entered college, and helped finance his way in college as a football coach. However, his college days were brief, as his finances did not permit his finishing his education, and he entered business.

As a business man, Mr. Berkeley was a distinct success. He started at an early age in the business world, and one of his first jobs was that of messenger boy for a dry goods concern. One of his first major business enterprises was as manager of a commissary in the coal fields of West Virginia. He then took up work with the Aragon Coffee Co., of Richmond, Va., then to the Anita Wafer Co., of Louisville, Ky.

It was while in Louisville with this concern that he met and wooed and married Miss Mary Darnaby Tydings, the

Quicker Relief From Headache

STANBACK acts fast! Soothes crazed nerves and relieves the meanest headache in a few minutes. STANBACK is Nature's Friend, because it leaves no unpleasant after-effect. You will marvel at the difference a "Balanced Prescription" can make in easing headache, neuralgia, aching joints, muscles and periodic pains due to inorganic causes. Trial size ten cents. Economy size twenty-five cents. Mail this ad to STANBACK, Dept. A, Salisbury, N. C., for a FREE full size package.—Adv.

marriage being performed on August 23, 1912.

After marriage he went with the firm of the Goodwin Preserving Co., then back to the Aragon Coffee Co. He then made an application with the C. D. Kenney Co. and was accepted and sent to Louisville to be trained for a managership. After completing this course, he was sent to Cincinnati to open the branch house for the C. D. Kenney Co., and built the business to a "million dollar" business in a few years.

Following his success in Cincinnati the Company sent him to New Orleans to open their branch house here, and so he came to New Orleans in 1920, and with a start of \$500.00 for the firm, built the business to a three million dollar business in just a few years' time.

However, it was in the spiritual field that Mr. Berkeley made his biggest contribution to society. In early life he was a member of the Episcopal Church in Virginia, and joined the Methodist Church together with his wife while living in Cincinnati. After coming to New Orleans, they made their connection with the First Methodist Church, and he rose rapidly to the place of the leadership of the church in eleven years.

On the morning of November 6, 1934, at 1:25 o'clock, he fell asleep, and left a sorrowing group of friends to mourn the passing of a fine character, and splendid Christian gentleman.

He was a man greatly beloved by all who knew him. He was highly respected, and his views on any subject

DON'T NEGLECT COLDS

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Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the blood. Thus Calotabs serve the double purpose of a purgative and diuretic, both of which are needed in the treatment of colds.

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were considered as worthy deep consideration. He lived for his family, his business and his church. He devoted himself loyally to this three-fold program, and in each of the three fields, he was a distinct success. Unassuming modest and gentlemanly, he carried the air of aristocracy, yet he carried it with humility.

He leaves his widow, three brothers and three sisters and a great host of friends to mourn his loss. May the blessings of the Heavenly Father abide with loved ones and friends, and may his memory ever be cherished and revered.

IN MEMORY

On Thursday night, November 8, 1934, Miss Sammy Jackson took her flight from earth to Heaven. The Lord hath said:

"Well done thy good and faithful servant. You have been faithful over a few things; I will make thee ruler over many, enter thou into the joys of thy Lord."

Sammy has left us, to come no more. The Lord for her has opened the door; He welcomed her in, forever to stay, And always shall greet her in a passionate way.

Upon her head the crown He placed,
To outshine the bruises upon her face.
Our love for her shall never die;
For she always met us with a smile.

Jimmy was bruised and shackled a bit,
As a result from the terrible hit.
He hated to give up his loved one, too,
Because she was with him through and through.

The Leaguers hated to see her go,
But Jesus needed her in Heaven more.
So He called her to His Home and said:
I have the crown ready for your head.
You were so faithful on earth for me—I
Have a mansion prepared for thee."

Written by a leaguer who loved her

INA WAFER.

THE DEATH OF W. J. NEWSOM

Funeral services were conducted at the Methodist Church at 3 o'clock Wednesday afternoon, October 24, for Brother W. J. Newsom, whose remains were reverently laid away in the Masonic cemetery in the presence of many friends. Services were conducted by his pastor, Rev. J. A. George, assisted by Revs. Watson, Drafts, McAlilly and McMillan, who spoke in highest terms of his long and useful life.

Brother Newsom died at his home on Church street on Monday evening, October 22. He was in his eighteenth year. While he had been in failing health for the last year or two, he was still able to go about, and was sitting on his porch while Mrs. Newsom was preparing the evening meal. When called to the meal, he failed to respond, and was found by his devoted and grief-stricken wife sitting there where he had fallen into his last sleep without a struggle.

The deceased came to Louisville with his parents from Louisiana at the age of eighteen years, and spent his life here. He was the son of the late Rev. Joseph D. Newsom, who was pastor of the Methodist Church here for four years, and who lived to the ripe old age of ninety-one.

Will Newsom, as he was familiarly and affectionately known throughout the country, was editor and owner of the Winston Signal from the early 'eighties until 1898, when he sold his paper and entered the mercantile business. This he conducted until a few years ago when he retired from all business. He was known far and wide for his consecrated, devoted Christian life, and loyalty to his church. He was an active steward in the Methodist Church for many years, and was recently elected a lifelong honorary member of the board. His beautiful Christian life was a benediction to humanity, a blessing to the church, and an inspiration to all who came in contact with him. He always had a smile and a word of cheer for everyone, and all children loved him devotedly. He was always in his place at all services of the church unless providentially hindered, and seemed to be happiest when he was able to render some service for his Master or for humanity. He was mayor of the city of Louisville for twenty-two years and had held various positions of honor and trust, and was always faithful and true. He was one of the most progressive citizens the city ever had, and no man gave more freely of his time and means toward the up-building and improvement of his town and community, which he loved and defended at all times.

He was married to Miss Ella Woodward forty-eight years ago, and to them were born six children, four of whom died very young; two surviving, Calvin Newsom of Albany, N. Y.; and Mrs. H. E. Hoffman of Washington, D. C.

The active pallbearers were the stewards of the Methodist Church, and the honorary pallbearers were: L. B. Graham, S. H. Smith, J. O. Bennett, R. C. Jones, J. S. Carr, J. D. McGraw, G. W. E. Bennett, W. C. Hight, S. M. Jordan, J. W. Howard, and Frank Fair.

To his faithful and devoted wife and loved ones we extend our heartfelt sympathy. We rejoice with them, however, in their assurance that he awaits their coming in the home above.

"There is a land where beauty cannot fade,

Nor sorrow dim the eye;

Where true love shall not droop, nor be dismayed,

And none shall ever die."

His pastor,

J. A. GEORGE.

"... and try His works to do"

Brother, have you ever visited an Orphanage supported by the church or some other worthy institution?

If you have, you have found that the supporting institution has a soul.

If you have not you should make it a duty to do so—for then you will have a new understanding and be grateful.

If you had a daddy and mother when you were a boy or girl, and perhaps still have them, you have only to see a little orphan child to be humble, and to wonder, yes to wonder!

You will have a chance to see what real courage is, to meet hope face to face, and to look into the eyes of a faith that you have helped to give some little child.

When a little face radiates a smile so sweet that it reflects a glimpse of heaven itself, your heart will throb a resonant beat of joy for you will know that one of God's children is glad he has been given a chance.

Brother, please some day, visit the Children's Home at Ruston. If you do, you have my word, you will thank the Master you are given an opportunity to "try His works to do."

W. S. H.

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THE DIFFERENCE BETWEEN ARISTOTLE AND JESUS

If men want only ethical teaching, they had better take Aristotle—he makes less trouble. But if they try Jesus, whose teaching is not apprehended until it becomes power for living, they will discover how to change the world and thereby how truly to enjoy it.—Harry F. Ward.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Baton Rouge Dist.—First Round
Greensburg, at Greensburg, Dec. 9, 11 a.m.
Kentwood, Dec. 9, 7:30 p.m.
Gonzales, at Faithful, Dec. 16, 11 a.m.
Istrouma, Dec. 16, 7:30 p.m.
Keener Memorial, Dec. 23, 11 a.m.
Clinton, at Clinton, Dec. 30, 11 a.m.
Zachary, at Slaughter, Dec. 30, 7:30 p.m.
St. Francisville, at St. Francisville, Jan. 6, 11 a.m.
Jackson, at Jackson, Jan. 6, 7:30 p.m.
Angle, at Fisher, Jan. 13, 11 a.m.
Franklinton, Jan. 13, 7:30 p.m.
Denham Springs, at Denham Springs, Jan. 20, 11 a.m.
Hammond, Jan. 20, 7:30 p.m.
Pine Grove, at Montpelier, Jan. 27, 11 a.m.
Amite, Jan. 27, 7:30 p.m.
Lottie, at New Roads, Feb. 3, 11 a.m.
First Church, Baton Rouge, Feb. 3, 7:45 p.m.
Natalbany, at Natalbany, Feb. 10, 11 a.m.
Ponchatoula, Feb. 10, 7:30 p.m.
Plaquemine, Feb. 17, 11 a.m.
Baker, at Baker, Feb. 24, 11 a.m.
Springfield, at Maurepas, Feb. 24.
District stewards will meet at Hammond December 18, at 10 a.m.

K. W. DODSON, P. E.

Monroe Dist.—First Round

First Church, Monroe, preaching, Dec. 9, a.m.; Q. C., date to be fixed.
Gordon Avenue, preaching, Dec. 9, p.m.; Q. C., date to be fixed.
District stewards meeting, First Church, Monroe, Tuesday, Dec. 11, 10 o'clock a.m. All pastors are cordially invited to attend this meeting.
Mer Rouge, at Mer Rouge, Dec. 16, a.m.; Q. C. 2 p.m.
Bastrop, Dec. 16, p.m.; Q. C., date to be fixed.
Waterproof, at Waterproof, Dec. 23, a.m.; Q. C. 2 p.m.
Oak Ridge, at Oak Ridge, Dec. 30, a.m.; Q. C. 2 p.m.
West Monroe, Dec. 30, p.m.; Q. C., date to be fixed.
Pioneer, at Pioneer, Jan. 6, a.m.; Q. C., 2 p.m.
Rayville, Jan. 6, p.m.; Q. C., after preaching service.
Delhi, at Delhi, Jan. 13, a.m.; Q. C., 2 p.m.
Tallulah, Jan. 13, p.m.; Q. C., after preaching service.
Wisner, Jan. 20, a.m.; Q. C., 2 p.m.
Winnsboro, Jan. 20, p.m.; Q. C., after preaching service.
Oak Grove, at Oak Grove, Jan. 27, a.m.; Q. C., 2 p.m.
Lake Providence, Jan. 27, p.m.; Q. C., after preaching service.
Gilbert, at Gilbert, Feb. 3, a.m.; Q. C., 2 p.m.
Columbia, Feb. 10, a.m.; Q. C., 2 p.m.
Bonita, at Bonita, Feb. 17, a.m.; Q. C., 2 p.m.
Sterlington and Marion, at Sterlington, Feb. 24, a.m.; Q. C., 2 p.m.
Mangham, at Mangham, Mar. 3, a.m.; Q. C., 2 p.m.
The above dates are subject to change, when practicable, to suit the convenience of those concerned.

H. L. JOHNS, P. E.

MISSISSIPPI CONFERENCE

Hattiesburg Dist.—First Round

Hattiesburg, at Court Street, Dec. 2, 11 a.m.; Jan. 4, 7:30 p.m.
Petal, at Petal, Dec. 2, 7:30 p.m.; Jan. 9, 7:30 p.m.
Hattiesburg, at Broad Street, Dec. 9, 9:45 a.m.; Jan. 7, 7:30 p.m.
Ellisville, at Ellisville, Dec. 9, 7 p.m.; Jan. 2, 7:30 p.m.
Laurel, at First Church, Dec. 16, 11 a.m.; Jan. 16, 7:30 p.m.
Bonhomie, at Bonhomie, Dec. 16, 7 p.m.; Feb. 3, 7 p.m.
Hattiesburg, at Main Street, Dec. 23, 11 a.m.; Jan. 14, 7:30 p.m.

Montrose, at Lounn, Dec. 30, 11 a.m. and 2 p.m.
Bay Springs, at Bay Springs, Dec. 30, 4 p.m. and 7 p.m.
Magee, at Magee, Jan. 6, 11 a.m. and 2 p.m.
Mount Olive, at Mount Olive, Jan. 6, 7 p.m.
New Augusta, at Leaf, Jan. 13, 11 a.m. and 2 p.m.
Richton, at Richton, Jan. 13, 7 p.m.
Williamsburg, at Williamsburg, Jan. 20, 11 a.m. and 2 p.m.
Collins, at Collins, Jan. 20, 4 p.m. and 7 p.m.
Heldelberg, at Vossburg, Jan. 27, 11 a.m. and 2 p.m.
Laurel, at West Laurel, Jan. 27, 4 p.m. and 7 p.m.
Sumrall, at Sumrall, Feb. 3, 11 a.m. and 2 p.m.
Taylorsville, at Milze, Feb. 6, 11 a.m. and 2 p.m.
Eucutta, at Eucutta, Feb. 10, 11 a.m. and 2 p.m.
Laurel, at Kingston, Feb. 10, 7 p.m.
Matherville, at Poplar Springs, Feb. 17, 11 a.m. and 2 p.m.
Shubuta, at Shubuta, Feb. 17, 7 p.m.
Waynesboro Circuit, at Big Rock, Feb. 23, 11 a.m. and 2 p.m.
Bucatanua, at Bucatanua, Feb. 24, 11 a.m. and 2 p.m.
Waynesboro, at Waynesboro, Feb. 24, 7 p.m.
The District stewards, pastors and lay leaders will meet at Court Street Methodist Church, Wednesday, December 19, at 10 a.m.

VICTOR G. CLIFFORD, P. E.

Meridian District—First Round

Central, Nov. 25, 11 a.m.; Feb. 5, 1:30 p.m.
Poplar Springs, Nov. 25, 7 p.m.; Feb. 6, 7:30 p.m.
Fifth Street, Nov. 27, 2:30 p.m.; Jan. 29, 7:30 p.m.
Wesley, Dec. 2, 11 a.m.; Feb. 13, 7:30 p.m.
Hawkins Memorial, Dec. 2, 7:30 p.m.; Jan. 30, 7:30 p.m.
Philadelphia Circuit, at Mars Hill, Dec. 8, 11 a.m.; Dec. 9, 11 a.m.
Enterprise, at Stonewall, Dec. 16, 11 a.m.; Jan. 16, 7 p.m.
Decatur, at Decatur, Dec. 16, 7 p.m.; Jan. 9, 7 p.m.
Pachuta, at Pachuta, Dec. 9, 7 p.m.; Jan. 2, 7 p.m.
Daleville, at Andrews Chapel, Dec. 23, 11 a.m.; Feb. 6, 11 a.m.
Chunky, at Meehan, Dec. 23, 7 p.m. Feb. 13, 2 p.m.
Philadelphia, Dec. 30, 11 a.m.; 2 p.m.
East End, Dec. 30, 5 p.m.; Jan. 1, 7:30 p.m.
DeSoto, Jan. 5, 11 a.m.; Jan. 6, 11 a.m.
Lauderdale, at Lauderdale, Jan. 6, 4 p.m.; 7:30 p.m.
Porterville, at Porterville, Jan. 13, 11 a.m.; 2 p.m.
Scooba, at Scooba, Jan. 20, 11 a.m.; 2 p.m.
Rose Hill, at Homewood, Jan. 26, 11 a.m.; Jan. 27, 11 a.m.
Vimville, at Bonita, Jan. 27, 4 p.m.; 7:30 p.m.
Burnside, at Longino, Feb. 2, 11 a.m.; Feb. 3, 11 a.m.
Union, Feb. 3, 4 p.m.; 7:30 p.m.
Cleveland, at Mellen, Feb. 9, 11 a.m.; Feb. 10, 11 a.m.
Newton, Feb. 10, 7:30 p.m.; Feb. 11, 11 a.m.
DeKalk, Feb. 17, 11 a.m.; 1:30 p.m.
Quiltman, Feb. 17, 7:30 p.m.; Feb. 18, 10 a.m.

JOSEPH A. SMITH, P. E.

NORTH MISSISSIPPI CONFERENCE

Greenville District—First Round

Boyle and Pace, at Boyle, preaching Dec. 9, a.m.; Q. C. afternoon.
Arcola and Murphy, at Arcola, preaching and Q. C., Dec. 9, p.m.
Leland, prayer service and Q. C., Dec. 12, p.m.
Glen Allan and Winterville, at Glen Allan, preaching, Dec. 16, a.m.; Q. C. afternoon.
Hollandale, preaching and Q. C., Dec. 16, p.m.
Duncan and Alligator, at Duncan, prayer service and Q. C., Dec. 19, p.m.
Rosedale and Benoit, at Rosedale, preaching, Dec. 23, a.m.; Q. C. afternoon.
Gunnison, preaching and Q. C., Dec. 23, p.m.
Indianola, prayer service and Q. C., Jan. 2, p.m.
Clarksdale, preaching, Jan. 6, a.m.; Q. C. afternoon.
Dublin and Mattson, at Dublin, preaching and Q. C., Jan. 6, p.m.
Greenville, prayer service and Q. C., Jan. 9, p.m.
Friars Point and Lyon, at Lyon, preaching, Jan. 13, a.m.; Q. C. afternoon.
Coahoma and Jonestown, at Coahoma, preaching and Q. C., Jan. 13, p.m.
Shelby, prayer service and Q. C., Jan. 16, p.m.
Shaw and Litton, at Shaw, preaching, Jan. 20, a.m.; Q. C. afternoon.
Cleveland, preaching and Q. C., Jan. 20, p.m.
Tunica, prayer service and Q. C., Jan. 23, p.m.
Lula and Dundee, at Dundee, preaching, Jan. 27, a.m.; Q. C. afternoon.
Dubbs, preaching and Q. C., Jan. 27, p.m.
Merigold and Sherard, at Merigold, prayer service and Q. C., Jan. 30.

J. R. COUNTISS, P. E.

Kills a COLD "Dead"!

—Does this Amazing 4-Way Treatment!

DIRECT and definite treatment is what you want for a cold. For, a cold may develop serious "complications."

Grove's Laxative Bromo Quinine supplies the treatment needed because it is expressly a cold remedy and because it is *internal* in effect.

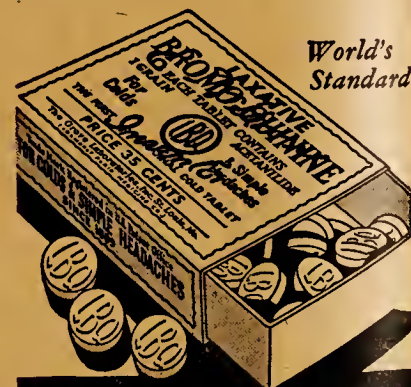
What It Does

First, it opens the bowels. Second, it combats the cold germs in the system and reduces the fever. Third, it relieves the headache and grippy feeling. Fourth, it tones the entire system and fortifies against further attack.

That's the four-fold treatment a cold requires and anything less is taking chances.

Grove's Laxative Bromo Quinine is utterly harmless and perfectly safe to take. Comes in two sizes—35c and 50c. The 50c size is by far the more economical "buy."

Always ask for Grove's Laxative Bromo Quinine and reject a substitute.



GROVE'S LAXATIVE BROMO QUININE

Listen to Pat Kennedy, the Unmasked Tenor and Art Kassel and his Kassel-in-the-Air Orchestra every Sun., Mon., Tues., Thurs. and Fri., 1:45 p. m. Eastern Standard Time, Columbia Coast-to-Coast Network.

Christian Advocate

NEW ORLEANS

Vol. 51—No. 50.

NEW ORLEANS, LA., THURSDAY, DECEMBER 13, 1934.

Whole No. 4109.

TURNING TO THE CHURCH

There is good reason for turning to the church today, for "disorder in the outer world," as Merle Thorpe, editor of The Nation's Business, points out, "has brought disorder to the spirit of man."

All of us understand the ancient word of Jeremiah, for it is as fresh and as pertinent as though he had said it yesterday: "My people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water."

So we are turning again to the church because the church has the answer to our needs, and also because a sense of duty impels us to do so.

Every soldier in the army answers the roll call daily, directly or indirectly, and the report goes to the commanding officer, "all present or accounted for." As church members it is reasonable to believe that we should be as loyal to our vows as the soldier to his oath and as the citizen to his flag.—Religion and Welfare Recovery.





Wallet of the Week



BISHOP THIRKIELD ILL

Bishop Wilbur P. Thirkield, according to Zion's Herald, underwent recently an operation at the Methodist Hospital in Brooklyn, New York. He was reported to be resting as comfortably as could be expected, under the circumstances; and with no apparent difficulty in the way of his ultimate recovery. This will be interesting news to the friends of Bishop Thirkield who is well known in this section.

THE MUNITIONS ISSUE

One of the outstanding points of public interest at the biennial session of the Federal Council of Churches of Christ in America, held in Dayton, Ohio, the past week, was the address by Senator Nye. Senator Nye gained national prominence through his investigation of the munitions industry; and he was scheduled to give a message to the churches on their responsibility in connection with the munitions issue.

THE DYNAMIC OF THE CROSS

Not long ago there appeared a criticism of three volumes of sermons that had just come from the press. Two of the preachers, it appears, dwelt largely and impressively upon the application of the Gospel to social issues and conditions. Of the third, the reviewer said: "He has a brilliant style and a rich vein of literary material which he deftly uses. But, alas, the Cross and its dynamic scarcely get a mention." We do not know if the criticism is just; but it certainly points to what we would consider a fatal defect in any ministry. We believe in the use of all the material which literary and scientific progress has made available for the re-enforcement of the gospel message; we would certainly not disparage the most scholarly exposition of Scripture; and we would not take from the force of the gospel as applied to social evils; but we do not believe in a ministry which serves as a kind of costumer upon which to display one's literary ingenuity or upon which to hang a social program. Without the "Cross and its dynamic" literary embellishment is mere tinsel, and the form of preaching as "sounding brass and a tinkling cymbal." The distinction between the pulpit and a popular forum centers, we think, in the atoning sacrifice of Jesus Christ. When that note is surrendered the reason for the support of that pulpit disappears, and its command and authority are gone.

LUCK OR DIVINE GUIDANCE

The Methodist Recorder, London, referred recently to "chance" as a factor in thought and action. Perhaps, with the most of us, there is an instinctive leaning to "luck." It is so easy to accept facts as they present themselves, and to set above them symbols which declare them to be disconnected and unorganized incidents of human progress. It is probably more indolent than vicious; but to attribute anything to luck is equivalent to saying we do not know and we do not care. The tragedy of such an attitude is that it sets no landmark and it widens no man's horizon. It rather builds fortifications and defenses for the ignorance and superstition which like a leaden sky, shut out the stars of hope and inspiration. It is the restless spirit of adventurous faith which discovers the interest of God in our lives and brings a wholesome sense of divine fellowship. Life at its best is inwrought with faith in the spirit and purpose of God.

JOBS OR MEN

The housing program, as a feature of the new deal, is being pressed with all the vigor characteristic of the present national administration. From the standpoint of creating work, it is certainly calculated to speed up the movement to bring back normal economic conditions. We have no quarrel with the program for better housing; but we wonder if a job and a house are nearly as important as the man housed or employed? Is recovery a mere matter of connecting with a pay-roll, or does it include the development of an individual or a social self-sufficiency? If only a pay-roll is involved, then certainly any scheme which produces work is adequate. But if self-sufficiency is to be considered, then we frankly confess that we can not understand the place of the liquor business in rehabilitation, or even the most materialistic economic restoration. The press, the radio and sport events are being largely taken over, and we even saw where one brewing company proposed to sing Christmas carols. For our part, we put no public enemy or disrupting agent before drink.

Now In Part

"Have you ever done a jig-saw puzzle? You can't tell what the picture will be like when you look at only one piece of it.

"I think life is like that. We see only one little piece—God sees the whole picture."

New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal, Church, South
Published every Thursday, at New Orleans, La. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing
at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918

W. L. DUREN, D.D., Editor

THURSDAY, DECEMBER 13, 1934.

C. MILTON CHALMERS, Manager.

AS THE EDITOR VIEWS IT

THE ADVOCATE PLAN

We have been asked to make a full statement of the plan for meeting the Advocate obligations; and we are happy to submit herein the facts and the proposal for meeting them.

The financial difficulties of the Advocate are of too long standing and have been recited too often to need restatement. When the Publishing Committee met on October 2, it was found that this debt amounted to \$3,400.00. The committee felt that the church in Mississippi and Louisiana must have its own organ of publicity; but it was no less strongly committed to the idea that some means must be found for placing the paper in an easier situation financially. In order to bring this about, the present editor agreed to edit the paper for a period of one year without compensation; and the committee approved a plan for liquidating the debt within the year.

The plan is simple enough, if it may only find real consecration to a great cause. It is proposed that every charge, great and small, shall include in its budget for the year a nominal monthly payment for the Advocate for a period of one year only. For the entire sum budgeted, Advocates will be sent, either in a bundle or to individual addresses furnished by the church. The only thing that we ask is that such list or budget shall not affect subscriptions on our books, for that would ultimately do the Advocate serious hurt. A schedule of proposed quotas for the larger churches has been sent to the presiding elders. That is not intended to limit the appeal to those charges, but to offer some suggestion as to apportionments that would be necessary to discharge the debt. There are many charges that will feel that they can not undertake more than \$1.00 per month, and that will be entirely satisfactory and Advocates will be sent for the sum pledged. We are not interested in amounts pledged or the method pursued. It is not **HOW** you do it, but **DO** it. One pastor has already sent in more than the entire amount suggested for his charge for the year. If our churches will respond to this plan, we promise

you that by next October the Advocate shall be free of debt. We invite you to share, we urge you to share, we expect you to share. We are confident that the debt will be liquidated.

YOUNG PEOPLE

As one listens to much of the comment and criticism regarding the young people, there must come to the thoughtful person a feeling that there may be an unconscious devotion to methods of repression in much that is alleged against them. We offer no defense for vices and indiscretions for which young people must ultimately repent, probably in the secrecy and solitude of great disappointment and sorrow; but we do believe that there is too little effort put forth to understand them and to guide their energies into wholesome and helpful channels.

To begin with, the average young person is probably very much less self-willed than we may imagine. They have come to the period in their lives when they demand a reason for accepting any dictum or course of action, and that attitude is not all bad. Their eager souls rush toward action, while our decorous minds insist upon conventions. The one represents the inner urge of an irrepressible consciousness; the other the wisdom tempered by rugged experience. It takes both of these to make up life; for it is our children who lead us beyond every established border in a spirit of adventure.

Again, young people are much more tractable and responsive than we give them credit for being. This is evidenced by their response to projects, a method which has done much to revolutionize modern education. No other class or group responds more readily or more enthusiastically to any social problem which it can visualize. We are not committed to socialism, defined or undefined, but the socialist invasion of our political life is being effected largely through the young people. They do not wait to grasp its philosophy—they are gripped by the graphic picture of something to be done and it appeals to their imagination. The day of an academic

or reasoned approach has not arrived, and their demand is for the concrete and the actual.

We need fewer critics of conduct and more discerning students of human nature. It might not be bad for most of us to take a hint from the family doctor. When he has felt the pulse and looked at the tongue he does not go at once to his medicine case. He sits down and deliberately asks how old you are, where you have been, what you have eaten, and what other sensations you have experienced? Here in his opinion may lie the clue to the cause of the disturbance, and he must treat the cause rather than the symptom. Parentage, atmosphere and emotional slants are not unimportant leads in the interpretation of fledgeling souls. The day will come when their own attitudes will be hardened; and they will be as staunch defenders of the faith of the fathers as we are; but until that day dawns, let's give the young people a break.

CREATIVE FAITH

One of the real Problems which confronts a church with a great past is to prevent the control of its life by its history. There is ever a strong tendency to exalt the statutes and tradition of the past—to become regulative rather than creative. This is not necessarily manifested in a heresy hunting spirit, to which we sometimes slightly refer; but to the fact that the church comes to think in the terms of its regulation rather than its inspiration. It develops thereby an unconscious form of heresy no less deadly in its effect than that of theological repudiations. To illustrate, some time ago a Baptist minister said to a great church: "I should have been a better Christian if I had never become a minister." The congregation was shocked by such a confession, but at the close of the service, a deacon said to him: "I know what you mean. I should have been a better Christian if I had never become a deacon; I become engrossed with my responsibility in the communion service and lose part of its spiritual value for my own soul." That is exactly the point. The church faces always the danger of becoming so absorbed with the details and conventions of administration, as to stand in constant peril of losing its sense of Divine direction and guidance. Its thought and purpose tends to become ecclesiastical and regulative rather than evangelical—it loses its passion. The ministry of Jesus was projected upon that very background. Hebrew religion had developed pharisaical sticklers for the authority of its past. The Temple had an inlook rather than an outlook. Jesus with his passion for souls was an outlaw in a church with spotless conventions and a perfect procedure. But the passion of the Nazarene triumphed; for hun-

gry hearts, tired and sick of rule and duty, were clamoring for contact with God. For more than a hundred years, the Methodist Church has been justly regarded as the most potent expression of a fervent evangelism in the world; but our one hundred and fifty years of history have brought us to the crossroads. We need to determine anew the question as to whether we will be a regulative or a regenerative church.

THE GREAT CUNARDER

When the Queen Mary slipped from her ways into the waters of the Clyde, what promises to be the greatest ship afloat was launched. It is a monster, 300 feet less than a quarter of a mile in length, and is a mass of steel and rivets of forty thousand tons. It is to have eleven decks; its four propellers weigh 296,000 pounds; and its rudder weighs 220,000 pounds. Notwithstanding its immense mass and dimensions, it is described as being "as beautiful as a Greek temple." When this monster drops down the Clyde and turns its nose out to the sea it will be as a little world afloat. In its construction and appointments, it is designed to meet every need and every whim of the thousands of every land who are expected to crowd its spacious decks. The builders look forward with pride and glorious expectation to the day when their creation shall take to the open sea.

But the Queen Mary at its best will be but a romance of commercial conquest, and its day of proud dominion will soon be past. We are thinking of lives splendidly equipped, beautiful as only life is beautiful, and launched upon an immortal quest. Will they make glad the heart of the Great Master-BUILDER as they put out to sea? Will they be able to keep faith with Him who "hath set immortality" in their hearts?

AN INTERESTING ENVELOPE

A "Subscriber" from Clarksdale, Miss., sends us a very interesting envelope which was addressed to "Mrs. Evans, Crystal Springs, Miss." No postmark is on it, but it seems to have been printed about 1880. On the side for the address is this interesting note: "To the POSTMASTER: This letter is not to be Dispatched or Delivered on the Sabbath Day," and just below this are three verses of Scripture. On the reverse side is a printed advertisement of the New Orleans Christian Advocate; the Mississippi White Ribbon; the South Western Presbyterian; and the Union Signal.

I AM THE CHURCH

By G. G. Martin

"... As Christ also loved the Church, and gave himself for it; ... be holy and without blemish."—Ephesians 5:25-27.

The foundation of my existence was laid in the coast of Cesarea Philippi when upon a human confession of faith in the living Christ, based upon a divine revelation, the Master said: "I will build my Church, and the gates of hell shall not prevail against it." My cradle was rocked in the scenes of a changing world, amid persecution, hardships and martyrdom of my followers. In my youth I met and contended with the arts, sciences and philosophies of Hellas. Builders of my foundation heard the steady tramp of the Roman legions. My adherents met in the catacombs, in prisons, in dens and caves of the earth, but ever marched on. Followers of mine have been in every frontline trench of the advance of civilization. War, pestilence, disease, poverty and death have been met and vanquished as I have marched across the ages. Followers of mine have heroically dared in the presence of death to carry on my program. One-third of the human family upon the earth are cheered to name my name. I have ministered to human suffering in every clime, from the frozen north to the sun-burned clime of the torrid summer. I have not halted in my efforts in the presence of color, or caste, and no barrier has stayed my march. I have the promise of divine power, without space, or race, or time limitations. I expect to survive, though civilization perish, even amid the wreck of matter and the crash of worlds.

I alone offer to mankind an ideal by which to build a character, to love, to die, which is worthy of the high character and dignity of human nature created in the image of God and an immortal destiny. The only place on earth today where virtue is safe, little children may walk unafraid, and the aged are cared for in helplessness is under my influence. I live to proclaim to a changing world the gospel of the Galilean. I AM THE CHURCH!—Baltimore Southern Methodist.

SAFETY SIGNALS

By Rev. S. J. Davies, D.D.

Conference is over—the Annual Conference, which after all is the only conference, among the many, in which the preachers and the people are most vitally interested. The General Conference has to appeal to the Annual for final adjudication of its constitutional suggestions, and there was no General Conference until the Annual Conference made one. There was the celebrated gathering of the preachers at

Baltimore some one hundred and fifty years ago, on the call of Coke and Asbury, but was purely a voluntary affair, not unlike the gathering of the disciples on the day of Pentecost, and this meeting made a Church and made history. The next General Conference was delegated, members selected by the Annual Conferences, for these latter were the original Methodist Conference. And the episcopacy was co-ordinate with this celebrated Christmas Conference, and had much to do in the founding of the Church. Now that we have a delegated General Conference too, the creature has assumed the entire authority to create its creators! "Sic semper Populus," when you give them a half chance. But let us not be too critical. Church probably at best is a mixed up affair, but authority to execute must be lodged somewhere, and it is a mighty poor body without a head, and it strikes me this head should be a very prominent affair and not subject to change by any other part, or even all the parts of the body corporate. But the General Conference at Jackson made all the elders bishops, or all the bishops elders, consecrated not ordained. Call forth the shades of eminent jurists to show me the difference, when there is a solemn ritualistic service with the laying on of hands.

* * *

Yet after all it is not law but gospel that saves. Law is only the shell, the message of life, spirit, and power is the kernel. Law of any kind, ecclesiastical or even moral, is only the schoolmaster-tutor to lead men to the fountain of life. Our preacher, Dr. Dana Dawson, last Sunday had some pertinent and worthy thoughts expressed, concerning the glory of life and character. It was a communion message and seldom have I heard a better. Well, this gospel of Christ and him crucified should ever be the glory of the preacher, exemplified in his living, and preached with earnestness, fervor and deathless faith in its saving grace.. While it is true that all that concerns life and living should interest the preacher, great economic and financial questions should claim but little of his time. Our President, Mr. Roosevelt, is said to have engaged the bravest men of the country to adjudicate our present troubles, in these things, and seems to be making some progress. "Let us return to our sheep," is a good old French shepherd maxim, and the human sheep surely need watching and tending.

The gospel, Paul would remind us, is the "power of God unto salvation" and surely it is big enough, broad enough and deep enough, to engage the time, energy, and service of any preacher. The success of our fathers in this ministry, was due not only to their faith and consecration, but also to the fact that they knew but little of anything else to preach save the gospel.

THE CHURCH FOR SUCH A TIME AS THIS

By Lynn Harold Hough

Dean of Drew Theological Seminary*

In the period immediately behind us we expected more from science than science could possibly perform. Through science and its practical application we have achieved an unparalleled control over the forces of nature. But in the deeper matters science leaves us helpless. You can get the whole situation in one illustration. Science has taught us how to take certain elements and make a fertilizer which with irrigation would make the desert bloom like a rose. From the same elements it taught us how to make a poison gas which would quickly depopulate a city. But science has no way of making sure that we will use the fertilizer rather than the poison gas. We have moved so much more rapidly in achieving control over the forces of nature than in achieving self-control that some of the most powerful scientists in the world view the prospect with deep alarm. It has even been suggested that there ought to be a "moratorium" on this progress in control of the forces of nature until it is paralleled by some sort of genuine development in moral control on the part of human beings who live in the world. Otherwise science may become our enemy. It is at least clear that no really critical mind today can put its trust in a messianic science.

In the period immediately behind us many people trusted in a type of education which was to solve the problems of the nation and of the world. And, oddly enough, at the very time when, above everything else, America needed the discipline of profound loyalty to permanent principles, such as true religion gives, we more or less surrendered to an educational theory which was entirely experimental, which was based upon no permanent insights, which recognized only projects and the instruments for their achievement. Professor Bagley, of Teachers' College, Columbia University, has remarked somewhere with pungent force that an education which does not recognize the place of discipline is as likely to produce an Al Capone as a great leader. It is not too much to say that an education which has substituted the freedom of the immature for discipline in the light of permanent standards has gone far toward debauching the moral life of the republic. The people who have put their hope in the messianic education with no basis in the permanent sanctions of morals and religion have been sadly disillusioned.

Since the days of Robert Owen a good many people have put their hope in some form of socialism. That there are economic and industrial and social

wrongs which need righting no person of intelligence and ethical goodwill would deny. But we are realizing more and more that there is no way out of our present dilemma through a messianic social Utopia. Social adjustment will not make men brothers. An order of society handed down by law may fill dinner-pails, but it will leave unsatisfied the deeper life of man. There is indeed a social application of the Gospel which will make the Christian religion the perpetual foe of corporate and individual evil. But when social enthusiasm, is made a religion instead of the expression of religion, something has happened which is very tragic. When religions overflow in splendid social action, you come upon a glad day in the life of mankind. When social action is made a substitute for fellowship with God, already the sources of social inspiration are drying up and the very roots of social energy are beginning to decay. Social activities without religion have no true messianic hope to offer to mankind.

What, then, is the Christian Church? Either we must agree that the Church is God in action in Jesus Christ for transforming human life from its very center, and that in this fashion it is the historic instrument of the grace of God, or we must give up the idea of the Church altogether. If I thought that Christianity and the Christian Church represented no more than a human movement, a pilgrimage of men wistfully seeking God, I would leave the pulpit and never attempt to preach another sermon. But the knowledge that Christianity is the religion of the seeking God, of God following man to the last spot of his bitter disillusionment, of his lawless sensuality, of his hard and bitter selfishness, of God in action to save man and to lift him into a new world, chains me as it chains many another man to the pulpit. The knowledge that in Jesus Christ God has broken into human life to make a new man and a new world gives the preacher such a sense of commission, such assurance, such power that he becomes fairly invincible.

In the light of such an insight a man sees the Church in its true and royal splendor. Perpetually it challenges time in the name of eternity. Perpetually it judges time in the name of eternity. The Church must not consider itself committed to any one social order. It is the friend and the critic of every social order. It is the critic of that which is evil. And it is ready to co-operate with that which is good. So it has been in days of primitive forms of social life. So it was in days of feudalism. So it was in days of autocracy. So it was in days of democracy. And so it will always be. No prophet of a particular social integration has a right to speak of the Church as if it exists solely to pull his chestnuts out of the fire. The Church must always be

the critic of the social order in which it finds itself. Fascism must not deny this. Hitlerism denies it at its peril. Communism will yet break upon this rock unless it recognizes the imperial nature of religion. The noblest form of socialism would require such a conscience as the Christian religion could give, or it would be a menace to the world. The Church exists to let the light of the Eternal shine in mighty judgment upon the ways of time. And every social order must come at last to that high judgment. If the visible Church fails to rise to this lofty demand, there is always the invisible Church whose mastery is the moral and spiritual hope of the world.

That most autocratic ruler, Louis XIV, is said to have declared: "I am the State." But even he never dared to say: "I am the Church." No political power in the world can claim to be the Church or to control the Church. Our supreme loyalty is to Jesus Christ. If any government sets itself against the principles of Jesus Christ and so defies His will, even if that government is our own, our loyalty belongs to Him and not to it. The real hope of the world is the Church towering above all social orders, co-operating with the good and condemning the evil.

* Part of an address before the last General Conference of the Methodist Episcopal Church, South.

A STATESMAN PAYS TRIBUTE TO PREACHERS

Upon the occasion of Dr. F. W. Norwood's return to his London pulpit following his world tour, Mr. David Lloyd George, the war-time Premier of England, accepted the chairmanship of the service of welcome. In the course of his presidency, he paid the following tribute to preachers:

"I come," said Mr. Lloyd George, "from a country which owes more to its preachers than it does to its warriors or its statesmen. It owes everything to them. In my young days a great preacher was a great figure indeed. In the village where I was brought up the announcement that a great preacher was coming ran through the whole countryside for miles, and for weeks and months before he came. When the day arrived crowds came across the moorlands and thronged the place of worship, listened intently, treasured his words, repeated and recalled them for weeks and even years after. I remember my uncle repeating to me, in his workshop, a great passage he had heard twenty-five years before from one of the great preachers of Wales. Politicians had not arrived in Wales then. They turned up once every six years or so, like Wombwell's menagerie, and there was just the same excitement. But it was soon over. Nobody expected much and they

were not disappointed. But a great preacher had a lasting and abiding effect on the character of the people. They civilized our country. The educational institutions of Wales were largely due to their leadership."—The British Weekly.

LIQUOR CONTROL

The existing tavern, under the present liquor law in Illinois, retains all the evils of the old saloon, and has added new evils of its own. The old alliance between the saloon and politics has been resumed. Every promise that, after the restoration of the liquor traffic to legality, the business would be made and would be kept respectable and law-abiding has been violated.

Such being the conditions, the Daily News now reiterates its decision not to aid, even by indirection in its advertising columns, the promotion of a business which has already allied itself with corrupt politics, which is again providing a harbor and a refuge for the criminal element, and which, with a stupidity that is incomprehensible, is building sentiment in favor of a fresh experiment in prohibition, despite the unhappy outcome of the first effort in that direction.

The Daily News favored repeal of the Eighteenth Amendment because of its failure to stop the evil traffic in intoxicating liquors. We are against a fresh resort to a method already demonstrated to be ineffective, but we strongly believe in temperance to be achieved by voluntary abstinence from the abuse of intoxicants. It is because we are devoted to this principle that we decline to take any part in the promotion of the sale of any kind of liquor.—The American Issue.

IF SHAKESPEARE WROTE FOR RADIO

"Let me have about me men that are fat, sleek headed men, and such as sleep o' nights with **Thanka Coffee**."

"Yon Cassius has a lean and hungry look. Methinks he has not had his **Wheaties** this morn."

"The quality of mercy is not strained; it falleth like the gentle rain from heaven upon the place beneath. Like gifts from Ye Olde Giftie Shoppe, 2032 W. Hamilton Drive, it blesseth he who gives and he who takes."

"A **Chevrolet**! A **Chevrolet**! My kingdom for a **Chevrolet**!"

"Out, damned spot! Out, I say! Will all great Neptune's ocean wash this blood clean from my hand? No, for I forgot to get some **Clean-O** blood-removing soap, sold at your neighborhood druggist at ten cents the cake."—Arizona Kitty Kat.

IF WE WERE WORTH OUR SALT

By Bishop Ralph S. Cushman

These are good days for Methodists to study the beginnings of Methodism.

For a studied recollection of the moral, social, and economic problems that faced England in the eighteenth century, and what the Wesleys did to help solve them, will help us to see more clearly what modern Methodism ought to do now.

In the introduction of Faulker's *The Methodists*, there is a sentence by David G. Downey which gives one pause. He says, "Methodism didn't happen." Neither did the social and economic result of Methodism just happen.

I hope that all of our people may read Bishop Blake's recent contribution in the church papers entitled "The Parting of the Ways." It is a challenge that ought to stir all Christians, especially Methodists.

But Christianity was in a somewhat similar position in the eighteenth century when God called the Wesleys forth. Regarding this, Dr. Fosdick makes this interesting comparison: "The eighteenth century, for example, with its collapse of an old social order, its appalling economic maladjustment and poverty . . . was more like our generation than any period in history. Christians were in despair. Did not their enemies say that Christianity had one foot in the grave and needed only decent obsequies to complete its history? . . . Then came the Wesleys to light a fire that broke into such a conflagration of triumphant faith as the English-speaking world had never known before. Once more came an authentic outbreak of a spiritual life, hope born out of despair. . . . If we Christians were worth our salt, we would reproduce that now."

"If we were worth our salt!" That challenge has a stab in it. Certainly we must do some hard thinking about it. But it will take clear thinking and all-round thinking to solve the present problems.

If we learn anything from our Methodist history, is it not that our present-day social and economic difficulties are fundamentally spiritual? They always have been and they always will be.

To see this convincingly, we need to read over again what English history has said about the Methodist Movement. Take John Richard Green's statement concerning the Wesleyan revival: "The Church was restored to life and activity. Religion carried to the hearts of the people a fresh spirit of moral zeal, while it purified our literature and our manners. A few philanthropy reformed our prisons, infused clemency and wisdom into our penal laws.

REMEMBER THE SUPERANNUATES AT CHRISTMAS

Several, superannuate preachers recently asked that their subscriptions be discontinued. This has not been done and it is not our purpose to discontinue the paper. If any reader of the Advocate wishes to have part in continuing the paper to these superannuate homes, a contribution sent to the editor will be duly acknowledged and credited accordingly. The price to the retired veterans and widows remains at \$1.00 per year.

abolished the slave trade, and gave the first impulse to popular education."

No wonder that Lecky, another historian, says of that historic date, May 24, 1738, on the evening of which John Wesley testified that his heart was "strangely warmed" for the first time—that "this day in the life of John Wesley meant more to England than all her victories under Pitt."

Therefore, it would seem from quotations like these and many others that social and economic reform must be accompanied by a great spiritual uprising or we will not get anywhere. This seems, too, to be the implication of Dr. Fosdick's words quoted above.

Are we at the parting of the roads? Have we too many members who are dead spiritually and who are unconcerned about the terrific issues that are now facing America and other nations? Are there in our country, as Fosdick suggests was the case in England in the eighteenth century, a multitude of Christian Churches so near dead that all they need is a decent burial? What are we going to do about it?

It appears that John Wesley had some deep convictions on these matters. He seemed to fear for the future of Methodism lest the new movement should lose its passion and its vision and finally degenerate into a mere conservative church, doing little more than going through the motions, as had been the case with the English church before the Wesleyan revival.

Was not this why Mr. Wesley expressed the opinion in his later days: "That Methodism would live with vigor and the spirit of conquest for possibly a hundred and fifty years on the impulse that gave it birth and sent it out as a religious force in the world. After that, unless it acquired a new impulse equally commanding and imperial, it would continue to be useful, but would become more or less conventional

as other bodies had done; indeed, as Protestantism itself had done."

We know also that, on August 6, 1786, Wesley's "Thoughts Upon Methodism" records a similar statement: "I am not afraid," he said, "that the people called Methodists should ever cease to exist either in Europe or America. But I am afraid lest they should exist only as a dead sect, having the form of religion without the power. And this undoubtedly will be the case unless they hold fast the doctrine, spirit, and discipline with which they first set out."

I am particularly concerned with all this because it seems, in the providence of God, that "the people called Methodists," now facing as we are, on May 24, 1938, the 200th anniversary of Wesley's Aldersgate experience, ought to ask themselves some serious questions. E. Stanley Jones has said, and I think it is a fair and honest judgment, "John Wesley, before the warming of his heart, was an ordinary minister of the gospel."

What was it that happened to Wesley that made him the greatest philanthropist and social reformer of the eighteenth century, and some maintain, "the greatest of Englishmen"?

Is it not time for us to realize that Methodism "didn't just happen," and that what God could do for a church and a nation through the Wesleys can be done through us if we furnish the surrender and the vision and the faith? If we can really sense the significance of the Wesleyan Movement in Wesley's time, who is there who will not cry, "Do it again, O Lord, do it again!"—Christian Advocate, Cincinnati.

ROBESPIERRE

There has just come from the press a study of Robespierre, the French politician and Revolutionary leader of more than a hundred years ago. The author makes a careful analysis of his character and he gives a discriminating study of the factors which contributed to his fall from power and his final execution. It appears that long before the axe fell, his soul was already dead—corrupted and destroyed by "self-esteem, self-deception, and self-absorption." The author says that "his spiritual life was expended on morbid activities," and that he was not a victim of the grosser forms of degeneration so common to political lust. "His best epitaph," says the writer "can be found in the words of Isaiah, 'My well-beloved had a vineyard in a very fruitful hill, and he looked that it should bring forth grapes; and it brought forth wild grapes.' Other and grosser sins may be added to selfishness; but life's weather-vane shows that the winds which destroy oftenest blow inward."

DIRECT PUBLICITY

The brief span of 150 years cannot have extinguished the zeal of the people of the United States to establish justice, insure domestic tranquillity, promote the general welfare, and secure the blessing of liberty to themselves and their posterity. Nor do we of today admittedly value less than did our fathers freedom of worship, of speech, and of the press, the right of petition, of a speedy and impartial trial, and the sacredness of life and liberty, against imprisonment without due process of law. These historic ideals still constitute the foundation upon which must rest any present-day statement of the social-economic goals of America. But the times demand a translation of these ideals into terms charged with new meaning. . . .

It goes without argument that the materials of instruction concerning social and economic issues have to be drawn in large part from the moving panorama of current life. They are not easy of access in reliable form, and are extraordinarily hard to interpret with assurance. This increases the difficulty of their use by all teachers, but particularly by the rank and file who have assumed little responsibility in the past for understanding the issues involved in our national life.

Education, therefore, needs its own machinery to gather continuously and interpret simply and fearlessly the salient facts of the moving social-economic scene.—Committee on Social-Economic Goals of America, National Education Association.

NOTICE

Bishop Hoyt M. Dobbs authorizes the appointment of Rev. M. A. Burns to supply Poplar Creek charge, of Greenwood District, North Mississippi Conference. Brother Burns' address, for the present, will be Batesville, Miss.

A. T. McILWAIN, P. E.

SEASHORE DISTRICT STEWARDS

The lay leaders and other church workers are invited to attend the District Stewards' meeting at Long Beach, Miss., December 20, at 10 a.m.

L. J. POWER, P. E.

The output of religious literature was never larger than it is today, but the influence of the printed word is not to be compared to that of the preacher who has something to say which he desires to impart, which he believes and desires you believe.—Sir Arnold Wilson, M.P., in The Spectator.

Mississippi and Louisiana

Rev. A. M. Martin reports a cordial reception and the prospect for a good year at Lottie, La., his new charge.

Rev. J. L. Nabors conducted a sunrise Thanksgiving service at Weir, Miss., and although it was raining, the service was largely attended.

Rev. W. W. Murray, recently assigned to Escatawpa, reports that he has been well received and that things are beginning satisfactorily.

Miss Letitia Wright, of West Enterprise, Miss., is delighted with the improved and larger Advocate. Thank you for your expression of approval.

Rev. T. E. Gregory, Kosciusko, Miss., says that his new parishioners have been very thoughtful of their new pastor, and that he is well pleased with the outlook.

First Church, Tupelo, Miss., reports that 19 new members have been received since the adjournment of the North Mississippi Conference. That is certainly getting off to a good start.

Rev. W. L. Doss, reports that he has reached his new charge and has received a very cordial welcome; but that he and Mrs. Doss are having a strenuous time in getting straightened out.

Parker Memorial Church, New Orleans, gets second place on the Advocate Plan honor roll. Thank you Dr. Monk and through you we thank the splendid group of Methodists at Parker.

Rev. L. A. Carrington, recently transferred to Louisiana from Texas, writes: "Best wishes for the Advocate, and I herewith pledge my full support." He is not only domiciled, he is acclimated.

Rev. C. A. Parks of Indianola, Miss., writes that the outlook for a successful year was never better with him. Indianola and Brother Parks were hosts of

the recent session of the Annual Conference.

Rev. Otto Porter reports a royal reception at Centenary Church, McComb, Miss. He says that the prospects are bright for a great year, and we confidently expect that the prospect will be realized.

Dr. Clovis G. Chappell held a series of services at First Church, Lake Charles, last week. Rev. E. C. Gunn is the pastor and Dr. E. O. Sellers of the Baptist Bible Institute, New Orleans, led the singing.

Mrs. W. E. Roberts, of Quincy, Miss., says that she has been a reader of the Advocate for a long time, and that she regards it a blessing to any home. Thank you, and may it continue to bring gladness to your heart.

The Methodist Episcopal Church, South, was represented on the program at the biennial session of the Federal Council of Churches of Christ, held in Dayton, Ohio, the past week by Bishop Paul B. Kern, and Dr. Ivan Lee Holt of St. Louis.

Rev. Percy Vaughan, Handsboro, Miss., says that his welcome to his new charge was a good dinner, a parsonage in excellent condition and beautifully furnished; and that he is going to do his best for a good year, with the Advocate included.

Rev. and Mrs. N. E. Joyner of Alexandria, La., announce the marriage of their daughter, Mary Wynn, to Mr. Louis Placide Dixon, on November 3. The Advocate joins the many friends in wishing the happy couple a long and lovely journey together.

The editor acknowledges an invitation from Rev. J. R. Murff to visit Kilmichael, Miss., whenever it is convenient for us



A Tiny Thing —but it means so much

CHRISTMAS SEALS on packages and letters indicate your active interest in saving human lives and overcoming tuberculosis. Use them generously. Their cost is trifling, their good far-reaching. Funds raised by Christmas Seals are spent for defense against tuberculosis throughout the entire year.



The National, State and Local Tuberculosis Associations of the United States

BUY CHRISTMAS SEALS

to do so. Nothing would give us greater joy than to go back to this little town where we served as supply the year we joined the Conference.

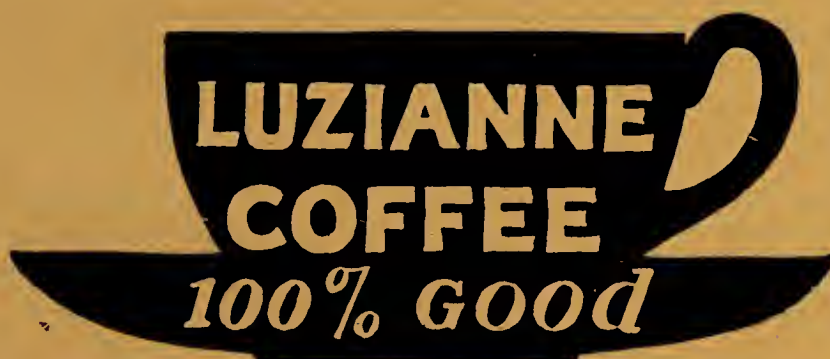
From Carrollton charge, Rev. W. W. Bruner writes that he has been the recipient of many and gracious remembrances since his return from Conference. He speaks in high praise of the people of his charge, and the editor is prepared to believe it all and more, for that is his home charge.

St. Mark's, New Orleans, made a great record last year, under the leadership of Rev. R. R. Branton. Forty-two were received on profession of faith and twenty-three by certificate. It is a mission church, and practically half of its members are "on relief;" but the contributions for all purposes averaged \$8 per member.

The editor would like for every presiding elder in Mississippi and Louisiana to appoint a reporter for his district. If it is only a postal card report each week, it will help us to make the Advocate interesting to every section. Send us the news and we will do our best to keep Methodist people informed about what is happening in our territory.

Rev. E. M. Shaw writes from Guntown his new charge: "The people have been lovely to us and we are well pleased with our situation." He says that he means to put on the whole program of the Church, and he mentions the Advo-

(Continued on page 16)



The Methodist Layman

REPORT NUMBER 2 OF THE BOARD OF LAY ACTIVITIES, LOUISIANA CONFERENCE

We feel keenly the responsibility the General Conference has given our board in charging it with the great task of quickening our people with a deeper consciousness of the social gospel of Jesus. The Social Creed of the Churches, approved by the General Conference and found in the 1934 Discipline in the Chapter on Lay Activities sets forth sixteen principles which every pastor and layman in our Conference should think through prayerfully until they have become thoroughly imbued with their import and charged with a greater passion for social justice. We recommend that our pastors, as opportunity may offer, instruct the members of their churches in these principles and lead them to realize that the highest human welfare and adjustment depend on their acceptance and practice. As items of immediate and urgent interest, we call your attention to the following:

Motion Pictures

In view of the immoral and degrading effects of a large number of motion pictures on American citizens, especially our youth, we recommend that our Church co-operate with all other like-minded Christians in an effort to eliminate salacious and other objectionable motion pictures by refraining from attendance on such pictures, and that our

people be encouraged to join the League of Decency. We recommend that our pastors in their preachers' meetings call in a group of interested laymen and take such steps as they deem wise in their local communities to achieve this end.

The Family

The deplorable prevalence of divorce and the trend toward a looser sexual relationship among the married and the unmarried, as well as other tendencies toward family disintegration, call for thoughtful and courageous efforts to undergird family life with the unmistakable teachings of history and of Jesus concerning the necessity, if Christian civilization is to exist, of the practice of the fundamental virtues of family adjustment and individual chastity.

War

There is a growing consciousness against war, of which our Church should take advantage by employing the teachings of Jesus as weapons of education. We recommend a militant campaign of instruction concerning the horrors of war, the appeal to false and cheap patriotism, the exposure of the munition manufacturers' propaganda, and other obvious factors leading to war.

Gambling

Our Church is unalterably opposed to all forms of gambling. We urge that the conscience of our people be reawakened to the sin of playing loosely with uncontrollable chance, and that our churches everywhere take an unalterable stand against legalized gambling in all forms.

Race Relations

The only adequate solution of the problem of race relations is along the lines that Jesus taught, and in the approach of this problem we must lay aside all passion and prejudice and think and counsel and deal as the followers of Jesus. Sociologists are authority for the statement that in America the Negro problem is our greatest social problem. We recommend that our local Methodist Churches show sympathy and give encouragement to the churches of the Negro race.

Temperance

Another problem of immediate and perilous concern is that of the traffic and consumption of alcoholic liquors. This is an old problem with new aspects. Its solution invites the most intelligent study and constructive action. Our lines

of battle must be rearranged and our plan of attack must be more carefully restudied. We must be unafraid and militant, but clear-visioned, Christlike. We must arouse our people concerning the evils of the liquor traffic. We recommend that the forces of our Church support heartily all active efforts of any promise in the contest against alcohol.

Economic Life

We recognize that the old order of things as relates to an economic life must be changed, so that social justice may be had towards our fellow man, and that an adequate solution can be found in the teachings of Jesus.

Recommendation

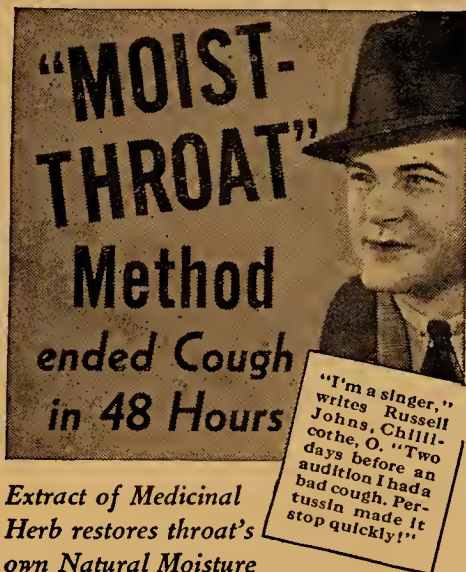
We recommend that the Conference elect on the Board of Trustees of the Anti-Saloon League of Louisiana the following: W. L. Doss, Jr., W. H. Wallace, Jr., J. R. Abels.

...NIGHT COUGHS

Quickly Checked
and a
Restful Night
Assured

Just rub on
VICKS
VAPORUB

RELIEVES COLDS WITHOUT "DOSING"



"MOIST-THROAT" Method
ended Cough
in 48 Hours

"I'm a singer," writes Russell Johns, Chillicothe, O. "Two days before an audition I had a bad cough. Pertussin made it stop quickly!"

Extract of Medicinal Herb restores throat's own Natural Moisture

YOUR THROAT and bronchial tubes are lined with thousands of tiny moisture glands to lubricate your tissues. When you catch cold, these glands clog and their secretion dries. Sticky mucus collects. You feel a tickling... you cough!

To stimulate these glands to pour out their natural moisture, use **PERTUSSIN**. The very first spoonful increases the flow of your throat's moisture. Germ-laden phlegm loosens, is easily expelled. Soon—relief! Safe for babies. Tastes good. Get a bottle now!

GLANDS HERE CLOG—
THROAT DRIES—
WHEN YOU CATCH COLD.
THEN COUGHING STARTS!

DOCTORS have prescribed Pertussin for over 30 years because it is safe and sure.



PERTUSSIN
helps nature cure
your cough

Methodist Women

MISSISSIPPI CONFERENCE

By Mrs. H. McMullan

The World Outlook campaign is on in full force. Is your auxiliary in it? Every auxiliary should have a goal and if it can not be attained let a worthy list of subscribers be chosen and paid for out of local funds.

* * *

These are busy days getting ready for Harvest Day. We are asking for some Harvest Day reports through our page. Who will send in the best?

* * *

The inimitable humorist, Will Rogers, speaks of the movement through the Churches for better pictures as a scare and that they (the Movies), have lived through it and are just doing fine and it is all forgotten about. Perhaps such movements are failures to some extent but we do not know just how much the movement may have affected public sentiment and certainly public sentiment can lessen the number of evil pictures. There are good movies and bad movies, and William Lyon Phelps writing in the December Dellenator says it is better to praise the good movies than to attack the bad ones. He also says the art has developed amazingly and those who never attend the movies are missing something in civilization. A little boy whose father will not allow him to see moving pictures was heard to say, "when I get grown, I'm going to see a thousand." No doubt t'would be better for him to have some

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High strung nerves, headache, neuralgia, aching joints, muscles and periodic pains due to inorganic causes yield quicker to STANBACK, the speedy, soothing "Balanced Prescription" that leaves no unpleasant after-effect. Try STANBACK. It's different, better for you. Trial size ten cents. Economy size twenty-five cents. Mail this ad to STANBACK, Dept. A, Salisbury, N. C., for a FREE full size package of STANBACK.—Adv.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

of the fun afforded by the comedians and occasionally a thrill by seeing "Wild Horses," "Treasure Island," and others. The advertisements at the theater entrances usually give a good idea as to whether they are good or bad. There are some screen versions of drama, novel and history that even our ministers could enjoy.

LOUISIANA CONFERENCE MISSIONARY SOCIETY

By Mrs. John B. Pollard

It is with a feeling of pride that the missionary women of Louisiana have seen the means provided for the furnishings of Keener Hall at McDonell French Mission School.

Keener Hall was erected with the Week of Prayer offering for 1933. This amount provided for the building only and no funds were available whatsoever for the furniture. But Miss Hooper's faith did not waver for a moment. She simply said "the money will come." Her faith and enthusiasm were caught by

Mrs. O. E. Woodard, Conference superintendent of supplies. Through this department of work the funds have been provided. Her last figures showed that \$1,686.97 had been sent in by the missionary women and now the building is being comfortably and tastily furnished.

* * *

At the General Conference held in Jackson, Miss., last spring, Mrs. W. M. Ledbetter, Conference secretary, was elected to the General Board of Missions. She attended the first meeting of the new Board shortly afterwards in the city of Nashville, Tenn.

Her own society at First Church, Shreveport, La., has recently made her a life member. All of these honors are richly deserved.

* * *

The young women's circles of First Church, Monroe, La., recently entertained with an Octagon Soap coupon party in the interest of Memorial Mercy Home. From all reports it was a most successful party and two thousand coupons were mailed to the home.

* * *

Zone No. 1, of the Shreveport District, Mrs. P. M. Howry, leader, had a most interesting meeting at Gilliam on November 27. Mrs. W. B. Wren, district secretary, was present and presented the work of the district. A summary of the year's work and plans for the new year made up the splendid program.

How To Keep Colds UNDER *better* CONTROL

When Colds THREATEN



VICKS VA-TRO-NOL

At the first sneeze or nasal irritation, quick! a few drops of Vicks Va-tro-nol. Its timely use helps to prevent many colds, and to throw off colds in their early stages.

If a Cold STRIKES



VICKS VAPORUB

At bedtime, massage throat and chest with Vicks Vapo-Rub, the mother's standby in treating colds. All night long, by stimulation and inhalation, VapoRub brings direct relief.

To Build Resistance to Colds: Follow the rules of health that are part of the clinically tested Vicks Plan for Better Control of Colds. (The Plan is fully explained in each Vicks package.)

VICKS PLAN FOR BETTER CONTROL OF COLDS

Christian Education

MINISTRIAL TRAINING

According to Dr. Trimble, who is chairman of the committee in charge of arranging the plan of conference visitation, much of the appeal Emory University is making to young ministers is based on two major points of emphasis. Emory believes, first that men preparing for the Methodist ministry ought to do their undergraduate work in theology in a Methodist school. Here every effort is made to train ministerial students in the wealth of Methodist tradition that in a period of 150 years has produced a Church having over seven million members, the most influential Protestant body in America today.

"Furthermore," Mr. Trimble says for the Emory faculty, "the training that a young man should have for his calling is determined by the importance of the calling itself. What is more important than the calling of the ministry? Emory believes in theological training of a standard that will enable a minister to stand at least on equal grounds among all other professions in point of preparation."

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METHODIST ZEAL FOR EDUCATION

There are some untutored souls who still believe that Methodism was in the beginning, is now, and ever shall be a sort of consecrated ignorance. Of course, they are totally unfamiliar with the facts, for Methodism to this day can boast of its intellectual giant founder in the person of John Wesley, and his brilliant and highly educated assistant, Thomas Coke, and his scholarly fellow-worker, Adam Clarke.

Nor is Methodism's zeal for education to be narrowed down to a list of schools organized and colleges founded. John Wesley, from the beginning appreciated the importance of the printed word. His prolific example and constant injunctions kept the societies active and alert in the diffusion, not only of religious literature, but of "useful knowledge" in general. Methodism's founder stood as a voice in the wilderness crying for cheap publications—cheap in the sense that literature of the best should be available to the people who needed enlightenment.

He himself never ceased using his pen. In fact, a catalogue of his publications printed as early as 1756, contains one hundred and eighty-one articles, in prose and verse, English, Latin, German; on grammar, logic, medicine, music, poetry, science, theology, and philosophy. They were all sold so cheaply that they were in reach of the poorest people.

Francis Asbury, himself of very limited schooling, inherited something of Wesley's passion and zeal for education. His unsuccessful venture with the first college turned his interest to the primary and secondary school. After starting an academy bearing the name of Ebenezer in Virginia about 1784, Cokesbury College was founded at Abingdon, Maryland, in 1785. Bishops Coke and Asbury both disclaimed the credit (or discredit), for originating the name, but they went forth and collected some \$40,000 for the experiment, which was something of an achievement for those days, from a widely scattered people, most of whom were in poverty. After two tragic fires, one in 1795, the other in 1796, the college was abandoned, and efforts were then turned to the establishment of district schools and academies.

The various Conferences supported the educational movement, and here and there sponsored secondary schools and

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HEADACHE
due to functional disturbances

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HAIR BALM**
Removes Dandruff—Stops Hair Falling
Imparts Color and
Beauty to Gray and Faded Hair
60c. and \$1.00 at Druggists.
Hiscox Chem. Wks. Patchogue, N. Y.

colleges. It goes without challenge that Wesleyan University at Middletown, Connecticut, is the oldest Methodist college in continuous existence in the United States, founded in 1831, and since a worthy family of "Wesleyans" in state editions have grown up.

It is difficult to depict the growth of the Church's zeal for education. There are in Methodism today nearly fifty colleges and universities; over forty professional schools, including law, medicine, and theology, and about thirty secondary schools. This is a small part of the record of leadership and inspiration which Methodism has so generously given to other schools and educational projects.—The Christian Advocate, Cincinnati.

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New Orleans Oldest and Best
Department Store

CANAL STREET - - - N. O., LA.

In Memoriam

REV. WESLEY DAVID BASS

Reverend Wesley David Bass, the son of J. J. and Eliza Bass, was born in Alcorn County, Mississippi, September 14, 1861, and he died in the triumphs of the Christian faith, April 24, 1934. He was converted in his teens and his experience of salvation was clear and positive. He joined the Methodist Church in 1878, and was licensed to preach by the quarterly Conference of the Corinth circuit in 1883. He spent a few years as a local preacher and then joined the North Mississippi Conference. After eight years, he transferred to the West Texas Conference, but soon returned to Mississippi. He then located and went into evangelistic work in which he was quite successful. His last meeting was near Kenneth, Mo., in 1930, and his last sermon was preached at South Side, Corinth, in 1932.

Hundreds of people were added to the church under the ministry of Brother Bass, and his services were often attended with great demonstrations of spiritual power and fervor, particularly in the great tent revivals which he held. He went often to difficult and neglected fields, where his ministry was singularly effective. He was never married, and

he gave his life in a very real sense for others. J. H. Bass, a preacher brother, preceded him to the heavenly home, and he is survived by four brothers and three sisters. His body was laid to rest beside that of his father in Pleasant Hill churchyard, near Corinth.

"Servant of God, well done,
Rest from thy loved employ."

W. A. BOWLIN.

IN MEMORY OF R. E. WILBURN

A flash! You come into my life,
And lo! adown the years
Rainbows of promise stretched across
The sky grown gray with tears.
By day you were my sun of gold,
By night, my silver moon;
I could not from the Father's hands
Have asked a greater boon.

Life's turbid stream grew calm and clear;
The cold winds sank to rest;
Hand-clasped with you, no bitter pain
Found dwelling in my breast.
I did not dread life's care and toil;
Your love dispelled all gloom;
And now on graves of buried hopes
The sweetest violets bloom.

My every breath and every thought
Were pure because of you;
I had not dreamed that heaven could be
So close to mortal view.
My hands and feet were swift to do
The good that near them lay;
And in my heart throughout the year
The joy-bird sang each day.

A flash! You passed out of my life—
No, no! Your spirit still
Is sun and moon and guiding star
Through every cloud and ill.
As down the rainbow years I go,

You still are at my side;
And some day I shall stand with you
Among the glorified.

HIS WIFE.

December 10, 1934.



METHODIST BENEVOLENT ASSOCIATION FOR LIFE INSURANCE

(Chartered 1903)

PURPOSE

To provide homes and support for widows, orphans, disabled and aged ministers and members of the M. E. Church, South, by a practical business insurance system on safe at cost rates.

PROGRAM FOR 1934

Our goal: to multiply membership by members securing additional policies on themselves and on all members of their families and friends, ages from 1 to 60.

POLICY PLANS

Whole Life, 20-Premium Life, 20- and 15-Year Endowment, Endowment at 60, 65, or 70. Disability-Annuity and Juvenile on Term and Endowment at age 21 for education.

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J. H. SHUMAKER, General Secretary
HOME OFFICE:

Association Building, 808 Broadway,
Nashville, Tennessee

100,000 Yearly Depend Upon It

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SELECT NOTES
FOR 1935**

International Uniform Sunday School Lessons
WILBUR M. SMITH, D.D.

Indispensable to teachers of all grades
Price \$2.00 Postpaid. At All Booksellers

W. A. WILDE COMPANY Boston, Mass.

FOR SALE BY MISSISSIPPI CONFERENCE HISTORICAL SOCIETY

1. Pamphlet, 12 pages, "Historic Sites of Mississippi Methodism," by Hawkins and Cain. In guide-booklet style, postpaid, 10c each, or two for 15c.
2. Photo, 8x10 inches, of chart giving names of the 97 members of 1845 Louisville Convention, which planned organization of M. E. Church, South, with pictures of Soule, Andrew, Capers, Paine, Pierce, Bascom, Winans, Smith. Postpaid, \$1 each. There is only one original in existence.
3. Jones' "Mississippi Methodism," in 2 volumes. Valuable. Sold originally at \$2 per volume. Postpaid, \$1.25 per set. New but shelf-worn. Supply limited.
4. "History of Lorenzo Dow," by H. A. Baker, five-column newspaper page reprint, on enamel paper, with picture of Dow. Postpaid, 10c each, or two for 15c.

Address Rev. H. G. Hawkins, Vicksburg, Miss.



Protect Them

CHILDREN are the joy of parents, the hope of the nation, and the concern of all. One of the perils that beset them on the road of life is tuberculosis. Your purchase of Christmas Seals to decorate your holiday letters and packages will help protect them from it.



The National, State and Local Tuberculosis
Associations of the United States

BUY CHRISTMAS SEALS

From The Field

RESOLUTIONS OF THE BOARD OF STEWARDS, FIRST METHODIST CHURCH, CLARKSDALE, MISS.

The following resolutions were unanimously adopted by a rising vote of the board of stewards assembled at the First Methodist Church, November 26, 1934:

Whereas, Brother George F. Maynard, Sr., has served the church faithfully and well for many years as president of the board of stewards, as well as in other official positions in the church, reflecting in his own Christian life the image of his Lord and Master, and shedding a wholesome influence over the whole life of the church by his consecrated life, and

Whereas, the board of stewards deeply appreciate the unfailing courtesy and consideration in the administration of the affairs of the board as well as his Godly example before them, and

Whereas, it is with deep regret we note that Brother Maynard finds it impracticable for him to continue actively to administer the affairs of the board; therefore be it

Resolved, that Brother Maynard be elected president emeritus of the board of stewards of the First Methodist Church, Clarksdale, Miss., for life. That we hold dear the priceless service that he has rendered to the church and to the board, and earnestly seek the continuance of his wise counsel and fervent prayers for the success of the board of stewards and for the church he so passionately loves; be it further

Resolved, that a copy of these resolutions be presented to Brother Maynard bearing our love and high esteem for his splendid Christian character and faithful Christian Service to the church. That these resolutions be spread on the general minutes of the board and be given to the press for publication.

Signed: MRS. E. E. MOORE,
Secretary.

"WHATSOEVER THINGS ARE HONEST"

By William H. Short, Director,
Motion Picture Research Council

"Production (at Hollywood) of a series of six two-reelers stressing the moral that 'crime doesn't pay' was announced in the film press of October 6. The implication was that these pictures will be useful contributions to the campaign against crime in which the country is engaged. It has long been a stock defense of crime movies that they stress the eventual ill-fate of the criminal and that this deters from crime. Many have doubted its validity. Until lately no one has known the facts with certainty. The finding of the Payne Fund Studies—made at six of our universities through a period of four years—is that crime and delinquency can not be seriously discouraged in this way and that the idea it can is dangerous and should be abandoned.

In an extensive study of delinquents and criminals, Blumer and his associates were unable to find a single instance "where an individual was completely deterred from a delinquent career through the influence of motion pictures," although innumerable crime pictures had been made with this as a professed purpose. The nearest approach they discovered was a short-lived caution and restraint when criminal careers were shown as unattractive and dangerous, or when punishment for crime was graphically portrayed.

Blumer found, on the contrary, that young delinquents might ignore the punishment shown in a crime picture and get from it only "new ideas of how to pull a job or fool the police," or a keen sense of "the jolly-go-lucky times" enjoyed by the gangsters; that instead of thoughts of reform, their minds might be busy with thoughts of how criminals shown in the picture could have avoided their mistakes and successfully "outwitted the law;" and that punishment shown in a picture frequently caused intense resentment against the law and those who enforced it. In a word, punishment for crime in the movies appears to be even less successful as a deterrent from crime than it has shown itself to be in actual dealing with flesh and blood criminals.

The Payne Fund Studies did find pictures that created impulses toward right

living in both normal children and delinquents. They were generally pictures that "play up themes of family affection or religious duty;" pictures like Beau Geste, Abraham Lincoln, Over the Hill, Street Angel and Little Women, not like Scarface and Little Caesar. Of several hundred boys who said that at different times motion pictures had made them want to do "good things," only six percent said that gangster and crime pictures had ever had that effect. In this regard the studies fully justified the confidence that from immemorial experience church and home have learned to place in right example and an appeal to the noblest sentiments of the race.

For fifteen years crime has been the central theme of twenty-seven percent of feature films; more than four out of five have portrayed some sort of crime; and the entire output has averaged about four crimes to the picture. It seems clear that from this no harvest except one of crime and of crime-tolerance can be obtained. Experienced teachers and parents well know that the power of attention and reasoning of young children is not equal to the task of connecting up the incidents of a long film drama into a connected whole, and of drawing a moral from it; but that the child's mind is busied with the bits of action seen on the screen and that he tends to accept these as "behavior patterns" to be imitated. If children pay any attention to the retribution at the end of the film, it can have little connection in their minds with the wrong-doing shown in the episodes that went before. Readers of the Payne Fund Studies likewise know that admiration for the handsome, dashing and suave criminal shown throughout the film story is not outweighed by punishment at the end.

Whether the legend that crime pictures can successfully combat crime grew out of a sincere belief that it was so, or out of a desire to justify Hollywood's preoccupation with crime, it is now high time that it be exposed and given up.

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When answering advertisements mention this paper. Thus you will aid us in securing more advertising patronage.

SOOTHE YOUR EYES

with Dickey's Old Reliable Eye Wash.
Used 50 years. Cleanses, and clears. Safe and painless. 25c.
DICKEY DRUG CO., BRISTOL, VA.

666

LIQUID - TABLETS
SALVE - NOSE DROPS

Checks
COLDS
and
FEVER
first day
HEADACHES
in 30 minutes

MISSISSIPPI AND LOUISIANA

(Continued from page 10)

cate particularly. Note is made of the death of Mrs. E. C. Whiltaker, a patient sufferer and a saintly character.

The many friends of Rev. C. C. Wier, of the Louisiana Conference will be happy to learn that his operation is past, and his condition entirely satisfactory. His speedy and complete recovery is indicated.

Rev. L. J. Power of the Mississippi Conference will have the sympathy of the Church in the tragic death of his grandson, the only son of Rev. B. O. Power of the Texas Conference. The accident occurred at Port Neches, Texas, on Thanksgiving night.

Rev. F. B. Ormond of Harpersville charge, Miss., writes of a Thanksgiving shower for Rev. T. B. Winstead and family of Freeney. Bro. Winstead served Harpersville and Hillsboro for four years before he went to DeKalb where he served six years. Those who carried over the expression of thanksgiving were, Rev. and Mrs. G. L. Sigrest, Mrs. T. H. Tyner and Rev. and Mrs. F. B. Ormond.

From Elizabeth Hancock, we receive commendation of the work of the chaplain, as follows: "The patients of Mississippi Sanatorium are blessed to have as their chaplain Rev. W. M. Williams. A finer, more consecrated preacher could not be found for the work. He is brave, loyal, sympathetic and devoted to the cause. He is literally breaking love's alabaster box each day. He holds services daily with bed-patients. We look forward to his loving and tender messages of hope and cheer. He preaches each Sunday evening in the chapel; we have an organized Sunday school for patients able to go; and a home department for bed-patients. More than four hundred patients receive his services."

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

First Round—Ruston District

Clay, at Clay, Dec. 9, a.m.
Jonesboro, Dec. 9, p.m.
Ruston, Dec. 16, a.m.
Arcadia, Dec. 16, p.m.
Dubach, at Dubach, Dec. 23, a.m.
Cotton Valley and Springhill, Dec. 30.
Bernice and Farmerville, at Bernice, a.m. 6, a.m.
Choudrant, at Choudrant, Jan. 6, p.m.
Athens, at Athens, Jan. 13, a.m.
Haynesville, Jan. 13, p.m.
Simsboro, at Simsboro, Jan. 20, a.m.
Calhoun and Downs ville, at Downs ville, Jan. 27, a.m.
Hodge, Jan. 27, p.m.
Haughton, at Haughton, Feb. 3, a.m.
Minden, Feb. 3, p.m.
Sibley, at Brushwood, Feb. 10, a.m.
Ringold, at Ringold, Feb. 10, p.m.
Bienville and Bienville Ct., at Bienville, Feb. 17.

Gibbsland, at Gibbsland, Feb. 24, a.m.
Homer, Feb. 24, p.m.
Eros, at Eros, Mar. 3, a.m.
Lapine, at Lapine, Mar. 2, (Saturday).

LOUIS HOFFPAUIR, P. E.

MISSISSIPPI CONFERENCE

Brookhaven District—First Round

Barlow, at Rehoboth, Dec. 16, 11 a.m.; Jan. 30, 3 p.m.
Hazelhurst, Dec. 16, 7 p.m.; Jan. 30, 7 p.m.
Utica, at Utica, Dec. 23, 11 a.m.; Feb. 6, 10 a.m.
Gallman, at Gallman, Dec. 23, 7 p.m.; Feb. 6, 3 p.m.
Bogue Chitto, at Bogue Chitto, Dec. 30, 11 a.m.; Feb. 7, 3 p.m.
Summit and Topisaw, at Summit, Dec. 30, 7 p.m.; Feb. 7, 3 p.m.
Silver Creek, at Silver Creek, Jan. 6, 11 a.m.; Feb. 12, 10 a.m.
Crystal Springs, Jan. 6, 7 p.m.; Feb. 18, 7 p.m.
Meadville and Bude, at Meadville, Jan. 13, 9 a.m.; Feb. 13, 10 a.m.
Scotland, at New Hope, Jan. 13, 7 p.m.; Feb. 14, 10 a.m.
Osyka, at Muddy Springs, Jan. 20, 11 a.m.; Feb. 20, 10 a.m.
Magnolia, Jan. 20, 7 p.m.; Feb. 20, 7 p.m.
Prentiss, at Prentiss, Jan. 27, 11 a.m.; Feb. 26, 10 a.m.
Monticello and Pleasant Grove, at Monticello, Jan. 27, 7 p.m.; Feb. 26, 3 p.m.
Georgetown, at Providence, Feb. 3, 11 a.m.; 1:30 p.m.
Foxworth, at Sandy Hook, Feb. 10, 11 a.m.; Feb. 27, 10 a.m.
Tylertown, Feb. 10, 7 p.m.; Feb. 27, 7 p.m.
Harrisville, at Braxton, Feb. 17, 11 a.m.; 1:30 p.m.

The district stewards, pastors and lay leaders with the trustees of district parsonages, are called to meet at Brookhaven Methodist Church, Brookhaven, Miss., Tuesday, December 11, at 10 a.m. Pastors are urged to see that their charge has a representative either in the district steward or his alternate.

CHARLES W. CRISLER, P. E.

Jackson District—First Round

Brandon, at Pelahatchie, Dec. 16, 11 a.m.; Feb. 12, 7 p.m.
Fannin, at Fannin, Dec. 16, 7 p.m.; Feb. 9, 2 p.m.
Morton, at Independence, Dec. 23, 11 a.m.; 1 p.m.
Florence, at Star, Dec. 23, 7 p.m.; Feb. 12, 3 p.m.
Camden, at Sharon, Dec. 30, 11 a.m.; 1 p.m.
Vaughan, at Vaughan, Dec. 30, 4 p.m.; 7 p.m.
Canton, Jan. 6, 11 a.m.; Feb. 13, 7 p.m.
Benton, at Benton, Jan. 6, 3 p.m.; 7 p.m.
Madison, at Madison, Jan. 13, 11 a.m.; 1:30 p.m.
Lena, at Lena, Jan. 13, 5 p.m.; 7 p.m.
Shiloh, at Shiloh, Jan. 20, 11 a.m.; 1 p.m.
Millsaps Memorial, Jan. 20, 7:30 p.m.; Jan. 21, 7:30 p.m.
Homewood, at Homewood, Jan. 27, 11 a.m.; 1 p.m.
Walnut Grove, at Walnut Grove, Jan. 27, 3:30 p.m.; 7 p.m.
Lake, at Lawrence, Feb. 3, 11 a.m.; 1 p.m.
Harpersville, at Harpersville, Feb. 3, 4 p.m.; 7 p.m.
Galloway Memorial, Feb. 4, 7:30 p.m.; Feb. 10, 11 a.m.
Capitol Street, Feb. 8, 7:30 p.m.; Feb. 10, 7:30 p.m.
Mendenhall, at Mendenhall, Feb. 13, 7 p.m.
Carthage Circuit, at Bethel, Feb. 17, 11 a.m.; 1 p.m.
Carthage, Feb. 17, 3:30 p.m.; 7:30 p.m.
Forest, Feb. 24, 11 a.m.; 2 p.m.
Grace, Feb. 24, 7:30 p.m.; Feb. 25, 7:30 p.m.

The district stewards, charge lay leaders and pastors will meet at the Capitol Street Church, Jackson, Miss., December 6, at 10 a.m.

B. L. SUTHERLAND, P. E.

Seashore District—First Round

Wiggins, Dec. 16, 11 a.m.
Saucier, at Saucier, Dec. 16, 7 p.m.
Columbia, Dec. 23, 11 a.m.
Lumberton, Dec. 23, 7 p.m.
Pascagoula, Dec. 30, 11 a.m.
Moss Point, Dec. 30, 7 p.m.
Coalville, at Beulah, Jan. 3, 11 a.m.
Mentorum, at Alexander Memorial, Jan. 3, 11 p.m.
Vanceleave, at Vanceleave, Jan. 3, 7 p.m.
Logtown, Jan. 6, 11 a.m.

L. J. POWER, P. E.

NORTH MISSISSIPPI CONFERENCE

Columbus Dist.—First Round

Longview and Cedar Bluff, at Cedar Bluff, Dec. 13, a.m.

Mashulaville, at Mashulaville, Dec. 14, a.m.

Louisville Circuit, at White Hall, Dec. 15, a.m.

Ethel, at Ethel, Dec. 16, a.m.

Durant, Dec. 16, p.m.

Macon Circuit, at X-Prairie, Dec. 23, a.m.

Starkville, Dec. 23, p.m.

Crawford and Mayhew, Dec. 30, a.m.

Brooksville, Dec. 30, p.m.

Weir and McCool, at Weir, Jan. 7, a.m.

Louisville, Jan. 7, p.m.

Caledonia, at Steens, Jan. 9, a.m.

Chester, at Chester, Jan. 14, a.m.

Ackerman, Jan. 14, p.m.

Sturgis, at Sturgis, Jan. 21, a.m.

West Point, Jan. 21, p.m.

Noxapater, at Noxapater, Jan. 28, a.m.

Shuqualak, at Shuqualak, Jan. 28, p.m.

The meeting of the district stewards and the District Missionary Rally will be held at Starkville, Tuesday, December 11th, beginning at 11 o'clock. All pastors are expected to be present.

V. C. CURTIS, P. E.

Greenwood District—First Round

Tutwiler, Dec. 16, a.m.

Webb & Sumner, Dec. 16, p.m.

Black Hawk, Dec. 18.

Carrollton, Dec. 19.

Schlater and Price Memorial, at Price

Memorial, Dec. 19, p.m.

Winona Circuit, Dec. 20.

Duck Hill, Dec. 21.

Drew, Dec. 30, a.m.

Sunflower, Dec. 30, p.m.

Inverness, Jan. 6, a.m.

Itta Bena, Jan. 6, p.m.

Lexington, Jan. 13, a.m.

Tchula and Cruger, Jan. 13, p.m.

District Stewards meet at Greenwood Wednesday, December 5, at 10 a.m. The preachers of the district are invited and urged to attend this meeting.

A. T. McILWAIN, P. E.

Sardis-Grenada District—First Round

Lambert and Crowder, at Lambert, Dec. 16, 11 a.m.

Marks and Belen, at Marks, Dec. 16, 7 p.m.

Senatobia Station, Dec. 18, 7 p.m.

Cochrum, at Greenleaf, Dec. 19, 11 a.m.

Coldwater, at Coldwater, Dec. 19, 7 p.m.

Lake Cormorant, at Robinsonville, Dec. 23, 11 a.m.

Crenshaw and Sledge, at Sledge, Dec. 30, 11 a.m.

Sardis Station, Dec. 31, 7 p.m.

Horn Lake, at Horn Lake, Jan. 2, 11 a.m.

Arkabutla, at Strayhorn, Jan. 6, 11 a.m.

Red Banks, at Red Banks, Jan. 9, 11 a.m.

Como Station, Jan. 11, 4 p.m.

Grenada Station, Jan. 13, 11 a.m.

WALTER L. STORMENT, P. E.

Christian Advocate

NEW ORLEANS

Vol. 81—No. 51.

NEW ORLEANS, LA., THURSDAY, DECEMBER 20, 1934.

Whole No. 4110.

CHRISTMAS

CHRISTMAS is both a fact and a faith, but even if it were only a brief season of goodwill, a holiday from our forgetfulness of others, or just a family festival, it would be welcome. At least it is a day of poetry in the midst of drab days of prose.

But the tasks of the days ahead ask us to defy dark moods, to rise above misgivings and work the old alchemy of our faith. Men are everywhere dimly aware that a deeper, more vivid sense of God—nay, experience of God—is the profoundest need of our age. And Christmas is that! Once we see that Christmas is no legend, but a revelation of God in the life of man, it becomes revolutionary, and we know it will come when we are worthy and ready to receive it.

Christmas is the theology of civilization yet to be. The time has come when man must take a step into a higher range of being, or else lose and slip back. Christmas is a prophetic day, looking not so much backward as forward. It is a song out of the heart of the world. It is not a mortal melody but a divine symphony. Because it is far off we know that it is not our own music, but was sent into the soul of man by one who is as far above us as the stars are above the mists. . . . But the world will fill up with men of goodwill who keep step to its music and live by its law—men who know that man was made for love, because God is love, and that love and joy will blend in the final note of the great world-song.

—Joseph Fort Newton.





Wallet of the Week



DR. IVAN LEE HOLT, according to press dispatches of the week, was elected president of the Federal Council of Churches of Christ in America, at the recent biennial session held in Dayton, Ohio. Dr. Holt, who is now in his seventeenth year as pastor of St. John's Methodist Church, South, St. Louis, has not only served acceptably one of the great churches of the connection, but he has been a constructive leader of his denomination. His new and wider recognition we take to be an acknowledgement of his eminent ability and of his capacity for a still greater service. We felicitate Dr. Holt upon the honor bestowed, and we congratulate the Federal Council upon the wisdom of its guidance in the choice of a leader for its varied and important program of work.

* * *

DR. FORNEY HUTCHINSON, who was recently appointed to the pastorate of Boston Avenue Church, Tulsa, was accorded an enthusiastic welcome by his old Conference and his new congregation gave him a great welcome, as reported by the **Richmond Christian Advocate**. Sixteen persons presented themselves for membership on the first Sunday in his new field, and Dr. Hutchinson's friends confidently believe that he is beginning what will prove to be his best ministry thus far. The editor of this paper joins with many others in wishing that every promise of the opening day may be more than realized.

* * *

THE CAUSE OF TEMPERANCE, the British Weekly indicates, is coming to be a live issue in that country. On November 19, a luncheon in London, under the auspices of the National Commercial Temperance League, was attended by three hundred business and professional men. "The gathering included prominent lawyers, doctors, and politicians, as well as business men of many commercial interests." The organization has nearly a thousand members, and the toast to the King was drunk with water.

* * *

MOTOR ACCIDENTS in Great Britain have reached alarming totals. The Year Book for 1933 shows that 7,202 were killed outright, and 216,328 were injured on the roads in 1933. Of this list of casualties, 1,441 of the killed and 56,912 of the injured were in London. The figures for the metropolis are 175 killed and 4,465 injured more than in the previous year. We presume that these statistics are correct; but we can not understand the reason for such a casualty list; and much less do we understand the submission of the British public to such wanton if not criminal waste of human life.

THE PLAGUE OF LOCUSTS in the region of Angola, West Africa, has reached extremely critical proportions. The cables from that section indicate that the pests have so completely devastated the country as to produce conditions of absolute famine. The incident tends to restore confidence in the authenticity of what some may feel to be the half mythical legend of the plague of locusts in the days of the Egyptian enslavement of the Children of Israel. The cry of the afflicted is being echoed in every land, and the people of Jehovah are being implored for help. Thus again the cycle of human events has raised a strong presumption in favor of the historical accuracy of the Old Testament Scriptures.

* * *

DOCTOR HOWARD CARTER, the discoverer of the tomb of Tut-ankh-Amen in the Valley of the Kings in Egypt, is again in the headlines of the press. This time he is off on a search for the tomb of Queen Ankh-es-enamen, the wife of Tut-ankh-Amen. This tomb, which is believed to be near to that of her husband, is supposed to contain treasures almost as rich as those found in the tomb of the King, with which Dr. Carter astonished the world about twelve years ago. Dr. Carter, who is now regarded as one of the most famous Egyptologists, was trained as an artist, but he developed a curious leaning toward Egypt. The achievements of his life amply justify his following what at the time seemed to be an erratic bent; for he changed the arid sands of the Valley of Kings into a place of romance which rivals the land of the fabled Arabian Knights.

* * *

"REVOCATION OF MOTOR DRIVERS' LICENSES," says Zion's Herald, "for drunken driving in Pennsylvania have increased 40 per cent since repeal, and suspensions have increased for the same reason 210 per cent, while the total of revocations and suspensions, including all elements of intoxication, has increased 60 per cent. A special dispatch from Harrisburg published in the **Philadelphia Evening Ledger** of November 10, gives the records of the State Revenue Department as authority for these figures. When will Americans recognize the obvious fact that they cannot both drive and drink?" The editor of the Christian Advocate can recall a time of police agitation on account of "one-hand-drivers," and we do not object to that solicitude; but we would like to tip off the guardians of the law as to driving conditions which imperil not only the occupant of the driver's machine, but other motorists as well.

New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal, Church, South
Published every Thursday, at New Orleans, La. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing
at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918

W. L. DUREN, D.D., Editor

THURSDAY, DECEMBER 20, 1934.

C. MILTON CHALMERS, Manager.

AS THE EDITOR VIEWS IT

CHRISTMAS

The beautiful simplicity of the Christmas story as recorded in the gospels is more impressive than all the literature which it has inspired. The unromantic earthly setting was charged with meaning by the pageantry of the midnight sky, and a new-born babe gave to an ox stall a touch of regal splendor. Roman emperors were clad in purple; Imperial governors reflected the pomp of the world's mightiest throne; but a mightier King was come—God invading the world in peasant guise. A spirit-blind innkeeper closed his door and said complacently: "No room." Only the manger door stood ajar on that holy night, but the noisome precincts were made sweet by the gentle fanning of angel wings. The innkeeper's eye was not open to the hidden splendor for which the ages had waited so long, nor was the soul of any guest of his crowded lodge transported by the raptures of the angel song: "Peace on earth and good will to men." That song was reserved for an audience of shepherds who kept watch under the open sky, and the ears of those peasant-watchers heard the music to which the tramping feet of the generations have marched for nearly two thousand years. Then in the simplicity of perfect trust, they came in breathless haste to Bethlehem and their wondering eyes were the first to behold the Son of God enthroned in the manger-shrine.

The critics may scoff at holly, mistletoe, candles and carols—call them pagan if they will. Calculating souls may rail at the waste of riotous giving. But the glory of that event shines through every added custom, and the love which it begets refuses to curb its giving for any charge of economic folly. Worship at its best was born in the Bethlehem manger, from whose open door shone the healing radiance of the Light of the World; and in that humble place was captured the atmosphere of God's redeeming plan and purpose. The light of that winsome baby face has broken the darkness of a world ignorant of God. Hard and selfish hearts have responded to the tenderness of a baby's touch and a row of tiny stockings in a hundred million homes around the world proclaims a new and purer kindli-

ness in the earth. "For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

PEACE ON EARTH

The state of tension existing at present in the Balkans and the approach of the Christmas season together form an ideal background for a new and insistent emphasis upon that much discussed theme of world peace. The hysteria existing in the Balkans, that fertile seed-plot of international strife and of European disorder, must recall to every thoughtful person the events which immediately preceded the outbreak of the World War. On June 28, 1914, the name of Archduke Ferdinand of Austro-Hungary was added to the long list of political assassinations which have blackened the progress of civilization in Europe. So far as the world was concerned, the slain man was an unimportant and an unknown figure; but there followed that sudden massing of troops and the precipitate delivery of ultimatums which swept on until millions of men were under arms and other millions were left sleeping under the gory hues of a blanket of poppies on the battle-fields of France. All this, shall we say, to avenge the deed of an assassin in that land of international feuds? Was it not rather the consequence of frenzied fear, political distrust and misguided passion? The world, caught off its intellectual and moral balance, was swept into a decision which ended in an international holocaust; and the social and economic achievements of civilization were recklessly sacrificed in the most stupendous war of all time.

It is possibly not wise or just to attach too much importance to press interpretations of an unfinished Congressional investigation; but enough has been disclosed in the arms and munitions inquiry to indicate the dire consequences of an international mismanagement of the extremely delicate situation arising out of the recent assassination of the Yugoslavian King in France. It is safe to say that there are always interests, political and otherwise, ready to capitalize such incidents for selfish ends. War is first of all a state of mind, and the tramp of armies

is heard in the minds of men before it ever becomes a reality in the deadly rush to a battle-front. Surely this is an hour and a season which should impose upon the conscience of every government and every diplomat on earth a sense of responsibility for keeping the peace of the world. Any every citizen and hearthstone in America, as well as in lands beyond the sea, should recognize their responsibility as guardians of the peace of the nations. It is a time when we should make sincere and profound response to the angel song: "Peace on earth and good will to men." We dare to say that war will be conquered, not by diplomacy nor by the police powers of the nations; but by the sanctifying spirit of the Son of God.

WEEK OF PRAYER

The Week of Prayer, sponsored by the Federal Council of the Churches of Christ in America, is fixed for January 6-11 inclusive. The general theme for this year's meditation is, "Our Undeveloped Spiritual Resources," and this is developed under daily topics which give a wide, but altogether consistent scope to the devotional thought of those participating in the period of thanksgiving and intercession. The program for the week may be had from the department of evangelism of the Federal Council for the nominal price of five cents each, twenty-five cents per dozen, or one dollar and fifty cents per hundred.

The whole world has been agitated over questions of social and economic recovery for a long while. Fifteen years ago the slogan was that of a return to "normalcy;" at present it is the "new deal;" but at no time, we think, has there been a proper or an adequate appraisal of the place of spiritual factors in the ultimate success of any plan that has been proposed. Indeed, there has been all too little regard, on the part of politicians, for the moral and spiritual aspects of the total situation. There seems to be at present in America, notwithstanding the debauchery of radio and other public channels with propaganda destructive of spiritual life and power, a disposition to seek the co-operation of religious leaders in the effort to solve the problems of our day. If, however, this is to be more than a political gesture or a polite patronizing of religious faith, there must be some definite preparation on the part of the Church for the delicate responsibility of sharing in this movement. The connecting link between the material and the spiritual must be what the relation implies. We can not think of a better approach to this situation than to heed the call to prayer—go into the place of spiritual communion and spread out before our minds a sketch of the practical values of our own faith, and the equally important basis of our social responsibility.

A RISING VOTE



By a rising vote, which was unanimous and enthusiastic, the delegates of the North Mississippi, the Mississippi and Louisiana Conferences greeted Dr. W. L. Duren, the newly elected editor of the New Orleans Christian Advocate, thereby saying as they stood that they were pledging to him and to the Methodism of these two great states practical and resolute co-operation in our effort to place the Advocate in the home of every church official in Louisiana and in Mississippi.

It was Laymen's Day and it was the order of the day to consider unitedly the plans of procedure for the coming year. The collective mind of all groups was and is today that the very first step of a business and practical nature is to make of the Advocate our voice and means of communication in publishing to our people the plan and the program of the General Conference for the new quadrennium.

Letters and telegrams and checks have begun to come in already—numbers of the Official Boards going on record by writing into the budget for the new year a monthly payment to the Advocate for Church Publicity. Some of them have stated that they deemed it to be the duty of every man and every woman holding official position in the Church to begin his or her duties by taking and reading the Church paper. In this all serious-minded people will largely agree.

When one recalls the names of the men who have edited this historic paper, the impression deepens that ecumenical Methodism has had some of its noblest and most outstanding servants making their contribution to the life and thought of the Church through the columns of the New Orleans Christian Advocate. Wise men and women in this day and time look carefully to see that their means of communication are not broken or even interrupted—our relationships are very precious possessions and are going to be of greater value tomorrow.

I earnestly invite and expect every layman and every preacher and every Woman's Missionary Society to join us in this profitable work for the ongoing of the churches in these two great states. Let us act. Let us act promptly. Let us act unitedly.

W. L. Duren

President of Louisiana, Mississippi, and
North Mississippi Conferences.

ADVENT

By Rev. A. M. Serex, Ph.D.

The calendar of the Church is divided into various seasons, the purpose of which is to dramatize great events in the life of our Lord, so that their spiritual significance may be more forcefully imparted to the hearts of the believers. There is a very fine psychology behind the establishment of these special seasons, for they lead us, each year, through the entire doctrinal content of the Christian faith. I believe there is a great advantage in the observance of these special periods. The disciplines prescribed—as for instance during Lent—cannot but be helpful; and the great themes which these recurring commemorations suggest, give us some definite and fundamental points upon which to focus our meditations. Of course, everything can be overdone, and symbolism in religion can be overemphasized, becoming an end in itself, instead of a means to an end. Yet, on the other hand, a proper use of symbols offers a great help in guiding our religious experiences to a greater definiteness and clearness, thus a more abiding certainty.

We are now in that season of the year known as Advent, so called because its design is to prepare us for the commemoration of "the" Advent: the coming of Christ in the flesh. Advent begins on the fourth Sunday previous to Christmas, and continues through the feast of the Nativity of our Blessed Lord. Its theme and message is, of course, the Incarnation.

To say that the Incarnation is the fundamental event upon which rests the entire Christian system, is to state something so obvious as to be almost a truism. From whatever side you may choose to approach the Christian religion, it resolves itself always in the Person of Jesus Christ. The Person of Jesus Christ is the ultimate precipitate beyond which one cannot go, and from whom proceeds the whole stream of phenomena and experiences which we call the Christian Religion.

Many definitions have been made of religion. These definitions indicate that religion—any religion—is made of a double relationship: the relationship of man to God, and the relationship of God to man. In the Christian religion, this double relationship is found to coincide perfectly at one point of intersection, which is the Person of Jesus Christ.

It is in Jesus Christ that we see incarnated, fulfilled and consummated everything that man should be to God. All the thoughts, aspiration, obedience, faith and love of which man is potentially capable toward God, Jesus has gathered, condensed and expressed them in His Person. He is the unsurpassable and universal type of what man can be toward

God. Thus, from the standpoint of man, the Person of Jesus Christ encompasses the entire field of the Christian truth; and not only does He encompass it, but He is the genesis, the source of all that which we call Christian truth.

The same thing is true from the standpoint of God. If man, in the Person of Jesus becomes everything he can be toward God, so God becomes in Jesus also everything He can be for man. Whether you define the Christian religion as the revelation of God to man or as the redemption of man to God, there is one common term which will be inherent in either one of these definitions. This common term is the "divine action" in the world. And the bearer of this divine action is again and always the Person of Jesus Christ. Hence Christianity is fundamentally the unfolding of the Incarnation, both from the standpoint of man and from the standpoint of God. The wonder of it all is that not only is this true psychologically—as these lines above attempt to demonstrate—but that historically also there was a Christmas day when the angel of the Lord spoke to the shepherds, saying: "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

STATEMENT ON TEMPERANCE

The Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church met in annual session in the Methodist Building in Washington on the first anniversary of repeal, and issued the following statement:

I.

That total abstinence from the use of alcoholic beverages remains the ethical ideal of the Methodist Episcopal Church and its teaching emphasis.

II.

That the complete outlawry of the traffic in intoxicating beverages in the United States is still and shall remain the ultimate objective of our temperance program.

III.

That we favor all local and state campaigns for the elimination of the beverage liquor traffic, and counsel our people to earnest participation in them; and that we recognize the undoubted Federal responsibility for the regulation, restriction and ultimate outlawry of the same traffic.

IV.

That we vigorously protest against all forms of advertising of alcoholic beverages in our public press and over our radios—believing that the continuance of such advertising unquestionably promotes the consumption of intoxicants and greatly lowers the

tone of our citizenship. Since the government has legalized the beverage liquor traffic, it is certainly not too much to ask that the United States, like other countries, should definitely advertise the dangers inherent in the use of intoxicants.

V.

That we believe the Government is seriously compromising itself, and imperilling the strength of our Democracy by accepting a profit from the liquor traffic, or by allowing individuals to make profit therefrom. These evils should be terminated.

The exploitation of our citizens, and the debauching of thousands of our homes are too great a price to pay for promised and unrealized reduction of taxation. All profit on the liquor traffic, whether made by the government or by private individuals, represents evil income, and should be made impossible both by law and public sentiment.

"IF I WERE A MINISTER"

(The Boston Herald, Boston, Mass.)

Once a year the pew tells the pulpit what to do. Laymen's Sunday has just been observed once more and many Boston pastors have given their people an illustration of good listening while some layman has expounded his idea of what a minister ought to do. In Zion's Herald has appeared a symposium of twenty-five short articles in which church men and women summarized their views of the ministry in answer to the problem question, "If I Were a Minister."

Various as are the conceptions of these lay writers and speakers, they agree, as they ought to, on one fundamental point. They want the ministry to be something more than a profession or a career. Many of them emphasize in varied manner the passion for service, the message of God, the sympathy that strives to understand others.

In all other ways their views differ vastly. One of the lay preachers laid down the doctrine emphatically that the minister should devote himself to his spiritual work and entrust other parish responsibilities to laymen, adding—and there's the rub, many times!—"the laymen must have the ability and the willingness to accept them."

The symposium contains contrary ideas as to the duty of the minister with respect to problems of social and economic justice. Some would have him change over from the old-time emphasis on subjective experience to insistence on social justice; others would have him limit himself to inspirational preaching, leaving the details of the rectification of human wrongs to be wrought out by others. Some would

have the minister mix in civic affairs, others not.

The fact is that the laity tend in the main to confirm the ministry in the age-long conceptions of what a minister's life ought to be and to differ among themselves, as do the clergy, about the ordering of that life. One or two suggestions are so apt as to deserve specific citation. Why should not the minister report from time to time to his congregation as to what he has and has not done? And there surely must be numbers of people in many parishes who would applaud this sentiment coming from a writer in Pawtucket: "I would try to have my people provide a parsonage or church study, so readily available to the passer-by that, not unlike a saloon, a gas station, or a drug store, it would be made easy as possible to find the Way, Truth, and Life."

A SPELL IS BROKEN

It is said that one of the czars of Russia, walking in his park, came upon a sentry standing before a small patch of weeds. The czar asked him what he was doing there. The sentry did not know; all he could say was that he had been ordered to his post by the captain of the guard. The czar then sent his aide to ask the captain. But the captain could only say that the regulations had always called for a sentry at that particular spot. His curiosity having been aroused, the czar ordered an investigation. But no living man at the court could remember a time when there had not been a sentry at that post and none could say what he was guarding.

Finally, the archives were opened and after a long search the mystery was solved. The records showed that the Great Catherine had once planted a rose bush in that plot of ground and a sentry had been put there to see that no one trampled on it. The rose bush died. But no one had thought to cancel the order for the sentry. And so for a hundred years the spot where the rose bush had once been was watched by men who did not know what they were watching.

It is always difficult to know that the rose bush is dead and that you are standing guard at an empty place. This is particularly true of the hopes and fears which sweep across the modern world, and for a time possess men's minds and govern their conduct. The changes of fundamental outlook are hard to measure. Yet, unless I am greatly mistaken, there has, in the past few months, been a subtle but profound change in the underlying expectations of the Western World.—Walter Lippman. Used by permission of New York Herald-Tribune.

BISHOP CHARLES B. GALLOWAY

By D. W. Heidelberg

With the single exception of S. S. Prentiss, Bishop Charles B. Galloway was the greatest orator Mississippi has ever produced.

It was the writer's privilege to attend the first Prohibition Convention that ever assembled in Mississippi. The commanding figures in this convention were Bishop Galloway and Col. W. L. Nugent; the one the greatest orator in the State; the other not an orator, but a great Christian lawyer of unimpeachable integrity of character. Bishop Galloway was appointed chairman of the committee on resolutions. I will never forget his appearance in the hall and his reading of the resolutions. He immediately elicited the attention of every one in the vast audience. His reading could not be improved on. He looked then like he looks on the page opposite page 126 of Dr. William Larkin Duren's life of Charles Betts Galloway, and at the time he was elected to the episcopacy—above the average height, fair complected, with dark brown eyes and with black hair and beard. I have never seen a finer specimen of physical manhood.

While attending as State Senator a session of the Mississippi Legislature I had the pleasure of frequently hearing Bishop Galloway preach at Galloway Memorial Church. The church was always filled when he preached not only by Methodists but by prominent members of the Legislature from other churches. Especially do I remember his delivering in the hall of the House of Representatives to a packed audience a eulogy on L. Q. C. Lamar himself next to Bishop Galloway the greatest orator of Mississippi at that time. His description of the scene in the United States Senate at the conclusion of Lamar's eulogy on Sumner, who was no friend of the South (how the Senators fell in each other's arms and wept profusely), was pathetic. Bishop Galloway's eulogy on Lamar exceeded even the speech of Lamar in his eulogy of Sumner.

Bishop Galloway was not only a great orator, but he had great moral courage, and if he believed a thing to be right he did not hesitate to advocate it because it was unpopular.

He was a friend of the negro race and did not hesitate to preach to them in Mississippi. When demagogic politicians advocating a change in the Constitution of the United States, (which required a two-thirds vote of Congress and three-fourths ratification of all of the states), denying the negro the right to vote on account of his color, he opposed such an amendment, even though it was unpopular in Mississippi.

This goodness and self-sacrificing spirit was ex-

hibited by Bishop Galloway during the yellow fever epidemic in Vicksburg in 1878, while he was pastor in that city. He refused to flee from it, and waited on those who had the dreaded disease, regardless of whether white or black, or whether they were members of his own or of other churches. As a result, he was taken with yellow fever, and his life despaired of. An obituary of his life was written and published in the Clarion, while edited by Major Barksdale, because he was thought by him to be dead. His wife's appearance at his bedside when it was thought he would never recover, and her prayer for his recovery was one of the many evidences of her devotion to him. He attributed much of his success as a preacher to the brave little woman who stood by his side, and did not hesitate so to publicly declare.

Bishop Galloway was elected Bishop while younger than any other Bishop ever elected to that office and by the greatest majority, save one, of the four others elected at the time. His popularity and greatness is further shown by the fact that Galloway College in the state of Arkansas was named after him. His greatness is shown by his wise sayings to young preachers who were admitted as preachers under his episcopacy. He said the most royal place in Methodism is a four weeks' circuit, and at the time he was elected a Bishop he was serving a circuit. He said further, "Do not grade yourself by the salary, for by that standard any baseball catcher can disgrace the Apostle Paul. What a departure from his faith is the practice of the preachers of this day, old and young. A large city church and a large salary is sought for by many of them. At the time he was elected Bishop he was serving a circuit and never received a salary of more than \$1500.00 a year.

One of the great speeches of Bishop Galloway was delivered at the dedication of the present Capitol of Mississippi. One of the greatest lawyers of the state, who was present and heard it, himself not a Methodist, told the writer that it was a great speech. It was my pleasure to have read this speech as published in one of the great newspapers of the state.

An invaluable feature of the life of Bishop Galloway as written by Dr. William L. Duren is the numerous photographs of Bishop Galloway taken from the time he was a young man up to a short time before his death, and also of his intimate friends, and one of his wife which shows her to have been an unusually attractive young woman.

Bishop Galloway's services as a preacher was in greater demand than any other pulpit orator in the United States. He delivered these speeches in the North as well as in the South. It was the delivery of these speeches that overtaxed his strength and brought on his premature death.

Dr. Duren was eminently qualified for writing the life of Bishop Galloway, being one of the most prominent preachers of the South, and having written many other books. Every Mississippian should buy, read, and place on his shelf this life of Mississippi's greatest preacher and citizen. A monument should be erected to his honor excelling in height and grandeur any that was ever erected in honor of any other Mississippian.

NOTE: The editor appreciates the gracious words of his friend, but he must be allowed to demur to the enthusiasm of the closing paragraph.

LEWIS MEMORIAL HOSPITAL

At the instance of a body of laymen, a movement to build a hospital in the heart of Africa, at the central Methodist mission station, was inaugurated in the summer of this year. The matter was brought to the attention of the two Mississippi Conferences at their sessions in November and received the unanimous endorsement of these two Conferences, also the sanction of the General Board of Missions.

The committees leading in this enterprise are asking that the Christmas offering this year be made to this most needy and most deserving cause. If it is not possible for any church to make an offering at the Christmas time, then a Sunday as near there-to as is possible.

It is decided that a minimum of ten thousand dollars be raised to build and equip this hospital. This will not be fully adequate but will be a great start toward the very much needed institution. This is a hundredth part the cost of an American hospital, but it will be a wonderful help to Dr. and Mrs. Lewis and their helpers who are now working almost without either hospital or equipment.

Send your contributions, large or small, at once to Rev. R. G. Moore, Leland, Miss. He was designated by the North Mississippi Conference as the treasurer of this fund. Do this at once and cheer the hearts of these noble, sacrificing workers in that far-off corner of the earth.

J. H. HOLDER, Pres. Board of Missions.

CHRISTMAS PAGEANT

The Spirit of Christmas is the spirit of friendliness and good will. The boys and girls of MacDonell school, overflowing with glad anticipations and happiness must find some means of expressing their Christmas Spirit, so they have prepared a beautiful Christmas pageant which they will present Thursday, December 20, at 6:45 p. m. They hereby ex-

REMEMBER THE SUPERANNUATES AT CHRISTMAS

Several superannuate preachers recently asked that their subscriptions be discontinued. This has not been done and it is not our purpose to discontinue the paper. If any reader of the Advocate wishes to have part in continuing the paper to these superannuate homes, a contribution sent to the editor will be duly acknowledged and credited accordingly. The price to the retired veterans and widows remains at \$1.00 per year.

tend to all their friends in the Louisiana and Mississippi Conferences an invitation to be present and to witness the pageant.

DEATH OF DR. J. A. MARTIN

In the recent death of Dr. J. A. Martin, Sunday school editor of the Colored Methodist Episcopal Church, that denomination as well as our own, has lost a faithful servant and friend. He was well known to most of our preachers through his visits to our several annual conferences and he was in constant co-operation with the leaders of our missionary and religious education work. He was a member of the General Conference Committee on Co-operation and Counsel of the M. E. Church, South, and the Colored Methodist Church and was very prominent in its work.

Dr. Martin was an alumnus of Paine College at Augusta, Ga., and was particularly interested in the inter-racial features of the work of that institution. He was a leader of his people in the South and particularly prominent of course in his own Church. From the pulpit, through the Sunday school publications of which he was an editor, and through his personal activity and influence he sought to strengthen the bonds of friendship between the two races in the South.

We who have daily contacts with American youth find that the overwhelming majority of students are a decent lot with a magnificent vitality, which makes them the hope of tomorrow.—Albert K. Heckel.

We must have money for the higher things. One is always hearing that there is no money, but just the same it is available for sports, for football and other pleasures. There is no reason why we must not do something to preserve our arts.—Bruno Walter.

Mississippi and Louisiana

Bishop Hoyt M. Dobbs is scheduled to preach at First Church, Lake Charles, at both services, Sunday, January 6, which is the first Sunday of the New Year.

Rev. W. H. Mounger, pastor at Winona, Miss., has received a hearty welcome. That church is presenting a Christmas pageant in observance of the season.

The young people's division of the Aberdeen church is giving the Christmas Drama, "Another Shepherd," on the night of the sixteenth of December. Mrs. Walter Odom is directing the play.

The reports from Pickens, Miss., are to the effect that Rev. C. A. Northington has been received with Christian hospitality by that charge. The first quarterly conference showed good interest.

Rev. C. B. Powell of Boyce, La., sends us a paragraph which he heads "Home Again." He tells of his delightful reception, participated in by Rev. L. C. Wilson and a goodly number of the church people.

Rev. S. H. Caffey, recently appointed to West Point, has entered upon his task with promise of a fruitful pastorate. Large congregations both morning and night have heard his messages every Sunday.

Rev. A. W. Turner, whose splendid service to the cause of Temperance and Prohibition is well known in Louisiana, was the preacher at the evening service in Lake Charles recently. We learn that he made a very effective address.

It will be a matter of interest to friends in Mississippi to know that Chaplain Howard Brooks of the North Mississippi Conference, at present on duty in Shanghai, has been ordered to Washington, D. C., for his next service.

Rev. A. Y. Brown has begun his fourth year at Calhoun City, with encouraging outlook. For a number of years he has

had charge of the Golden Cross work of the Conference. This quadrennium his work is with the Budget Commission.

The Edwards charge of the Mississippi Conference made of the organization meeting of the board of stewards a social affair for the entire charge. A note of hope was predominant throughout the meeting.

Brother C. K. Powell of Moselle, Miss., writes that he has been a reader of the Advocate for 68 years, and that he always enjoyed the family page. That feature will be restored beginning January 3, but limited space will not permit a great variety of general material.

The editor acknowledges his gratefulness for a brotherly note from Rev. S. J. Davies, one of the veterans of the Louisiana Conference, but one whose mind is alert as is evidenced by "Safety Signals," which has become a feature of the Advocate.

Columbus First Church made a splendid record last year. The new year under Dr. E. Nash Broyles has begun well. This church has the opportunity to minister to six hundred Methodist girls in M. S. C. W. as well as to its own membership of eleven hundred.

Dr. Theodore Copeland, one of the General evangelists of the Church, was scheduled to preach at First Church, Wichita Falls, on December 16, and on January 14, he is to begin a union revival in Chattanooga, Tenn. Dr. Copeland says that this has been the best year of his life.

Rev. W. T. Griffin, a superannuate member of the Mississippi Conference now living in Florida, writes appreciatively of the Advocate which he says he has read for 45 years and expects to continue reading to the journey's end. He is both happy and occupied in the "Land of flowers."



A Tiny Thing —but it means so much

CHRISTMAS SEALS on packages and letters indicate your active interest in saving human lives and overcoming tuberculosis. Use them generously. Their cost is trifling, their good far-reaching. Funds raised by Christmas Seals are spent for defense against tuberculosis throughout the entire year.



The National, State and Local Tuberculosis Associations of the United States

BUY CHRISTMAS SEALS

Rev. R. V. Fulton, who was returned to Choudrant, La., for his fourth year, says that he has been well received and that he hopes for the best year of the quadrennium. He has the help of Deaconess Siela Nuttall whose work is with the Woman's Missionary Society and the young people.

The editor acknowledges, on behalf of the Advocate, an invitation to attend the wedding of Christine Mason, daughter of Dr. and Mrs. William Fletcher Quillian, to Mr. Hubert Floyd Searcy. The happy event is to take place at Wightman Chapel, Nashville, on December 22. We join their many friends in wishing for them health, happiness and good success.

Rev. Claude M. Simpson, presiding elder of the Paris District, North Texas Conference, writes that the New Orleans Christian Advocate has been in his home every week since he was ten years of age. The editor acknowledges also his words of personal greeting and appreciation. We have been friends since we rode "ponies" together in Millsaps College.

Rev. B. P. Jaco, a superannuate of the North Mississippi Conference, living at Raymondville, Texas, in a personal letter to the editor, says that he was read out for a two-point station, but he persuaded his presiding elder to excuse him. He says that he finds that common sense is best, and that it works sometimes even on bishops and presiding elders.

LUZIANNE
COFFEE
100% Good

Rev. A. H. Williams, one time member of the North Mississippi Conference, but now a retired member of the North Alabama Conference, writes words of greeting and encouragement which the editor greatly appreciates. Brother Williams' home is in Attalla, Ala., and he is a subscriber for the General Organ and for the organs of the Conferences in which he has served. Thank you for your letter, Brother Williams, and may you and yours increasingly share the riches of our Father's providence and grace.

Rev. L. L. Roberts, brings his total of Advocate subscriptions up to 55. That is a great record for Philadelphia and Brother Roberts. He says that the preacher's salary remains the same as last year, and that the plan is to pay it in advance every 15 days. Pledge Sunday for the church was made a social feature, and it was a success in both particulars. They are putting on the whole program of the church and the measure of public favor which the pastor enjoys is to be found in the gracious and loyal support which he is receiving.

Dr. W. P. Buhrman, presiding elder of Aberdeen District, had a meeting of the pastors in Monroe and Itawamba Counties, with the trustees of the Gilmore Foundation for religious purposes, at Amory recently. Rev. J. E. Stephens, chairman of Conference Board of Christian Education and Rev. R. G. Lord, executive secretary, were in the meeting. The joint groups made plans for the work which is to be done by Rev. W. R. Hammontree, assistant extension secretary, in those two mounties. Quarterly meetings of a social nature were determined.

At the recent meeting of the Southern Association of College and Secondary Schools, held in Atlanta, Ga., Mr. H. B.

Heidelberg of Clarksdale, Miss., was chosen president for the next year. Mr. Heidelberg is an official member of the Methodist Church, a graduate of Millsaps College, and for more than twenty-five years he has been the successful superintendent of the Clarksdale schools and an outstanding figure in the educational affairs of Mississippi. He is well informed, aggressive, and a man of real ability and character. We confidently expect the Association to prosper under his leadership.

The four new presiding elders in North Mississippi Conference, appointed at the last Conference, are men who have given outstanding service to the church through a number of years. Dr. W. P. Buhrman began his ministry in the Holston Conference, transferring to the northwest for several years serving as pastor and presiding elder there. Transferring to Florida and there serving some of the larger churches and districts in that Conference. He will bring to the North Mississippi Conference a church-wide view of Methodism. Dr. J. R. Countiss is a leader in the field of Christian Education and is well known throughout the church for thorough work. Rev. J. D. Wroten has demonstrated his executive ability in the large churches where he has been pastor. His sympathy with rural sections was shown in his administration of the Board of Missions. Dr. A. T. McIlwain, although a young man in years, is a veteran presiding elder. He asks no preacher to do more work than he does. His zeal for the Church is contagious and the sermons he preaches are messages on vital spiritual themes which inspire the churches.

A TOWN WITHOUT A CHURCH

"When I hear someone ask the question: 'What Does the Church Stand For?'" writes Rev. Leslie Weatherhead in "The Spectator," "I think of a certain father who gave his little girl, by way of a Christmas present, materials with which to make a model town."

"On Christmas afternoon, like most fathers, he thoroughly enjoyed himself by playing with his child's toys. Father and daughter started to set out a model town on the dining-room table. Then the father said to the child, 'This is a Christian town, Betty.' 'Yes,' she replied. 'Now let's make it into a heathen town—what shall we have to take out?' 'The Church,' said Betty; and so that went back into the box. But before they had finished Betty was nearly in tears, for her father insisted that the school must go. and the hospital, and the orphanage, and the old people's home; 'for,' said he, 'all these things came originally through

Christian influence.' When all these buildings had been removed Betty exclaimed, 'Why, Daddy, I wouldn't live in a town like that for anything.' " Mr. Weatherhead adds that he believes that the question can be answered in four words—"To Offer Men Christ."—The Christian World (London).

RELIGIOUS BROADCASTING IN ENGLAND

It would be hard to discover a more striking illustration of the difference between radio broadcasting in this country and in Great Britain than is to be seen in the series of studies of the modern missionary enterprise which the British Broadcasting Corporation is now fostering.

On the fourth Sunday of every month from now until next July, this government-controlled company is giving to the listeners of the British Isles a balanced and comprehensive understanding of what the Churches—all the Churches, Roman Catholic as well as Anglican and free—have in mind when they use the term "missions" today. The series began last Sunday with a general introductory statement by Sir Evelyn Wrench, chairman of the board of the London Spectator and secretary of the Overseas League, and will conclude next summer with a summing up by the Archbishop of York.

It will be impossible for the dullest man-in-the-street, however much out of touch he may be with the usual services and printed matter of the churches, to listen to any considerable part of this series of broadcasts without gaining a new conception of what contemporary religious forces are after in their work overseas. And for such Britishers as may desire to follow the series of broadcasts more carefully, the BBC has carried out its usual policy of preparing a special supplementary handbook, in this case a beautifully printed brochure entitled "The New Christendom," of which Dr. Edward Shillito, British correspondent of the Christian Century, is the author, and for which the Archbishop of Canterbury writes a foreword. These will be sold by the thousands—all the BBC brochures are—all over England.

At the same time that this reinforcement for the religious forces of Great Britain is coming from its noncommercial radio system, announcement is made by the leading broadcasting chains in this country that advertisers have discovered that there is an unusually large Sunday afternoon audience available here and that there is to be a great increase, accordingly, of commercial broadcasting at this time.—Christian Century.

It Is A Burning Shame

that so many churches are without sufficient insurance, and not properly safeguarded against fire.



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The Methodist Layman

REPORT No. 3 OF THE BOARD OF LAY ACTIVITIES, LOUIS- IANA CONFERENCE

Lay Speaking

We urge that every Board of Stewards have a Committee on Lay Speaking, and that this Committee, in co-operation with the pastor, formulate and carry forward a systematic program of Lay Speaking on the objectives the General Conference has outlined for us to promote. Preaching services, mid-week services, and adult class sessions offer weekly opportunity for three-minute speeches, and occasional opportunity for full programs.

We recommend the continuance of "Laymen's Day" and designate the second Sunday in June, or the Sunday as near thereto as practicable, for the observance of the day. For 1935 we recommend the theme, "WE'RE IN THE FIGHT" for:

1. The Christian Home
2. A Christian Industrial Order
3. A Sober Nation
4. A Warless World
5. We'll Fight This Fight to the End.

The Church Press

We recommend the merging of the Methodist Layman with the Christian Advocate. We accept the full responsibility of promoting the circulation of this, our new organ, as the Discipline directs. We suggest as our goal: "Every Member of the Board of Stewards a Reader of the Christian Advocate."

We recommend the World Outlook as the missionary organ of our Church for men and women alike, and we wish to encourage a much wider circulation of this excellent magazine.

We stand loyally back of our Conference organ, the New Orleans Christian Advocate and pledge our co-operation in the movement to increase its circulation.

Men's Work and Evangelism

We suggest the continued organization of Brotherhoods under the direction of the pastor, wherever it is practicable, for fellowship, study, and personal evangelism.

Our Bishops have suggested as a goal for this quadrennium 750,000 new members. A group of twelve persons to win only one in twelve months would achieve this goal. Certainly we could not expect the Church to do less. As members and officials let us give ourselves to this primary task of winning recruits for our Lord.

Training Official Boards

We urge the organization of the Official Board in every charge in the beginning of the new conference year according to the Discipline, and embodying as far as practicable the suggestions of the General Secretary relative to committees as follows: Executive, Finance, Property and Grounds, Music, Social Welfare, Evangelism, Stewardship, Fellowship, Lay Speaking, Courses of Study.

We direct attention to the necessity for the training of Official Boards. We ask the full co-operations of the presiding elders, pastors, and lay leaders in the holding of training classes for Official Boards in every charge, under the direction of the pastor, or some other approved leader. For these classes we recommend the following books: "The Board of Stewards," by C. L. Morelock, and "Financial Recovery for the local Church," by J. E. Crawford.

Christian Stewardship

We concur heartily in the Church-wide plan for setting aside a definite period in the first quarter of the calendar year for the cultivation and promotion of Christian Stewardship.

We recommend that Stewardship Study Courses be promoted throughout the year in the following ways:

- a. The inclusion of the unit on Stewardship in Standard Training Schools.
- b. The use of the Standard Class Plan when a Standard School is not feasible.
- c. The study of Stewardship for one quarter instead of the regular uniform lessons, by classes of young people and adults, using Dr. Crawford's book, "The Stewardship Life," as a text.

Church Finance

The General Conference has directed the Board of Lay Activities to promote "a sound financial system in every local

PIMPLY SKIN

from clogged, irritated pores,
can be relieved, improved,
and healing aided with

Resinol



church." When we recall that many local churches have a very poor financial system or none at all, we recognize the need and possibilities for real service in this field. Fortunately we have an effective tool at hand, Dr. J. E. Crawford, at the instance of our General Board has written a book on Church Finance. This splendid volume, "Financial Recovery for the Local Church," is now available and will be the official guide-book of our Church on finance for this quadrennium. It is indispensable to presiding elders, pastors, lay leaders, church treasurers, and stewards.

Support of the Ministry

We recognize the fact that a large number of our preachers do not receive an adequate support. They and their families have been forced to bear excessive hardships and to deny themselves many things that would have contributed to their efficiency, usefulness and happiness. Before casting his vote to fix the salary of his pastor, we urge each steward to read Chapter V of "Financial Recovery for the Local Church" on "The Support of the Ministry." We would insist that every Board of Stewards, after consultation with the pastor as to what is necessary for his support, shall regard the amount fixed as a moral obligation not to be loosely abrogated. We insist, also, that every Board of Stewards, as far as possible, provide for the needs of the pastor on the basis of monthly payments of his salary.

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Methodist Women

TO THE WOMEN OF THE MISSISSIPPI CONFERENCE, CHRISTMAS GREETINGS:

Again the sweet privilege is ours to celebrate the greatest event in all history—the birth of the Christ child—Jesus.

May we approach the Christmas season with a greater determination to do His will and purpose and may we dedicate ourselves, our time and talents to Him, and His world-wide program, and usher in the glad dawn of a Christmas Day when His peace and goodwill shall reign in the hearts of all men—to the uttermost parts of the earth.

May the New Year dawn bright with hope and a determination to render unto Him a continuous, joyous, and willing service with love ruling our every motive in helping to build His kingdom.

Happy Christmas and glad New Year to each of you.

Yours in loving service,

MRS. T. B. COTTRELL.

MISSISSIPPI CONFERENCE

By Mrs. H. McMullan

Mission Study Superintendents. The book by Wainright, which will be circulated through the church in January and February, cannot be taken for council certificate. If studied in classes according to the plan found in our Mission Study Handbook it may count for one of the classes receiving credit on the Standard of Efficiency.

MRS. W. F. Mahaffy,
Conference Superintendent of Study.

Mrs. Katherine Jones of Washington says, "The Advocate is a very interesting paper but there is not enough space given to the woman's work. Every woman who reads the Advocate eagerly looks forward to the page. The Washington W. M. S. though small in number accomplished a great work last year. By quilting and through the sale of chicken salad sandwiches we were able to raise enough money to paint our parsonage and buy wire for new fences; also to pay about \$40.00 on our pastor's salary. This year we hope to wire our parsonage for electricity, paper it and do all we can to make it comfortable and attractive for

our new pastor, Brother Norton and his wife. As the women of old served Jesus by ministering to his bodily needs, we women of today can serve him by seeing that his servants have a comfortable home and pleasant surroundings."

* * *

Mrs. H. L. McCarty of Philadelphia, writes in glowing terms of Philadelphia Auxilliary of which she is president. Their membership has increased this year from ten to forty with all departments going well. They expect to get a council certificate in mission and Bible study. Their Bible study books were "Open Gate to Prayer" and "Heart Messages from the Psalms." They paid one-half of their pledge at the end of the second quarter and will pay in full by December 3, as requested by Council.

LOUISIANA CONFERENCE

By Mrs. John B. Pollard

The following appropriate greeting has recently been mailed to our missionaries on the fields of service from the General Board of Missions of our Church:

To Our Missionaries at Christmas

To our missionary friends in foreign lands

Across the miles of land and sea—

To our missionary friends at home, nearby,

Our loyal friends where'er they be—

A word of greeting would we send,
As Christmas comes around again,
To you who labor to bring the joy
Of Christmas to the hearts of men.

Through you the Christmas angels' song
Keeps singing, ringing 'round the earth

As you tell it o'er and o'er to men—
The joyous news of the Saviour's birth.

Your feet unfaltering forward go
Though dark the pathway seems and steep,
For love, unfailing, leadeth on
O'er mountains high, through oceans deep.

May the Christmas peace abide with you
As you catch the strain of the angels' song;

And the Christmas joy shed a radiance bright

To lighten all your path along.

From all reports a worshipful, joyous Christmas will be observed in all institutions in the Conference. St. Mark's Community Center, MacDonell French Mission School and Wesley House, and Jubilee Inn are all busy at this time and programs are being rehearsed and dinners, banquets and gifts are being prepared for the most blessed of all occasions, the celebration of the birth of the Saviour.

The Bethlehem House Board of Spartanburg, S. C., has organized Negro community work and has asked Deaconess Sarah Lowder to become the head resident. Miss Lowder is an experienced worker in this particular field.

May the time not be far off when the Louisiana Conference, too, may report a fine Bethlehem Center has been established in this Conference.

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How Calotabs Help Nature To Throw Off a Bad Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fifth night if needed.

How do Calotabs help Nature throw off a cold? First, Calotabs are one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden mucus and toxins.

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Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)

Christian Education

YOUNG PEOPLE AND THE RURAL SCHOOL

The adults of many rural churches seem to be turning the activities of said church over to the young people. Why? Because the young people have had better educational advantages and seem to have acquired the art of leadership. Schools, colleges, and religious training classes are available in all communities and the young people of this land have taken advantage of them.

What should be the reaction of the young people to this glorious opportunity of service to our Lord? Certainly youth should step forward and assume this responsibility. The tendency might be to do so arrogantly, in a "mightier than thou" attitude but if youth remains humble and sweet-spirited the master can use him in a big way. "Humble yourselves in the sight of the Lord, and he shall lift you up." (James 4:10).

There are many qualifications needed in church leadership that cannot be secured in colleges or training classes, such as comes only through practical experience

and prayerful expiation. The adults have qualities that the young people need and vice versa. It is the opinion of the writer that, for a successful church program, there must be a wholehearted co-operation between young people and adults even though the young people may assume the responsibility of leadership.

Youth! Take hold of the steering wheel if you must but keep both ears open, for the old sea captain can tell you where the shoals are.

ALVIN P. SMITH.

Simsboro, La.

EDUCATION vs. CRIME

By R. C. Hufstader

I have been much interested in the various articles on education published in the Bulletin. Having given considerable thought and study to the general situation, I am led to suggest a very important feature of the subject.

I refer to the relative position occupied by Education and Crime in the world.

In my judgment, the grievous problems connected with the educational system of our country have been too hastily and superficially disposed of by those from whom help has been asked; and I am wondering if the fact has not been overlooked that, in the annals of crime, "illiteracy" has ever stood as the most significant contributory element.

Admitting that our courts have, from time to time, encountered criminals with college degrees, it is none the less true that the percentage of "educated" violators of law is negligibly small.

Crime is the offspring of ignorance—the outgrowth of low and ever descending ideals. Education, contrariwise, may be designated as the well-born child of progressive excellence and ever mounting idealism. Between these two, there is constant and increasing antagonism—a fiercely fought "battle to the death" for supremacy.

Two vital forces in the world are today fighting side by side over against the hell-born hordes of crime and iniquity—namely, Christianity and Education. Each is necessary to the other in the present struggle to gain a higher type of civilization; and neither may successfully dispute the essential worth and elevating influence of both in the realm of lofty achievement.

Their efforts should dovetail; their services to humanity should run harmoniously together along the highway of life and thought.

Crime and Intellect are arrayed against each other in a "fight to the finish." If Intellect wins, the world will move, a tremendous leap forward, toward the millennium. Let Crime gain the mastery, and we plunge headlong into the slimy pool of barbarism, losing all we have won in the past.

Failure to honestly meet and worthily solve the problems harassing the educational system of our country, thereby depriving our boys and girls of their rightful heritage in intellectual advantages and advancement, we strike a destructive blow at all that is noblest and best, both in national and international life, and place a powerful weapon in the hands of those opposed to law and order.—Supreme Council Bulletin.

FINDING OUT THE EFFECTS OF ALCOHOL

The last General Conference added to the already heavy responsibility of the General Board of Christian Education in the field of temperance education. The General Board is doing everything within its power to carry out the assignment given it by the Church.

Beginning with January, 1935, the Adult Student will carry an elective course for young people and adults entitled "What Alcohol is and What it Does." Lessons for thirteen Sundays will be furnished in three issues of this periodical. Helps for teachers using this course will be furnished in the Church School Magazine.

This temperance course of study should be used in every church school in Southern Methodism.

Advance copies of the January Adult Student can be secured by writing to C. A. Bowen, 810 Broadway, Nashville, Tenn.

How To Quickly Soothe Nerves And Ease Headache

When wild nerves and splitting headache almost drive you crazy, get quick, soothing relief with STANBACK, the "Balanced Prescription." STANBACK acts quicker and leaves no unpleasant after-effect. Millions say, "It's wonderful!" Try it. Trial size ten cents. Economy size, twenty-five cents. FREE: Mail this ad to STANBACK, Dept. A, Salisbury, N. C., for a free full size package of STANBACK. —Adv.

Calendar Ready for Distribution



Ask at the nearest store where Cardui and Black-Draught are sold for a big 1935 CARDUI CALENDAR. Large figures, easy to read. Weather forecasts for every day. It shows holidays, moon's phases, eclipses. If the store hasn't ordered, or if the supply has run out before you ask for a Cardui Calendar, send us 10 cents and we will send you one, by mail prepaid. Address: CARDUI CALENDAR, Chattanooga, Tenn.

In Memoriam

MRS. SUSAN HODGE CLARK

The Paris, (Miss.) Auxiliary of the Woman's Missionary Society bow in humble submission to the will of our Heavenly Father in taking from our midst our beloved treasurer, Mrs. Susan Hodge Clark, wife of Mr. W. A. Clark, on Nov. 30, 1934.

Since organization some three years ago, she has been zealous, active and efficient, spurring us on when our zeal would lag. Planning and working always for our church parsonage, Sunday school and society. Only those societies who have lost their prime mover can know our distress and helplessness.

To the bereaved husband, sister and foster daughter, brother, nieces and nephews, with the host of sorrowing friends, we offer our heartfelt sympathy, and earnest prayer that God will comfort the aching hearts.

Gone from our sight
But not from our love,
To be with her Lord
In the bright home above.

Give us, O Lord,
A faith, ever bright,
To light up our way
Through this darkness of night.

Guide us, always,
By Thy Spirit of grace
To join her, someday,
In Thy heavenly place.

LUCILLE KING McCULLOUGH,
President.
MIRA PRYOR RAPER, Secretary.

MRS. M. E. REAMES

The subject of this sketch, Mrs. M. E. Reames, widow of the late Dr. C. W. Reames, of Kentwood, La., went to her eternal home, Sept. 28, in her 87th year. Grandmother Reames, as she was known by all who loved her, united with the Methodist Church in early girlhood and continuously devoted her life to its interests with ready prayer and service until her summons to her reward. Truly a Mother in Israel.

I have many true friends, but none dearer to me than she, sweet, gentle, patient, always considerate and self-sacrificing, thoughtful of others; I never saw a frown of fretful expression on her face. A mother like that is a legacy, value unknown. Her memory more precious than the wealth of the world. Who can estimate the good she has done, the sad hearts she has cheered, the lonely, discouraged ones she has comforted, the

needy ones she has helped. She was the light of her home, a joy to her family, a beacon light to her community, and the chief cornerstone in her church. Miss her? Yes, we feel like a ship lost at sea. But thank God the lighthouse is still on the shore, its cheerful rays have safely landed her on the golden shore. We know where mother is, freed from age, pain, and death, and is reaping the reward of a long, useful life.

She leaves to mourn her departure a host of friends; one brother, H. K. George of Mt. Pelier, La., six daughters, Misses Fannie and Mamie Reames, Mrs. J. L. Davis, Mrs. J. P. Morris, Mrs. Ralph Napier of Kentwood, Mrs. Galbreath of Hattiesburg, Miss., ten grandchildren, and two great-grandchildren.

Funeral services were conducted in the Methodist Church in Kentwood by her pastor, Rev. S. S. Bogan, assisted by Rev. C. C. Miller of Franklinton, Rev. R. S. Walton of Amite, (two of her former pastors), Rev. Chas. McLean, nephew of the late Dr. Reames, also Rev. Mr. Dorman of the Kentwood Baptist Church.

The large crowd and floral offerings expressed the high esteem in which she was held.

She was laid to rest, till the resurrection morn, beside her husband in the Woodlawn cemetery, Kentwood.

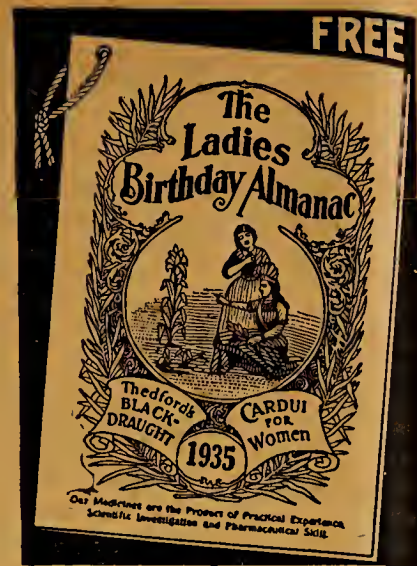
Blessed are the dead who die in the Lord.

By one who loved her,
MRS. A. J. COBURN.

THANKS TO OUR FRIENDS

We acknowledge with thanks the following subscriptions which have been received since our last report, November 29. These are in addition to subscriptions reported at that time on the sesquicentennial enrollment:

Rev. R. T. Ware, Shreveport, La.	21
Rev. J. R. Spann, Baton Rouge, La.	16
Rev. L. T. Wasson, Clarksdale, Miss.	16
Rev. C. A. Parks, Indianola, Miss.	14
Rev. J. H. Grice, Foxworth, Miss.	11
Rev. A. S. J. Neill, Jena, La.	11
Mrs. R. E. Rodgers (Rev. M. L. McCormick), Jackson, Miss.	11
Rev. J. S. Henley, Jonesboro, La.	10
Mrs. Carrie Anderson, Meridian, Miss.	10
Rev. W. S. Selman, Kossuth, Miss.	10
Rev. J. W. Robertson, Macon, Miss.	10
Wm. Hemingway, University, Miss.	9
J. A. Lindsey, Brandon, Miss.	8
Rev. W. L. Atkins, Fulton, Miss.	7
Rev. L. M. Sharp, Rienzi, Miss.	7
Rev. W. T. Phillips, Webb, Miss.	7
Mrs. W. H. Weathersby, Hattiesburg, Miss.	6
Mrs. N. E. Cunningham, Vicksburg, Miss.	6
Rev. J. B. Cain, Yazoo City, Miss.	6
Rev. H. G. Suydam, Macon, Miss.	6
Rev. Rolfe Hunt, Lauderdale, Miss.	6
Mrs. C. J. Parks, Long Beach, Miss.	6
Mrs. A. T. Burnett, Bay Springs, Miss.	6
W. D. Hawkins, Meridian, Miss.	5
Rev. W. M. Jones, Prairie, Miss.	5
Rev. B. D. Benson, Toccoy, Miss.	5
Rev. J. R. Williams, Mechanicsburg, La.	5



Be sure to ask for a Ladies Birthday Almanac before they are all gone. At your nearest dealer's. Correct calculations and almanac facts for 1935. Weather forecasts. If the dealer's supply is exhausted before you get one, write to The Chattanooga Medicine Co., Chattanooga, Tenn.

W. W. Collins, Tylertown, Miss.	
Rev. B. F. Jones, Brookhaven, Miss.	
Rev. J. W. Ramsey, Porterville, Miss.	
Rev. E. J. Coker, Lorman, Miss.	
Rev. G. B. Love, Tremont, Miss.	
Rev. F. N. Sweeney, Franklinton, La.	
Rev. E. A. Kelly, Laurel, Miss.	
Rev. R. C. Mayo, Sarah, Miss.	
Rev. M. E. Armstrong, Mooreville, Miss.	
Rev. H. P. Lewis, Charleston, Miss.	
Miss Bernice Bostick, Calhoun City, Miss.	
Mrs. J. F. Stephens, Coushatta, La.	
Rev. R. V. Fulton, Choudrant, La.	
Rev. J. E. Johnson, Pelahatchie, Miss.	
Rev. T. B. Winstead, DeKalb, Miss.	
Rev. P. M. Caraway, Gulfport, Miss.	
Mrs. W. E. Roberts, Quincy, Miss.	
Mrs. L. B. Hunter, Waterproof, La.	
Miss Fannie C. Moore, DeKalb, Miss.	
Rev. G. H. Ledbetter, Hickory Flat, Miss.	
Rev. A. M. West, Victoria, Miss.	
Rev. W. W. Brunner, Carrollton, Miss.	
Rev. W. W. Hartsfield, Batesville, Miss.	
Rev. C. L. Rogers, Sardis, Miss.	
Mrs. C. M. Purvis, Rayville, La.	
Mrs. H. T. Carley, Ruston, La.	
Mrs. H. B. McEachern, Haynesville, La.	
E. L. Gill, Homer, La.	
Rev. L. M. Sharp, Monticello, Miss.	
Rev. L. E. Alford, Canton, Miss.	
Rev. W. R. Lott, Aberdeen, Miss.	
Rev. J. W. Gibson, Holcomb, Miss.	
Mrs. W. E. Moreland, Powhatan, La.	
Rev. W. J. Dawson, Itta Bena, Miss.	
J. E. Ney, Lake Charles, La.	
Rev. E. S. Lewis, Pascagoula, Miss.	
Rev. W. L. Robinson, Lambert, Miss.	
Mr. W. M. Cain, Ocean Springs, Miss.	
Rev. M. T. Matthews, Meridian, Miss.	
G. W. Newman, Magnolia, Miss.	
Rev. J. R. Murff, Kilmichael, Miss.	
J. H. Rhodes, Zachary, La.	
J. P. Drake, Bay St. Louis, Miss.	
Rev. J. T. Holliday, Logansport, La.	
Rev. L. T. Nelson, Georgetown, Miss.	
Rev. C. H. Schultz, Hattiesburg, Miss.	
Rev. W. C. Scott, Monroe, La.	
Rev. J. M. Lewis, Long Beach, Miss.	
Rev. H. A. Gatlin, Columbia, Miss.	
Rev. E. A. King, Centerville, Miss.	
Rev. J. B. Stewart, Smithville, Miss.	
Rev. T. G. Lowery, Bellefontaine, Miss.	
Rev. M. H. Twitchell, Abbeville, Miss.	
Rev. J. N. Humphrey, Dumas, Miss.	
Rev. W. C. Barham, Church Point, La.	
Rev. W. E. Akin, Athens, La.	
Rev. J. T. McCafferty, Lexington, Miss.	
Rev. E. C. Driskell, Lake Cormorant, Miss.	
Rev. H. E. Raley, Mendenhall, Miss.	
Rev. Otto Porter, McComb, Miss.	
Rev. T. E. Gregory, Kosciusko, Miss.	
Rev. A. P. Smith, Simsboro, La.	
Rev. R. A. Allums, Ellsville, Miss.	
Rev. I. T. Reames, Vivian, La.	
Rev. J. A. Wells, Jackson, Miss.	
Rev. S. A. Brown, Drew, Miss.	
Rev. H. T. Carley, Ruston, La.	

The Methodist Home

PRAYER

Our Father, we would worship and praise Thee for the unspeakable gift to which this holy season relates. Lift Thou our thoughts above the pageant and the passing show, and help us truly to find the Christ. Give us that inner gladness which shall abide until the day is done and we shall be gathered into our Father's house. We ask it for Jesus' sake. Amen.

MEDITATION

Jesus was born in little Bethlehem, not in the inn, but in a manger; but the lowly circumstances of his birth could not eclipse the glory that was his; and his ministry was not dwarfed by the humble origin and background of his earthly life. Neither could the mean setting of his nativity hide the Kingdom he had come to win. The angels were the heralds of his birth. Then came the shepherds, poor and of simple thought, and they beheld the new-born Christ with eager joy. Next came the Wise Men guided by a star, who in that humble manger poured out their gifts of gold, frankincense and myrrh—symbols of the soul-hunger and the devotion of the searchers who had come from afar. These were the first of that long line of march



Protect Them

CHILDREN are the joy of parents, the hope of the nation, and the concern of all. One of the perils that beset them on the road of life is tuberculosis. Your purchase of Christmas Seals to decorate your holiday letters and packages will help protect them from it.



The National, State and Local Tuberculosis Associations of the United States

BUY CHRISTMAS SEALS

to Bethlehem and the manger-shrine, and of the teeming millions in every land who sing as their consecration hymn:

"So, at mine Inne Thy blessed Son
His lodging, Lord, shall take
And there (much more than I have done)
Him welcome I will make.
For, not a Stable but my Breast
Shall be His Lodging-Room,
And mine own Heart to give Him rest
A Pallet shall become."

—George Wither.

OUR FUNNY PHOBIAS

By Dr. Joseph Fort Newton

A phobia is a quirk in the mind, due to some twist or hurt long gone by. It is nearly always a fear, the cause of which is forgotten. We did not like to admit being afraid, so the idea was pushed down into the mind, and there it stays—like a wart. It is a kind of baby complex, so to put it, seldom fatal but often funny.

Our phobias are of many sorts. In fact we have well nigh used up the Greek language to find names for them. An example is the ugly jaw-breaking word Claustrophobia; it simply means afraid of being shut in, fear of closed spaces. A child is shut up in a closet accidentally, or for fun, making it afraid of closed places all of its life.

A neighbor of mine cannot bear the sight of a sharp object, so his wife has to keep all knives hidden away. If she forgets and leaves a paring knife on the table, he almost has a fit.

Even Dr. Johnson dared not sleep in the dark, and kept a light burning all night. A fright as a child, no longer remembered, made a dark room a place of terror. One man dreads a crowd, and another cannot endure to be alone.

So we might go on endlessly, if one wanted a preferred list of phobias. Some of us have more than one, and a few can boast a full set. A lot of our prejudices are only phobias, though we call them principles—it is more dignified. They are really due to some idea, absurd or otherwise, fixed in the mind and sealed with an emotion—not to careful thought, as we pretend. They are corns on the mind.

Our phobias are not sinful; they are just silly. If they were physical twists we would go at once and have them attended to. But since they are kinks in the mind, and we have had them as

Checks
666 COLDS and FEVER
first day
HEADACHES
in 30 minutes
LIQUID - TABLETS
SALVE - NOSE DROPS

GRAY'S OINTMENT
USED SINCE 1820—FOR
BOILS

Superficial Cuts and Burns and Minor Bruises. 25c at Drug Stores.

pets for so long, we do nothing about it. They make us queer, crotchety, peculiar, if not ridiculous, disfiguring our lives, but we let them go on.

As a matter of fact, a phobia is easily removed, if we set ourselves to do it. But that might make us less interesting to ourselves, and less funny to others.

THE POSSIBILITIES

One of the greatest discoveries a man can make is to awake to the fact that the power with which he has to do his work is not his own power at all, and that consequently his own sufficiency, his past experience and his present feelings may be disregarded and his whole reliance placed on the unchanging forces of truth, goodness and love which he may allow to work in and through him. The scale by which the possibilities of his achievement are measured is thus entirely changed.—Selected.

To End Stubborn Cough, Mix This Recipe, at Home

Big Saving! No Cooking! So Easy!

Here is the famous old recipe which millions of housewives have found to be the most dependable means of breaking up stubborn coughs. It takes but a moment to prepare, and costs very little, but it positively has no equal for quick, lasting relief.

From any druggist, get 2½ ounces of Pinex. Pour this into a pint bottle and fill the bottle with granulated sugar syrup, made with 2 cups of sugar and one cup of water, stirred a few moments until dissolved. No cooking needed—it's so easy! Thus you make a full pint of better remedy than you could buy ready-made, and you get four times as much for your money. It never spoils and children love its taste.

This simple mixture soothes and heals the inflamed throat membranes with surprising ease. It loosens the germ-laden phlegm and eases chest soreness in a way that is really astonishing.

Pinex is a highly concentrated compound of Norway Pine, the most reliable healing agent for severe coughs. It is guaranteed to give prompt relief or money refunded.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Alexandria District—First Round

Melville, at Melville, Jan. 6, 11 a.m.; 2 p.m.
Opelousas, Jan. 6, night.
Provencal, at Provencal, Jan. 9, 2 p.m.
Olla and Jonesville, at Olla, Jan. 13, 11 a.m.; 2 p.m.
Trout and Goodpine, at Goodpine, Jan. 13, night.
Montrose, Jan. 16, night.
Glenmora, Jan. 20, 11 a.m.; 2 p.m.
Bunkie, Jan. 20, night.
Natchitoches, Jan. 23, night.
Campti, at Davis Springs, Jan. 27, 11 a.m.; 2 p.m.
Colfax and Montgomery, at Colfax, Jan. 27, night.
Sicily Island, Jan. 29, 2 p.m.
Rochelle, Feb. 3, 11 a.m.; 2 p.m.
Winnfield, Feb. 3, night.
Pleasant Hill, at Pleasant Hill, Feb. 10, 11 a.m.; 2:30 p.m.
Lecompte, Feb. 12, night.
Pineville, Feb. 13, night.
Jena, Feb. 17, 11 a.m.; 2 p.m.
Ferrydam, Feb. 17, night.
Alexandria, _____
Alco, _____
Marksville, at Marksville, Feb. 24, 11 a.m.; 2 p.m.
Boyce, Feb. 24, night

BRISCOE CARTER, P. E.

Baton Rouge Dist.—First Round

Keener Memorial, Dec. 23, 11 a.m.
Clinton, at Clinton, Dec. 30, 11 a.m.
Zachary, at Slaughter, Dec. 30, 7:30 p.m.
St. Francisville, at St. Francisville, Jan. 6, 11 a.m.
Jackson, at Jackson, Jan. 6, 7:30 p.m.
Angie, at Flisher, Jan. 13, 11 a.m.
Franklinton, Jan. 13, 7:30 p.m.
Denham Springs, at Denham Springs, Jan. 20, 11 a.m.
Hammond, Jan. 20, 7:30 p.m.
Pine Grove, at Montpelier, Jan. 27, 11 a.m.
Amite, Jan. 27, 7:30 p.m.
Lottie, at New Roads, Feb. 3, 11 a.m.
First Church, Baton Rouge, Feb. 3, 7:45 p.m.
Natalbany, at Natalbany, Feb. 10, 11 a.m.
Ponchatoula, Feb. 10, 7:30 p.m.
Plaquemine, Feb. 17, 11 a.m.
Baker, at Baker, Feb. 24, 11 a.m.
Springfield, at Maurepas, Feb. 24,

K. W. DODSON, P. E.

Monroe Dist.—First Round

Waterproof, at Waterproof, Dec. 23, a.m.; Q.C., 2 p.m.
Oak Ridge, at Oak Ridge, Dec. 30, a.m.; Q. C., 2 p.m.
West Monroe, Dec. 30, p.m.; Q. C., date to be fixed.
Pioneer, at Pioneer, Jan. 6, a.m.; Q. C., 2 p.m.
Rayville, Jan. 6, p.m.; Q.C., after preaching service.
Delhi, at Delhi, Jan. 13, a.m.; Q. C., 2 p.m.
Tallulah, Jan. 13, p.m.; Q.C., after preaching service.
Wisner, Jan. 20, a.m.; Q. C., 2 p.m.
Winnsboro, Jan. 20, p.m.; Q.C., after preaching service.
Oak Grove, at Oak Grove, Jan. 27, a.m.; Q. C., 2 p.m.
Lake Providence, Jan. 27, p.m.; Q. C., after preaching service.
Gilbert, at Gilbert, Feb. 3, a.m.; Q. C., 2 p.m.
Columbia, Feb. 10, a.m.; Q.C., 2 p.m.
Bonita, at Bonita, Feb. 17, a.m.; Q.C., 2 p.m.
Sterlington and Marion, at Sterlington, Feb. 24, a.m.; Q.C., 2 p.m.
Mangham, at Mangham, Mar. 3, a.m.; Q.C., 2 p.m.
The above dates are subject to change, when practicable, to suit the convenience of those concerned.
H. L. JOHNS, P. E.

First Round—Ruston District

Dubach, at Dubach, Dec. 23, a.m.
Cotton Valley and Springhill, Dec. 30.
Bernice and Farmerville, at Bernice, a.m. 6, a.m.
Choudrant, at Choudrant, Jan. 6, p.m.
Athens, at Athens, Jan. 13, a.m.
Haynesville, Jan. 13, p.m.
Simsboro, at Simsboro, Jan. 20, a.m.
Calhoun and Downsview, at Downsview, Jan. 27, a.m.
Hodge, Jan. 27, p.m.
Haughton, at Haughton, Feb. 3, a.m.
Mindon, Feb. 3, p.m.
Sibley, at Brushwood, Feb. 10, a.m.
Ringold, at Ringold, Feb. 10, p.m.
Bienville and Bienville Ct., at Bienville, Feb. 17.
Gibbsland, at Gibbsland, Feb. 24, a.m.
Homer, Feb. 24, p.m.
Eros, at Eros, Mar. 3, a.m.
Lapine, at Lapine, Mar. 2, (Saturday).

LOUIS HOFFPAUIR, P. E.

MISSISSIPPI CONFERENCE

Brookhaven District—First Round

Utica, at Utica, Dec. 23, 11 a.m.; Feb. 6, 10 a.m.
Gallman, at Gallman, Dec. 23, 7 p.m.; Feb. 6, 3 p.m.
Bogue Chitto, at Bogue Chitto, Dec. 30, 11 a.m.; Feb. 7, 10 a.m.
Summit and Toplaw, at Summit, Dec. 30, 7 p.m.; Feb. 7, 3 p.m.
Silver Creek, at Silver Creek, Jan. 6, 11 a.m.; Feb. 12, 10 a.m.
Crystal Springs, Jan. 6, 7 p.m.; Feb. 18, 7 p.m.
Meadville and Bude, at Meadville, Jan. 13, 9 a.m.; Feb. 13, 10 a.m.
Scotland, at New Hope, Jan. 13, 7 p.m.; Feb. 14, 10 a.m.
Osyka, at Muddy Springs, Jan. 20, 11 a.m.; Feb. 20, 10 a.m.
Magnolia, Jan. 20, 7 p.m.; Feb. 20, 7 p.m.
Prentiss, at Prentiss, Jan. 27, 11 a.m.; Feb. 26, 10 a.m.
Monticello and Pleasant Grove, at Monticello, Jan. 27, 7 p.m.; Feb. 26, 3 p.m.
Georgetown, at Providence, Feb. 3, 11 a.m.; 1:30 p.m.
Foxworth, at Sandy Hook, Feb. 10, 11 a.m.; Feb. 27, 10 a.m.
Tylertown, Feb. 10, 7 p.m.; Feb. 27, 7 p.m.
Harrisville, at Braxton, Feb. 17, 11 a.m.; 1:30 p.m.

CHARLES W. CRISLER, P. E.

Hattiesburg Dist.—First Round

Hattiesburg, at Main Street, Dec. 23, 11 a.m.; Jan. 14, 7:30 p.m.
Montrose, at Louin, Dec. 30, 11 a.m. and 2 p.m.
Bay Springs, at Bay Springs, Dec. 30, 4 p.m. and 7 p.m.
Magee, at Magee, Jan. 6, 11 a.m. and 2 p.m.
Mount Olive, at Mount Olive, Jan. 6, 7 p.m.
New Augusta, at Leaf, Jan. 13, 11 a.m. and 2 p.m.
Richton, at Richton, Jan. 13, 7 p.m.
Williamsburg, at Williamsburg, Jan. 20, 11 a.m. and 2 p.m.
Collins, at Collins, Jan. 20, 4 p.m. and 7 p.m.
Heidelberg, at Vossburg, Jan. 27, 11 a.m. and 2 p.m.
Laurel, at West Laurel, Jan. 27, 4 p.m. and 7 p.m.
Sumrall, at Sumrall, Feb. 3, 11 a.m. and 2 p.m.
Taylorsville, at Mize, Feb. 6, 11 a.m. and 2 p.m.
Eucutta, at Eucutta, Feb. 10, 11 a.m. and 2 p.m.
Laurel, at Kingston, Feb. 10, 7 p.m.
Matherville, at Poplar Springs, Feb. 17, 11 a.m. and 2 p.m.
Shubuta, at Shubuta, Feb. 17, 7 p.m.
Waynesboro Circuit, at Big Rock, Feb. 23, 11 a.m. and 2 p.m.
Bucatanua, at Bucatanua, Feb. 24, 11 a.m. and 2 p.m.
Waynesboro, at Waynesboro, Feb. 24, 7 p.m.

VICTOR G. CLIFFORD, P. E.

Jackson District—First Round

Morton, at Independence, Dec. 23, 11 a.m.; 1 p.m.
Florence, at Star, Dec. 23, 7 p.m.; Feb. 12, 3 p.m.
Camden, at Sharon, Dec. 30, 11 a.m.; 1 p.m.
Vaughan, at Vaughan, Dec. 30, 4 p.m.; 7 p.m.
Canton, Jan. 6, 11 a.m.; Feb. 13, 7 p.m.
Benton, at Benton, Jan. 6, 3 p.m.; 7 p.m.
Madison, at Madison, Jan. 13, 11 a.m.; 1:30 p.m.
Lena, at Lena, Jan. 13, 5 p.m.; 7 p.m.
Shiloh, at Shiloh, Jan. 20, 11 a.m.; 1 p.m.
Missaps Memorial, Jan. 20, 7:30 p.m.; Jan. 21, 7:30 p.m.
Homewood, at Homewood, Jan. 27, 11 a.m.; 1 p.m.
Walnut Grove, at Walnut Grove, Jan. 27, 3:30 p.m.; 7 p.m.
Lake, at Lawrence, Feb. 3, 11 a.m.; 1 p.m.
Harperville, at Harperville, Feb. 3, 4 p.m.; 7 p.m.
Galloway Memorial, Feb. 4, 7:30 p.m.; Feb. 10, 11 a.m.
Capitol Street, Feb. 8, 7:30 p.m.; Feb. 10, 7:30 p.m.
Mendenhall, at Mendenhall, Feb. 13, 7 p.m.
Carthage Circuit, at Bethel, Feb. 17, 11 a.m.; 1 p.m.
Carthage, Feb. 17, 3:30 p.m.; 7:30 p.m.
Forest, Feb. 24, 11 a.m.; 2 p.m.
Grace, Feb. 24, 7:30 p.m.; Feb. 25, 7:30 p.m.

B. L. SUTHERLAND, P. E.

Meridian District—First Round

Daleville, at Andrews Chapel, Dec. 23, 11 a.m.; Feb. 6, 11 a.m.
Chunky, at Meehan, Dec. 23, 7 p.m. Feb. 13, 2 p.m.
Philadelphia, Dec. 30, 11 a.m.; 2 p.m.
East End, Dec. 30, 5 p.m.; Jan. 1, 7:30 p.m.
DeSoto, Jan. 5, 11 a.m.; Jan. 6, 11 a.m.
Lauderdale, at Lauderdale, Jan. 6, 4 p.m.; 7:30 p.m.
Porterville, at Porterville, Jan. 13, 11 a.m.; 2 p.m.
Scooba, at Scooba, Jan. 20, 11 a.m.; 2 p.m.
Rose Hill, at Homewood, Jan. 26, 11 a.m.; Jan. 27, 11 a.m.
Vimville, at Bonita, Jan. 27, 4 p.m.; 7:30 p.m.

Burnside, at Longino, Feb. 2, 11 a.m.; Feb. 3, 11 a.m.
Unlon, Feb. 3, 4 p.m.; 7:30 p.m.
Cleveland, at Meilen, Feb. 9, 11 a.m.; Feb. 10, 11 a.m.
Newton, Feb. 10, 7:30 p.m.; Feb. 11, 11 a.m.
DeKalk, Feb. 17, 11 a.m.; 1:30 p.m.
Qultman, Feb. 17, 7:30 p.m.; Feb. 18, 10 a.m.

JOSEPH A. SMITH, P. E.

Seashore District—First Round

Columbia, Dec. 23, 11 a.m.
Lumberton, Dec. 23, 7 p.m.
Pascagoula, Dec. 30, 11 a.m.
Mass Point, Dec. 30, 7 p.m.
Coalville, at Beulah, Jan. 3, 11 a.m.
Mentorum, at Alexander Memorial, Jan. 3, 11 p.m.
Vanceave, at Vanceave, Jan. 3, 7 p.m.
Logtown, Jan. 6, 11 a.m.
Poplarville, Jan. 6, 7 p.m.
Brooklyn, Jan. 12, 11 a.m.
Oloh, at East Columbia, Jan. 13, 11 a.m.
Purvis, Jan. 13, 7 p.m.
Carriere, at Carriere, Jan. 20, 11 a.m.
Picayune, Jan. 20, 7 p.m.
Escatawpa, at Escatawpa, Jan. 25, 11 a.m.
Kreole, at Kreole, Jan. 25, 7 p.m.
Americus, at Pleasant Hill, Jan. 26, 11 a.m.
Lucedale, Jan. 27, 11 a.m.
Leakesville, at Leakesville, Jan. 27, 7 p.m.

L. J. POWER, P. E.

Vicksburg District—First Round

Satartia, at Mt. Olivet, Dec. 23, 11 a.m.; 1:30 p.m.
Gibson Memorial, Dec. 23, 7:30 p.m.; Dec. 26, 7:30 p.m.
Oak Ridge, at Bradley, Dec. 30, 10:30 a.m.; 1 p.m.
Edwards, Dec. 30, 4 p.m.; 7:30 p.m.
Roxie, Jan. 6, 11 a.m.; 1:30 p.m.
Silver City, Jan. 13, 11 a.m.; 1:30 p.m.
Louise and Holly Bluff, at Holly Bluff, Jan. 13, 4 p.m.; 7:30 p.m.
Gloster, at Crosby, Jan. 20, 11 a.m.; 2 p.m.
Crawford Street, Vicksburg, Jan. 23, 7:30 p.m.
Hermanville, Jan. 27, 11 a.m.; 2 p.m.
Port Gibson, Jan. 27, 4 p.m.; 7:30 p.m.
Natchez, Feb. 3, 11 a.m.; 2 p.m.
Washington, at Natchez Mission, Feb. 3, 4 p.m.; 7:30 p.m.
Woodville, Feb. 10, 11 a.m.; 2 p.m.
Centerville, Feb. 10, 4 p.m.; 7:30 p.m.
Yazoo City, Feb. 17, 11 a.m.; 2 p.m.
Eden, at Lintonia, Feb. 17, 3:30 p.m.; 7:30 p.m.
Angullia, at Catchings, Feb. 24, 11 a.m.; 2 p.m.
Rolling Fork and Cary, at Rolling Fork, Feb. 24, 4 p.m.

H. G. HAWKINS, P. E.

NORTH MISSISSIPPI CONFERENCE

Aberdeen District—First Round

Frairie and Strong, Dec. 21, at Hamilton.
Eupora, Dec. 29.
Mathiston and Maben, Dec. 30, 11 a.m.
Bellefontaine, Dec. 30, 7 p.m.
Okolona, Jan. 3.
Shannon, Jan. 6, 11 a.m.
Verona, Jan. 6, 7 p.m.
Aberdeen, Jan. 9, evening.
Salem and Friendship, Jan. 11.
Toccopola, Jan. 12.
Randolph, Jan. 13, 11 a.m.
Pittsboro and Bruce, Jan. 13, 7 p.m.
Fulton, Jan. 16, 7 p.m.
Tremont, Jan. 17, forenoon.
Smithville, at New Bethel, Jan. 17, afternoon.
Water Valley, First Church, Jan. 20, 11 a.m.
Paris, Jan. 20, afternoon or night.
Greenwood Springs, at Riggins Chapel, Jan. 23.

W. P. BUHRMAN, P. E.

Greenville District—First Round

Rosedale and Benoit, at Rosedale, preaching, Dec. 23, a.m.; Q. C. afternoon.
Gunnison, preaching and Q. C., Dec. 23, p.m.
Indianola, prayer service and Q. C., Jan. 2, p.m.
Clarksdale, preaching, Jan. 6, a.m.; Q. C. afternoon.
Dublin and Mattson, at Dublin, preaching and Q. C., Jan. 6, p.m.
Greenville, prayer service and Q. C., Jan. 9, p.m.
Friars Point and Lyon, at Lyon, preaching, Jan. 13, a.m.; Q. C. afternoon.
Coahoma and Jonestown, at Coahoma, preaching and Q. C., Jan. 13, p.m.
Sheiby, prayer service and Q. C., Jan. 16, p.m.
Shaw and Litton, at Shaw, preaching, Jan. 20, a.m.; Q. C. afternoon.
Cleveland, preaching and Q. C., Jan. 20, p.m.
Tunica, prayer service and Q. C., Jan. 23, p.m.
Luia and Dundee, at Dundee, preaching, Jan. 27, a.m.; Q. C. afternoon.
Dubbs, preaching and Q. C., Jan. 27, p.m.
Merigold and Sherard, at Merigold, prayer service and Q. C., Jan. 30.

J. R. COUNTISS, P. E.

Christian Advocate

NEW ORLEANS

Vol. 81—No. 52.

NEW ORLEANS, LA., THURSDAY, DECEMBER 27, 1934.

Whole No. 4111.

Another Year Is Dawning

*Another year is dawning,
Dear Master, let it be,
In working or in waiting,
Another year with Thee.*

*Another year of mercies,
Of faithfulness and grace.
Another year of gladness
In the shining of Thy face.*

*Another year of progress,
Another year of praise,
Another year of proving
Thy presence all the days.*

*Another year of service,
Of witness for Thy love;
Another year of training
For holier work above.*

*Another year is dawning,
Dear Master, let it be,
On earth, or else in heaven
Another year for Thee.*

—Francis R. Havergal.





Wallet of the Week



A SECOND INTERNATIONAL CONGRESS of the World Fellowship of Faiths has been called to meet in London in June, 1936. Its purpose is to continue the work initiated at the first congress which was held in the United States. Outstanding leaders of all faiths and of all lands will seek to deepen the sense of their common fellowship in a great task; and to discover, if possible, a basis of sectarian, social, national and international unity in the deeper and the more abiding problems of the soul of man.

* * *

MISS HELLEN KELLER, in an address delivered in Madison Square Garden, New York City, not long ago, paid great and beautiful tribute to General Evangeline Booth. Speaking on behalf of the women of America, she said: "I cannot recall a woman to whom God has given greater opportunity to serve mankind. The whole world has felt the beat of her great heart. . . . The spirit of the love of Christ fills her soul. And now she leaves us to go further into the deserts of human misery, where she will plant gardens of renewed hope and fraternal service. From my heart I salute Commander Booth and her valiant legions who speak the one language of brotherhood."

* * *

DOCTOR H. R. L. SHEPPARD, one time rector of St. Martin's-in-the-Fields, London, is at present engaged in a determined move against war. His declaration: "I renounce war, and never again directly or indirectly will I support or sanction another," has been received with amazing favor. He predicts that the above declaration will receive a half-million voluntary signatures, in the postcard campaign now in progress in England.

* * *

THE FEDERAL COUNCIL of the Churches of Christ in America, in its recent biennial session held in Dayton, Ohio, made a courageous move toward a personal and practical interpretation of the program of Christian relations. Without minimizing the doctrinal content of Christianity, it made a great and worthy plea for a gospel that recognizes the unity of life and the totality of our spiritual problem. It pointed fearlessly and with manifest conviction to the outstanding social evils of our day: war, poverty, slums, crime, vicious movies, drink—all of which militate against the establishment of Christian ideals and handicap the coming of the day of peace and plenty on earth.

THE REFERENDUM on the question of the continuance of the Bankhead measure for the control of the cotton crop brought a great vote of confidence for the President and the administration. The vote was more than nine to one in favor of its continuance. The plan may not be wise as a national policy, and it may result in the introduction of competition from new centers of cotton production; but the vote is in keeping with the saying: "Nothing succeeds like success."

* * *

RESPONSIBILITY FOR THE WORLD WAR is a fame which no nation on either side has deliberately sought. Whatever may be the truth as to its origin, our interest in the catastrophe was certainly not glorified by the recently discovered cable of Ambassador Page to Secretary Lansing. This war-time document may "Bare Britain's Plight," as the headlines state; but the implication that the motive for American participation may have been to "save business" certainly reflects no credit upon the Wilson administration, or upon American political thinking. Much less does it encourage one to believe that the millennium will be speeded up by political time-servers and table-servers. We wonder if we have a right to make bitter complaint against the dishonoring of war debts, if the underlying motive and interest of American participation was the maintenance of a "pre-eminent trade position?" And there could be little political defence against the justness of a bonus for men who were done to death in a stupendous mercenary war.

* * *

THE REPORT OF MORGAN T. RYAN, Registrar of Motor Vehicles of the Commonwealth of Massachusetts, for the week ending December 7, 1934, is carried in the current number of Zion's Herald. The report for the week follows: killed 32 as against 19 in 1933; convictions 97 as against 89; licenses suspended or revoked 104 as against 67; sentences imposed 95 as against 70; and appeals from sentences 7 as against 21. These figures tell their own story, for they are from an official document, not from a temperance report.

* * *

An instance which occurred in New Orleans a few days ago gave us our first acquaintance with what appears to have been a case of multiple alimony. It was the case of a Negro woman who presented an alimony check drawn in favor of Mrs. Ethel Thompson No. 1.

New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal, Church, South
Published every Thursday, at New Orleans, La. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing
at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918

W. L. DUREN, D.D., Editor

THURSDAY, DECEMBER 27, 1934.

C. MILTON CHALMERS, Manager.

AS THE EDITOR VIEWS IT

THE NEW YEAR

The old calendar, disfigured with marks and mutilated by use, is taken down, for 1934 belongs to the past. In its place, we hang another calendar with a fresh and an appealing picture, and every day and month and season is unspoiled by any profaning hand. Alas! how long will that be true? Back of those printed figures are days which are to be the gifts of God; but if they are to become more than figures on the calendar, we must accept them as golden opportunities and change them into precious realities of life; days of thrilling achievement; weeks of self-giving and months of noble living. Then one day we can live in the light of beautiful recollections that shall soften the shadows which fall across our path and make smooth the way when it becomes rugged and rough. We wish for all a happy and a prosperous New Year whose every day shall be an added joy to life.

HUMANITY ON THE MARCH

The Christian Century, Chicago, does not seem to have been well pleased with the action or lack of action by the Federal Council of Churches, on the subject of what it calls "competitive denominationalism." We have no defence to offer for the continuance of any situation that tends to defeat the will of God in the life of the world; but, whatever the need for a revision of our denominational chart, we do not see how the Council, constituted as it is, could have gone further than it did. Certainly the address of Dr. Albert W. Bevan, the retiring president, was a great and fearless appeal for the pooling of the resources of Protestantism in order that there may be an effective meeting of "The forces that are wrecking American life—crime, the drink evil, graft, vile movies, filthy literature, race hatred, lynching," and such like. Against the argument for preserving the status quo of the churches, he pointed to a changing world dominated by an irrepressible spirit of adventure—the Orient suddenly become great, and the complete recasting of the economic and social organization of the whole world. Over against the importance of theological distinctions, as such, he

placed the statement: "Faith is not believing in spite of difficulties; but faith is daring to do something in spite of the consequences." He declared that the Church of God can not measure up to the obligation of its history, except it seize upon the plastic and changing situation and swing it to the will of God. This, he said, is no time "for a weak and backward-looking church;" but it is the day of opportunity for a militant, courageous and purposeful Christianity. One does not have to be in a spirit of ecclesiastical revolt in order to feel the stimulating, the breath-taking appeal of that remarkable deliverance.

CHURCH AND STATE

It is easy to go far afield in assigning values to a political or a religious movement with which one is not altogether familiar, especially if that movement be of a revolutionary type. We have a deep and abiding interest in the efforts which have been made to subjugate German churches, by reducing them to a form of political vassalage under Reichs Bishop Muller. This movement has been described as an effort to "liquidate" the churches by political means and for political ends. The plan has met with stern resistance at the hands of evangelical churchmen whose ancestors gave Protestant Christianity to the world. The resistance of the move to politicize the Christian Church under the headship of a state-created administrator, Reichs Bishop Muller, is, we believe, one of the most hopeful and encouraging signs of our time. It is tremendously important that there are still men and women who find in the great spiritual movement known as the Church, values which they refuse to surrender and for the defence of which they enter the lists with the spirit and determination of martyrs.

We have much in common with those who are fighting for the spiritual integrity of the church in Germany; and, regardless of what may have been the faults and delinquencies of the Roman Church in Mexico, we have vastly greater interest in their contest than many imagine. Only a few days ago the Chicago Tribune suggested this very issue in the form of a benevolent option, when it said: "If this

tendency proceeds we shall have control of the state by church, or the state on behalf of its own independence will have to control the church. Neither alternative would be conducive to the peace and welfare of the people or of either church or state." We fear that one day the entire Christian world may have to take its stand at the place now occupied by the churches of Germany, and fight for the integrity of its life and experience. Happy the land, if in that day of testing, there may be found a ministry and a people irrevocably committed to the spiritual meaning and message of the Christian Church! The message of the church is unalterably spiritual, and its ministry to the souls of men can not be set aside or abridged in the interest of any scheme of social betterment, or be subordinated to any form of political control. We give devout thanks for men who refuse to hand over the dominion of Christ to the will and control of a political state.

REV. C. C. WIER PASSES

Rev. C. C. Wier, who had just been assigned for his fourth year to Franklin charge, died in Touro Infirmary of this city on the evening of December 19, after an illness of a little more than a month.



Early in November he suffered an attack of influenza from which he apparently recovered; but on November 17 he was stricken with a trouble which necessitated his being brought to the city for an operation. The operation was performed and for ten days he seemed to be making a phenomenal recovery.

But his heart, impaired already, gave way under the strain and his death came as a shocking surprise even to those who were closest to him. After funeral services at the church in Franklin, his body was taken to Evergreen near Bunkie, La., where it was laid to rest in the family plot and amid scenes that were dear to his heart.

Brother Wier was born October 29, 1866, and he was received into full connection in the Louisiana Conference in 1898. For nearly forty years he had been one of the most faithful and self-sacrificing men in the Conference, and he was respected and beloved of all. He was twice married. In early life he married Miss Virginia Ewell of north Louisiana, and she died during his pastorate in Algiers in 1923. In February, 1932, he married Mrs. Mary McKerall Cross of Franklin, with whom he had three happy years. He is survived by his widow; an adopted son, Joseph Wier; three brothers and a sister. Brother Wier's outstanding achievement was the establishment of the Louisiana Methodist Orphanage at Ruston, of which he was the first manager; and it was the child of his heart to the last hour of his life. In the Conference, he will be sadly missed, and his going is sincerely mourned by a host of people in every walk of life and representing every variety of religious experience and affiliation. But when the shadows lift we shall see him again, in that land of blessedness and perfect love.

THE METHODIST MISSION IN JAPAN

The study book for the 1935 period of missionary cultivation is off the press. It deals entirely with our work in Japan, and its author is the veteran missionary and leader, Dr. S. H. Wainwright. Surely no man in the Church is in a better position to give an authoritative interpretation of Japanese Methodism than the man who has practically given his life to the mission of the Inland Sea.

The book has every appearance of being carefully prepared by one who has first-hand information as to the facts. At the opening of the second chapter is a statement which will be of particular interest to the readers of this paper. Dr. Wainwright says that the Japanese Mission was not opened until 1886, when Dr. J. W. Lambuth, Rev. Walter R. Lambuth and Rev. Oscar A. Dukes were transferred from China for that purpose; but he says that in 1861 Dr. W. T. J. Sullivan, late of the North Mississippi Conference, was under appointment for that field. So it is manifest that what might have been the history of Japanese Methodism was changed by the outbreak of the War between the States. The book can be had at your district missionary institute, and the price is 12½ cents per copy in quantities—two or more.



The Forum



FROM A CIRCUIT RIDER'S NOTE BOOK

By Alice Gorton Wynn

Since much has been written recently about the early circuit rider, I am sending a few items from a note book kept by my father, Rev John F. Wynn.

"I was born in Limestone County, Alabama, near Athens, February 10, 1836. During my childhood neither father nor mother were members of the church, though our home was a regular stopping-place for Methodist preachers. For many years father tented at Cambridge Campground, where he fed daily about one hundred people. Our work was done by Negro slaves. At this campground, in 1850, I received forgiveness of sin and united with the Methodist Church. Both my parents, who died shortly after, joined the church at this meeting.

"In 1857, I followed my beloved sister, wife of Rev. B. F. White, to Louisiana. In August of that year I was licensed to preach by Rev. Louis A. Reed; and was received into the Louisiana Conference at Mansfield. My first appointment was Floyd circuit as junior preacher under F. T. Rawson. He left the work in a few months and the presiding elder sent Brother Spencer as my assistant. About two hundred professed religion and joined the church that year.

"In 1859, I was sent to the Atchafalaya circuit. Here a large portion was under water for three months, but we had good meetings and I received more than my assessment (\$300). A planter, Captain Burton, gave board for myself and horse; also one hundred dollars for preaching to his slaves.

"At the close of my second year, 1859, I was admitted into full connection and ordained deacon by Bishop Andrew. Not until my fifth year was I ordained elder, because the war was on and we had no bishop present. I was appointed to Chicot Pass in 1861, with R. J. Harp as presiding elder. I went to this work by steamboat—Captain Muggah, master. When I asked for my bill, he said: 'Young man, if you can afford to preach to these God-forsaken people, I can afford free passage on my boat.'

"I found no church, but one or two faithful men. I owed \$85 for books—the only time I ever came to a new charge in debt. The people were not able to pay anything, so I taught an ungraded public school at \$40 a month. A small building was soon put up

and served for both school and church. I gained access to the parents through the children and had many conversions.

"In 1862 I was sent to Trinity circuit with Uriah Riley as my senior. He made one round and quit, leaving the work to me and my noble horse. There was a big overflow, but we had good meetings and I received my full assessment. In December, 1862, I was married to Miss Pauline Gorton of Waterproof. During the ceremony could be heard the booming of guns at Vicksburg.

"Next I served Oakley in Franklin Parish, and remained until 1865. Here our oldest child, a son, was born and died. From 1867 to 1870 I preached at Winnfield and Atlanta." (At the recent conference held in Winnfield, Judge Oglesby said this circuit was as large as the state of Delaware. In a letter written by Mr. P. K. Abel of Winnfield, dated October 15, 1919, to Rev. J. F. Wynn, are these words: "We consider you the father of Methodism in this town and parish.") "Our second child, Olive, was buried in Atlanta.

"From 1871 to 1874 my appointment was Rapides circuit; 1875 to 1878 Columbia circuit; 1879 to 1880 Washington circuit; 1881 to 1882 Plaquemine Brulee," (during the recent celebration at Branch Methodist Church, formerly Plaquemine Brulee, thought to be the oldest Protestant church built in Southern Louisiana, Rev. J. F. Wynn was mentioned as one of the early pastors. A parsonage was built there for him); "1883 to 1886 Oak Ridge. Good part of circuit under water each spring; 1887 to 1890 Winnfield, Atlanta, and Montgomery; 1891 to 1894 Rapides circuit, stationed at Pineville. While serving Rapides, a little country boy was converted and joined the church, and though now a distinguished educator, he calls me his father in the Gospel." (Dr. John Paul, president of John Fletcher College, University Park, Iowa.)

"From 1895 to 1896 East Baton Rouge circuit; 1897 to 1900 East Feliciana circuit."

After superannuation my father resided in Crowley until his death, August 4, 1920. We prize the old saddle-bags which he carried on his long horseback journeys.

The aged, toil-worn veteran
Could make no rich bequest;
The trusts he left were nobler than
A coat-of-arms or crest.

SAFETY SIGNALS

By Rev. S. J. Davies, D.D.

Dirt, Debt and the Devil are a trio of evils arraigned by Spurgeon as enemies of the human race. The first degrades and is a disgrace, the second burdens and hinders progress, the third even strives in multiform ways to master the soul of man. The Methodist Episcopal Church, South, in this year of our Lord, 1934, has many magnificent edifices throughout the land, but many of them, yes too many of them, burdened with debts, in the way of notes, mortgages, and securities of various kinds in the hands of banks or other institutions of capital and the lending of money. Church officials and the congregation are the living collateral for the loans made and the debts incurred. . . . Just about as good security as the market affords, so the money lenders reason, for leading churchmen are the financial bone and sinew of almost any community. But financial stringency comes and insistent calls come to the churches and their backers to meet their obligation, meanwhile the church is struggling to meet current expenses. Even threats of foreclosure hang like the sword of Damocles above their heads. In these cases, and they are not a few, a cry goes forth to the church at large "come over and help us" and many ingenious devices for meeting the emergency are formulated. But we are confronted with a condition and not a theory as Cleveland has said, and the remedy lies in the answer given by the general church. Brethren, help these folks they need help and need it bad. We have two such churches in the Louisiana Conference, Mangum Memorial in Queesboro, a suburb of Shreveport, and another at Lafayette. There may be others that do not just now come within the range of my observation. If I may close with a bit of personal mention, I wish to say, I have built by counsel and supervision some twenty or more church edifices in the days of my active ministry and left none of them hopelessly in debt, for I learned while yet a youth that in the end credit was not cash, Solomon was right, "the borrower is servant to the lender."

628 Kings Highway, Shreveport, La.

SOME OBSERVATIONS

By Rev. W. R. Lott

So many people are deceived by false hopes of the fruit of hate. It is true hatred brings forth its fruit in season and out of season, but what a disappointment it brings with it! First there is the hurt or

misunderstanding then comes the secret meditations about the grievance. The imagination begins to create situations possible and impossible which add to the diseased mental attitude. Then comes malice, spite, broodings, desires to injure the hated person either in body or reputation. This will go on till the circle of hate touches the relatives, friends and occupation of the hated. It reaches to the depth of secretly rejoicing in the downfall of the object of hate. This mental attitude becomes a cancer of the soul, eating deeper and deeper as it desires to throw its fiendish touch out to torture and tear to pieces the person hated. Soon all love except self-love dies out of the hating heart. The person becomes a fiend within walking in the darkness of his life and then the world becomes darker and darker. No wonder the Word tells us "Let not the Sun go down on your wrath." What an occasion Jesus had to hate the men who drove the nails in his feet and hands but he prayed for the Father to forgive them!

* * *

There is gradually coming a change in the minds of leaders in the field of Christian education on the subject of rigid lines of grading and grouping. It is true life is graded by nature for when we were children we did speak as children. We grow in mind, body and social attitudes by degrees and we do remain for a time in grades, so any thoughtful person will see that and give due recognition. However the child does not learn all of his lessons from children of his own age. In this the family becomes the ideal situation for learning the valued lessons. Our church will do better to keep in mind the lessons the young learn from the old. The same can be said with equal force that older people receive much from the younger ones. There is no more beautiful sight than old people and young people worshipping together. Life, like emotions, must not be too definitely divided lest it lose some of the most wholesome influences. When a little child sees a noble man testify to the saving grace of Christ the Holy Spirit touches that tender heart. There is much joy in the heart of mature people when they see the little ones walking in their foot-prints. Why not let the older people, young people and children exert the mutual influence the Father of all designed when his inspired servant speaks of the "household of faith."

* * *

Only the blind would deny the eminent peril to vital religion in our land by the on-coming sweep of ancient evils. Sincere people will turn to the church for help and the church which has no standard of moral conduct to offer will be helpless. Gambling is wrong under what ever guise it may appear; prostitution is the most degrading evil man has ever had to battle against and drunkenness drags its victim

to the lowest depths. These mills of evil are ready to grind the life out of our people and they are no respectors of persons. They are as eager for the minister's son or daughter as for the drunkard's underprivileged child. They care only for gain and not for life. Too long the stream of church life has been flowing toward that of the worldly things. Some spiritual Moses will doubtless rise in this generation to declare with telling conviction the demand of the Gospel that "Ye come out from among them" and point again to the places where the "Glory of God is turned into shame. "Right and wrong have never been able to have fellowship. All our modern conveniences cannot make good and evil dwell in peace in the same heart. "Choose ye this day whom ye will serve."

A STATEMENT AND AN APPEAL

The trustees of the Mississippi Anti-Saloon League held their annual meeting at the Capitol Street Church, Jackson, Miss., on Tuesday, December 4. At this meeting splendid reports were heard from both the superintendent, Rev. N. S. Jackson, and the assistant superintendent, Mr. C. C. Coulter. Among other things they reported that five counties had recently voted beer out and that others would be voting on the question at an early date with prospects of success in each case. In addition to these reports two committees, which had been appointed about a month before by the state president, made their reports which had to do with finances and a policy for the ensuing year. The report of the finance committee was unanimously adopted and it contained one request which we hope all our Christian people will heed without delay. This request is that churches be opened for the visits of our workers and that offerings be taken for the support of the work.

The two outstanding things in the report of the committee on policy were to the effect that every assistance be given to those counties who wish to hold elections to make the sale of beer illegal within their bounds, and to secure through the state headquarters a statement from every candidate for the Senate or Legislature his position on the legal sale of beer within the state. These statements to be published so that our people might vote only for those men who pledge themselves to vote for a repeal of the present beer bill.

A tremendous task lies out before us and we need the co-operation of every Christian man and woman in the state. One of the finest ways you can help right now is to send to our state headquarters a cash contribution for the work as a "Christmas Gift

in the Name of the Lord Jesus." Send all contributions to Rev. N. S. Jackson, Mississippi Anti-Saloon League, Jackson, Miss.

J. L. NEILL,
President Board of Trustees.

VICKSBURG DISTRICT STEWARDS' MEETING

Pursuant to announcement the district stewards of Vicksburg District, Mississippi Annual Conference met in Crawford Street Church at 10 a. m., December 12, 1934. Rev. H. G. Hawkins, P. E., presided. Mr. W. S. Ford was elected secretary.

Most of the pastors and district stewards were present. The visitors to the conference were Dr. J. M. Sullivan, conference lay leader, Rev. W. M. Williams, chaplain of South Mississippi Sanatorium, Rev. W. B. Alsworth, secretary of Board of Finance, Rev. J. L. Decell, pastor Galloway Memorial Church, Jackson, Miss.

The presiding elder's salary was fixed at \$4,000; amount apportioned for district work, \$1,000; amount for Rev. W. M. Williams, \$200.00. These amounts, together with amounts apportioned to the district for General and Conference work, which were accepted, were allocated to the several charges in the district.

A comprehensive schedule of work for the current Conference year, was enthusiastically adopted.

It was agreed that several group meetings shall be held during the year. The district was divided into three groups, with J. B. Cain, chairman of Northern group; H. A. Wood, chairman of Southern group, and T. J. O'Neil, chairman of Central group.

The ladies of Crawford Street Church served a delicious luncheon to all present, for which appropriate vote of thanks was extended.

T. J. O'NEIL.

LAKE CHARLES DISTRICT STEWARDS' MEET

At a well-attended district stewards' meeting held in Lake Charles on December 6, the general direction of the work of the Lake Charles District was determined, and the central message to be given along the journey was sounded by our presiding elder, B. F. Rogers, when he used the Scripture for the devotional period from Romans 1:8-17. Special emphasis was given to verse 16 of this chapter: "For I am not ashamed of the Gospel; for it is the power of God unto salvation to everyone who believeth."

According to our presiding elder, the progress made during the past year throughout the district was due to the leadership in the local charges doing

more of an intensive piece of work. He expressed his appreciation for the fine spirit of harmony, devotion to the task, and spiritual emphasis existing in the district, and pleaded for its continuance.

The usual routine of setting the salary of the presiding elder, the apportionment for district work, and the allocation to the several charges their portion of the benevolences was discharged in the usual manner. Of course, it was understood that the first quarterly conference had the final say as to the exact amount the charge would pay. However, it was the consensus of opinion that no charge would use this opportunity as a means of slashing the benevolences so that the great missionary work of our beloved church would be placed in jeopardy.

Dr. Clovis Chapell brought three very helpful messages to the district stewards and pastors. The afternoon message was particularly adapted to present day problems in our Church.

The ladies of the missionary society served an excellent lunch.

The day ended with all present feeling that the occasion had been thoroughly worth-while.

G. W. DAMERON.

EVANGELISM

No doubt you have noticed the appeal from the Commission on Evangelism to observe January 6 as Covenant Sunday. Let us, all of us, take heed. If you will write to the "Commission on Evangelism," Nashville, Tenn., Bishop Darlington will send you some very helpful suggestions. May we make this a great year in our Conference in winning souls to Christ. Your Conference Committee stands ready to render any service possible in this work.

REV. W. M. SULLIVAN, Chairman.

MANSFIELD COLLEGE RECORDS

It will be of interest to all graduates and former students of Mansfield Female College to know that the records of credits are now in the hands of the registrar of Centenary College, Shreveport, La. Any inquiries concerning these credits on the part of graduates and former students should be directed to the registrar of Centenary College.

Mrs. Bessie Murphey, for some time secretary to the President of Mansfield Female College, has carefully kept these records in tact since the closing of the college. We are deeply indebted to her for this service.

REV. A. K. McLELLAN.

ABERDEEN DISTRICT STEWARDS AND MISSIONARY INSTITUTE

The district stewards and pastors met at Pontotoc December 12. A representative number of the stewards were present and twenty-four of the pastors of the district. Dr. W. P. Buhrman, presiding elder, invited Mr. J. G. Houston to speak to the group on the new financial plan and responsibility. Rev. R. G. Moore, Conference Missionary Secretary was present to present the plans for cultivation for the benevolences. Dr. and Mrs. W. B. Lewis, missionaries in Africa, presented their work in interesting talks at the afternoon meeting. The group went on record as favoring the project to build a hospital for the work in the field where Dr. and Mrs. Lewis are laboring and pledged themselves to present the project to the congregations.

The pastors organized for their monthly meetings by electing Rev. G. H. Boyles, president; T. H. Dorsey, vice-president; and A. Y. Brown, secretary-treasurer.

The ladies of the Pontotoc Church furnished meals in the church dining hall.

W. R. LOTT.

HOSPITAL IN THE CONGO

District and Annual Conferences of the state of Mississippi have endorsed a movement to raise funds to help build a hospital for Dr. W. B. Lewis, our own beloved missionary to the Belgian Congo. We have just returned from a two weeks' itinerary in the North Mississippi Conference visiting district missionary institutes and many of our large churches. Dr. and Mrs. Lewis were our guest speakers. They brought stirring and inspiring messages to the largest number of people we have ever met on such an itinerary. We were given many assurances of co-operation on the part of our pastors and people, many of whom had for the first time heard of the pathetic needs as well as the great possibilities of the Congo which should challenge us in this hour of opportunity to do our very best. The sacrifice and the consecration of Dr. and Mrs. Lewis, who lived in Leland, where Dr. Lewis had a fine practice before going to the Congo, is beautiful, heroic, and is calling the Methodists of Mississippi to action.

R. G. MOORE.

The Advocate is now \$1.50 per year. Make all checks payable to the New Orleans Christian Advocate. Address mail intended for publication to the editor, all other, to the business manager.

Mississippi and Louisiana

Rev. J. H. Bowdon reports an auspicious beginning of the new year at Arcadia, La. The salary has been advanced \$600 for the year.

Ocean Springs, Miss., has been very gracious in the reception of the new pastor, reports Rev. W. L. Blackwell, who looks forward to a good year.

Dr. C. M. Chapman made a fine report at the first quarterly conference of Pontotoc charge, and the financial situation is particularly encouraging.

Rev. W. L. Pearson, Friars Point, Miss., has been cordially received by his people, and he enters into his work with prospects of a successful pastorate.

Brother Paul N. Propst of Woodville, Alabama, has some gracious words for the editor who was once his pastor, and he sends his greetings to his Mississippi friends.

Rev. H. G. Hawkins, whose district stewards meeting is reported elsewhere in this issue, reports to date five charges pledging a total of \$108 for the Christian Advocate.

Mrs. W. M. Williams of Magee, Miss., sends \$1.00 which she says "is just a love gift in memory of a dear one who never forgot the superannuate soldier of the Cross."

The Algiers Methodists tendered a reception to their new pastor, Rev. W. D. Kleinschmidt, and his family. A large crowd attended and an enjoyable evening was had. The work of the year begins well.

Mr. and Mrs. O. H. Cline of Lubbock, Texas, announce the marriage of their daughter, Hazel Malone, to Mr. James Rowell Fanning, on Thursday, December 18, 1934, the happy event taking place in the Texas city.

Rev. E. J. Coker of Lorman charge,

Mississippi Conference, says that he serves a delightful folk—a shower of remembrance which began before his Conference, has continued almost every days since his return.

Rayne Memorial Church gave a reception on the evening of December 14, at which the pastor and presiding elder with their families were the honorees. It was well attended and was as enjoyable as it was thoughtful.

Rev. M. W. Beadle reports a surprise party at Lake Arthur, in which he and his good wife were the beneficiaries as well as the honorees. Fifty-two persons were present and practically every home of the church represented.

According to Dr. W. P. Buhrman, presiding elder, the Aberdeen District is making fine progress. On the benevolent assessments, so far, every charge has assumed more than it paid last year, and some have assumed the apportionment in full.

Rev. A. M. Serex, in sending us his paper on The Advent, speaks favorably of the outlook for the work in his church and in that section. He commends the work of the new presiding elder. Minden includes the Advocate in its budget for the year.

Bishop Dobbs was slightly indisposed last week and on that account was forced to cancel his engagement at Opelousas for last Sunday. We are glad to say that at last report he was improving and he expects no further interruption of his engagements.

Rev. T. H. Dorsey, who was recently appointed to First Church, Water Valley, is serving that charge for a second time. He was pastor there twenty years ago and is highly esteemed by the church. No doubt the work will be pleasant for both people and pastor.

Rev. R. H. Clegg, who reached Hazlehurst, his new charge, Friday, November 23, has completed a campaign in which he raised \$1,000 on their church debt; and the assessment for the pastor was advanced \$300 over the amount assessed the previous year.

Rev. J. L. Neill, East End Church, Meridian, Miss., sends us a communication for the Mississippi Anti-Saloon League, but too late for the issue for which it was intended. It appears this week. Brother Neill says that the work in his charge is "looking up a bit."

Rev. W. C. Newman, dean of Grenada College, is actively engaged in the field. Beginning January 1, he expects to be out in the field a great part of the time. He will be glad to speak to groups of young people or before your congregation, and he has a real message.

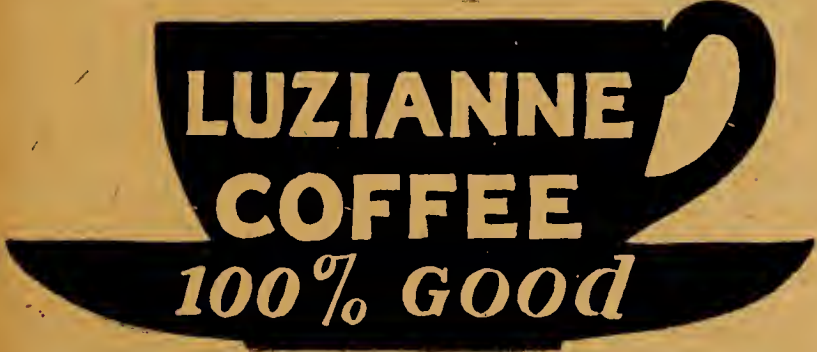
Rev. W. C. Barham writes that he has been graciously remembered by the Church Point and Petreville churches to which he was recently reassigned. In addition to serving this charge as pastor, Brother Barham is attending Southwestern Louisiana Institute in Lafayette.

Rev. W. M. Tabb of the Homewood, (Miss.) charge, is delighted with his new field. He would like to secure the loan of the books for the fourth year as listed under Paragraph 467 of the Discipline. He will pay carriage both ways, and will greatly appreciate the kindness anticipated.

Mrs. M. S. Collier, Charleston, Miss., sends a Christmas remembrance for the superannuates. She adds: "I have taken the Advocate for nearly fifty years without a break, and would feel the loss as of a dear friend, if it did not come weekly. Long live the New Orleans Christian Advocate!"

Rev. W. L. Doss reports that the church at Homer, La., where he is the new pastor, retains the salary estimate of the previous year, the full apportionment for the benevolences was written into the budget, and the amount suggested for the Christian Advocate was accepted also. We look for a great year at Homer under the capable and consecrated leadership which it has.

A communication from Dr. I. Garland Penn of the C. M. E. Church was forwarded to the Advocate by Dr. Raulins. It was a paper of greeting to the Louisiana Conference of our Church, which was adopted by the Louisiana Conference of that church sitting at Minden during the time that our Conference was in session at Shreveport. We regret our inability to publish the paper at this time.



LUZIANNE
COFFEE
100% Good

The preachers of Columbus District, North Mississippi Conference, met in Starkville, on December 11. Rev. W. W. Milligan of Noxapater was elected president for the new year, and Rev. H. D. Suydam was elected secretary. The association is to meet monthly, and the next meeting will be in Starkville, January 15. Revs. V. C. Curtis, E. N. Broyles, and T. B. Thrower constitute the program committee.

The Methodist Church at Oxford, Miss., has carried on its work for years with limited equipment, and the loyal membership has stood by faithfully. At times the church has had dreams of building, but so far they have not been realized. The new pastor, Rev. J. E. Stephens, is well-equipped for an effective ministry to the University situation, and he is anxious to serve the students as well as the local congregation.

FROM JONESBORO, LA.

Dear Advocate: We are off for a good start on the fifth here we trust. We have renewed every one of the old subscribers since Conference, and we have added four new ones. We are going to try to do our duty toward the Advocate in every way.

Our new presiding elder, Rev. Louis Hoffpauir, has made his first official visit to us, and won all hearts by his splendid sermon, and fine brotherly, Christlike spirit. He sounded the evangelistic note so unmistakably clear there is no misunderstanding, that he puts this as the supreme need of the district and the supreme desire of the elder. He pressed the claims of the Advocate and showed its merits.

Our Stewards' meeting at Arcadia on the 11th was fine and well attended. Jonesboro proposes to go beyond anything, so far, on the Conference collections.

Our church is pretty well organized along the church school requirements, we think. W. J. Hammon is the general superintendent, and there is none more faithful than he. He becomes the lay leader now by virtue of his office and nothing ever committed to him has been made to suffer.

We are enjoying the greatly improved and enlarged church done last Conference year, and A. J. Ross who was such a faithful and hard working leader is now making the adult division of the Sunday school a great success. But the big thing before us is our meeting to begin the first Sunday in January and continue two weeks. We have engaged D. L. Coale, D.D., of Los Angeles, Calif.,

FOR SALE BY MISSISSIPPI CONFERENCE HISTORICAL SOCIETY

1. Pamphlet, 12 pages, "Historic Sites of Mississippi Methodism," by Hawkins and Cain. In guide-booklet style, postpaid, 10c each, or two for 15c.
2. Photo, 8x10 inches, of chart giving names of the 97 members of 1845 Louisville Convention, which planned organization of M. E. Church, South, with pictures of Soule, Andrew, Capers, Paine, Pierce, Bascom, Winans, Smith. Postpaid, \$1 each. There is only one original in existence.
3. Jones' "Mississippi Methodism," in 2 volumes. Valuable. Sold originally at \$2 per volume. Postpaid, \$1.25 per set. New but shelf-worn. Supply limited.
4. "History of Lorenzo Dow," by H. A. Baker, five-column newspaper page reprint, on enamel paper, with picture of Dow. Postpaid, 10c each, or two for 15c.

Address Rev. H. G. Hawkins, Vicksburg, Miss.

one of our general evangelists, for the effort. He has had marvelous success in the evangelistic field, and has been one of the general evangelists since the organization of the movement. But, Brother Editor, office force, and all the readers of the Advocate, will you please pray for a great revival in Jonesboro?

JOHN S. HENLEY, P. C.

AN EDITOR'S CREED

1. I believe that God calls even editors, and I am ready to obey His call.
2. I believe that, without divine assistance, subscribers will keep me both humble and poor, and I am ready to say, "Here am I; stone me."
3. I believe an editor may be spoiled as well as stoned, and I shall ever resist the wiles of the devil, particularly the imp called Flattery.
6. I believe that an editor should be a

missionary and, by the grace of God, I will be true to my mission.

5. I believe that an editor should be a leader, not a reflector, and I shall endeavor to be an apostle of peace and good will, not a pillar of the status quo.

6. I believe that an editor should be a prophet, and I shall pray for strength not to shirk the "burden of the Lord."

7. I believe in losing subscribers and in keeping my self-respect.

8. I believe in doing as I would be done by, and therefore I shall strive to be patient and reasonable with cantankerous contemporaries.

9. I believe that an editor is called to edit, and I shall seek to avoid being a mere tool for propagandists.

10. I believe in serving my fellows, and to that cause I dedicate my pen.

—Dr. James E. Clarke, Editor of The Presbyterian Advance (Discontinued).

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The Methodist Layman

FINANCING A SMALL CHURCH

By B. D. McCallister

Financing any church is as important as financing the institutions of the state. The methods used in financing churches and states are two different things, however, in that a state's revenue comes from taxation and the church has to depend solely upon voluntary contributions. Regardless of whether it be a church, or a state, the source of revenue should first be found and then the appropriations made to fit the income therefrom.

Church finances will vary according to the locality, the resources of the people of the community, and the spiritual life existing within the church's membership. No iron clad rule may be prescribed to follow in any particular church; but certain cardinal principles will hold good anywhere.

Methodist churches have always followed the "wrong" method of seeking ends to meet their financial obligations in that they have always assessed their people. Assessments, unlike taxes, cannot be forcibly collected if unpaid. Therefore, voluntary pledges are much better than assessments. If pledges are signed, voluntarily, then through a sense of duty, such pledges will nearly always be paid in full. Along with voluntary pledges, a process of education must take place.

Three years ago we discarded the assessment system of financing and put the income raising end of the church on a purely voluntary basis. What we have accomplished has not come about in any one year, but rather through a period of growth. We shall never reach a state of perfection, but we can grow to that end.

Our particular church has a membership of some 260 men, women, and children. Possibly there are ninety families represented in this membership. Today, through gradual education, sixty-six per cent of these families contribute to our church's needs. Let it be said here, no

family is too poor to be given an opportunity to pledge; and no pledge so small that it should not be given the same careful consideration as one ten times as great.

The small church should raise its revenues in the following manner: While the pastor is away at Annual Conference, the board of stewards should meet and lay plans. In this meeting, pledge cards should be devised and the weaknesses of the preceding year studied. Upon arrival of the new pastor, or the return of the old, the first Sunday's services should be taken over by the chairman of the board and the financial drive launched. After this, subscriptions should be sought by mail; then a family to family canvass made. After all pledges are in, other sources of revenue are: Sunday school collections, incidental collections; and revenue from non-pledgers. This should lead to the preparation of the budget which should come within the expected revenues.

Collecting is very important. Also, there is more or less a certain amount of drudgery connected with it for the stewards. However, personal collecting may be kept to a minimum by the simple expedient of furnishing each pledger, if desired, with a packet of envelopes and by posting to each pledger as well as non-pledgers a statement of his account with the church. The applied psychology in sending out statements is this, the receiver of the statement feels good when paid up or in advance, and does not feel bad when he gets a statement showing him in arrears provided they are sent out regularly.

No financial scheme is of any avail unless there be a systematic keeping of the records. All that is necessary is a small ledger, a ledger for pledged and non-pledged personal contributions, and a small columnar cash journal.

Moorhead, Miss.

WHAT IS PRAISE?

It is impossible to praise anyone or anything until we know that person or thing very well. We do not praise a pudding until we know what it tastes like. We do not praise our school until we have become fond of the other scholars and the teachers there. We do not praise the countryside until we have come to love its beauty. And it is just the same about God. We cannot properly praise God until we know Him.

But you may ask "Why should we praise God at all? Surely the all-powerful God does not need our praises? If you are asking this question you are mixing up praises with flattery. No nice person likes flattery, but true praise is a very different thing.

Let us suppose for a moment that you are making a little world out of clay and that you are putting into it little clay figures. And suppose that you could put some machinery into these figures which, once they learned to use it, would make them walk and talk and think like you. In fact, let us imagine that they would be like your own little children. Now you would want these little figures to learn quickly all about the wonderful machinery inside them and not to just stare stupidly about. You would want them to play with each other and you would want them to be very happy because of the wonderful power you had given them. Best of all you would love them to talk to you and to snuggle up to you like your little puppy or kitten does.

And now let us suppose that you are grown up like mother and father, and that you have real little children of your own. You would want them to be very healthy, and you would do anything you could for them. You would be glad to see them getting wiser and stronger every day. You would love to hear them singing as if they could not help singing. And you would be particularly glad if they told you all about their worries and troubles as well as about the jolly things that they wanted to do.

Now let us think about praising God.

First of all, what is God like? In the old days people did not know. They thought that there must be many gods. They even thought that trees and rivers were gods. And sometimes they thought that they could make gods themselves out of wood or stone, or at any rate that the gods would live in these images. Then gradually people began to put all these gods into little groups, partly for convenience like people nowadays have a filing system for their letters. But before long some people thought that one

(Continued on Page 15)

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Methodist Women

MISSISSIPPI CONFERENCE W. M. S.

By Mrs. H. McMullan

For the first three quarters of 1934 the Mississippi Conference sent to Council treasurer \$10,049.83.

The number of subscribers to World Outlook in the Mississippi Conference is 914 and our proposed increase is 214. This should be easily attained if you are in good spiritual condition.

On Tuesday afternoon, December 4, the Missionary Society of the Newton Methodist Church entertained the auxiliaries of zone 4 at the final meeting of the year. There were several visitors and speakers from Meridian present, and a good representation from the various societies. Dr. Joseph A. Smith, recently appointed presiding elder of the Meridian District had charge of the devotional, the theme of his inspiring talk being "Love One Another" from John 15:12.

Mrs. J. A. Smith added to the pleasure of the occasion by singing a beautiful number. Mrs. D. L. St. John, secretary of the Meridian District, made a splendid talk on the Standard of Excellence, explaining each part of the work and the reasons of the Council for desiring all societies to exert every effort toward reaching the standard.

Mrs. Carr of Meridian, veteran worker in Mission Study, gave a helpful talk on this subject, stressing the results and rewards of a conscientious application to this part of the work. She spoke of the vision it gives of the needs of humanity and of the brotherhood of man, explaining how much alike all of us are and that it is geographical situation and climate that make people different. Mission study, she interpreted, as education-

al and makes women better citizens because they become better informed on world affairs and international relations. It makes them better Christians because it broadens their view of service to the world.

Reports of delegates were encouraging in that they showed an increase in interest, membership, and pledges.

During the social hour Dr. and Mrs. Smith delightfully entertained with several Negro spirituals.

LOUISIANA CONFERENCE

By Mrs. John B. Pollard

The annual meeting of the Central Council of the Association of Southern Women for the Prevention of Lynching will be held in Atlanta on January 10.

This body will be composed of the state chairmen from the participating states and a few carefully selected guests from each state.

Our conference is indeed honored in that our president Mrs. George Sexton, Jr., is invited to this meeting because of the interest she has shown in this great cause.

She will also be privileged to sit in the meeting of the Commission on Interracial Co-operation which will be held the following day.

Mrs. Robert R. Moton, of Tuskegee, has invited this group to spend the weekend in her city visiting Tuskegee Institute.

We feel that the work of this conference will be greatly enriched by having our president attend these helpful meetings.

The rural committee of the conference has recently seen fit to place Miss Sheila Nuttall, conference rural worker, on the Choudrant charge of the Ruston District. She has already received a warm welcome and is now working with the young people and will put on a pageant for the Christmas program.

* * *

The following missionaries have completed their first year of language study and are now at work: Miss Mary O. Holler, at McTyeire School, Shanghai; Miss Evelyn Dacus at Lucy Cuningim School, Wonsan, Korea; Miss Fannie Wasley, Colegio Americano, Porte Alegre, Brazil; Miss Cathie Lee Clark, Colegio Bennett, Rio de Janeiro.

MISSIONARY ZEAL

There is a book entitled, "No Missions, No Christ." These words rightly portray the inner nature of the individual.

St. Paul did not turn a deaf ear to the call: "Come over into Macedonia and help us." He was one of the first to launch out into the unknown lands. Why? Because he had the spirit of Christ, who before he ascended, looked with an anxious eye upon his followers and said: "Go ye into all the world and preach the gospel to every creature." Oh, that sacred command! Yet many church members seem indifferent to the call of missions.

Some are so much absorbed in home duties that they are blinded to the call. Myriads are indulging in luxuries regardless of the crying need. Others are ignorant of the real need. Our ministers fail to portray the darkness and degradation of heathen lands.

One of the greatest reasons is lack of love for our Saviour; for He himself said: If yet love me, keep my Commandments. Oh! will we refuse to obey his dying command, to go to the uttermost parts of the world with the gospel?

Those of us who do not feel the call to go, should deem it a pleasure to deny ourselves and labor to help support those who are willing to leave the embrace of loved ones and go at the Father's command.

Oh, that we might get a vision of the poverty-stricken ones in pagan lands! We read that nearly half of the people in India go to bed hungry. Millions live out of doors.

How can we begrudge the small percent sent over when hundreds of thousands are begging for the gospel? Some walk fifty miles to hear a sermon, yet those whom God has called are being denied because of the lack of funds.

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Christian Education

CHRISTIAN EDUCATION— LOUISIANA

By Rev. A. K. McLellan

Rev. O. W. Moerner of the General Board of Christian Education, Nashville, Tenn., will meet with the following Conference workers of the Louisiana Conference Board of Christian Education in Alexandria, La., January 3, 1935: Mrs. R. R. Branton, Conference Director of children's work; Mr. Ernest Mickal, Conference Director of young people's work; Rev. V. D. Morris, Conference Director of adult work; Rev. Joe Brown Love, Conference Director of Wesley Fellowship Foundation work, and Rev. A. K. McLellan, Conference Executive Extension Secretary.

At this meeting the Conference program of Christian Education will be outlined and plans made for the carrying on of this work in the Conference and districts.

* * *

Rev. Walter Towner, director of young people's division, General Board of Christian Education, has called a Regional Conference for Administrators of young people's summer assemblies, in Memphis, Tenn., December 28-29. Four of these Regional Conferences are to be held throughout the Church.

Those who are expected to attend from the Louisiana Conference are: Mr. Lydel Sims, president of the Louisiana Young People's Conference; Rev. J. H. Bowdon, dean of the Young People's Assembly; Mr. Ernest Mickal, Conference Di-

rector Young Peoples work; Rev. A. K. McLellan, Executive-Extension Secretary.

* * *

The Louisiana Conference Board of Christian Education was well represented at the Christian Education Council which was held December 10-13, at Nashville, Tenn. Those present were:

Dr. J. Richard Spann, representing the Conference Board Chairman; Mrs. R. R. Branton, Conference Director Children's Work; Mr. Ernest Mickal, Conference Director Young People's Work; Miss Pearl Hattie, Conference Intermediate Work; Mr. Lydel Sims, Conference President young people's Work; Rev. A. K. McLellan, Executive-Extension Secretary. •

* * *

Plans are in the making for a school for pastors and local church workers to be held the early part of June, 1935. Courses and instructors will be announced at a later date. We hope that our pastors and church school workers will keep this in mind and make their plans to attend.

ADULT EDUCATION

The matter of adult education is slowly but surely coming to receive serious attention in Canada, and the suggestion of Opportunity Schools for rural areas of Ontario is a welcome example of this deepening interest. The problem is being carefully studied by the director of University Extension in Toronto, and was thoroughly discussed at a recent meeting of fifty high school principals in that city. There is a widespread desire among young people on farms for evening classes at which they might have opportunity to continue their studies. We can think of no more useful piece of public service than the establishment of an Opportunity School in rural areas for young people between the ages of eighteen and twenty-five.—New Outlook.

WHAT YOUNG PEOPLE ARE DOING IN WORLD REBUILD- ING

By Elmer A. Leslie

The Divine Architect

"Ye are God's building." It is well to realize at once that God is the builder. What you and I do is significant. But if

we dropped out of the picture the work would not cease. I always feel like emphasizing that when I hear people place almost exclusively upon youth the responsibility of building a new world. Youth has to be sure great responsibility, but at best they are but God's fellow workers. It is truer to say that we are workers together with God than to maintain that He is a worker together with us. Some may say this is but a difference in emphasis. But to me it seems the possibility of optimism, hope, and courage. I need not despair in the rebuilding of the world if God is at work upon it.

Youth Takes a Hand

We are fortunately living at a time when youth is taking a hand in the solution of the serious problems of the world. This has often happened in times past and it will certainly happen in the years to come. But all of us who can remember back twenty-five years are conscious that in our time youth has taken new initiative in grappling with the problems, particularly the social problems of the world. In my own knowledge of the situation I would say that it began with the outbreak of the war. I remember how we were then interested in democracy and especially in the Christian implications of the democratic ideal. And after the war came gradually from the mind and heart of youth—disillusioned soldiers and young men and women who had reaped the chaos of war's bitter sowing—the determined word: "There must never be another war." But other questions have arisen. How can the different races live together? How can managers and workers in industry learn to work together in mutual respect and justice? These have absorbed the thought of serious young people whenever their minds have been lifted beyond themselves and their immediate concerns toward a new and better world.—Zion's Herald.



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In Memoriam

SELMA SMITH was born March 17, 1874. She was born again and joined the Methodist Episcopal Church, South, at old Athens, in 1891. She was married to J. H. Pittman on November 11, 1894, and went home to God on September 8, 1934. She inherited a strong body, a bright, well-balanced mind and she was a positive personality. Her environment, as a child, was that of a good Christian family and a country home; and she grew to the full stature of a woman in Christ Jesus. In all the relationships of life she measured up to the standard, as a woman, a friend, a citizen, a wife and a member of the church; and she was strong, dependable and helpful. Some months before her going away, she was very near to death; but she asked God to let her live longer to love and serve Him here. The desire was granted, and she had another year of life, radiant, beautiful and glorious—she said the happiest of all her life. When the malady which brought her life to a close reasserted itself, she smiled in the face of death; and with her pastor and friends she planned every detail of her funeral service. She requested that no eulogy be spoken over her body. A vast throng of people followed her body to the grave where, amidst her kindred, her body shall rest until the grave shall give up its dead.

Her pastor,
W. E. AKIN.

REBECCA ANN CLARK was born in North Carolina, January 26, 1840. Early in life she came with her parents to the vicinity of Edwards, Miss., where she lived until she was grown. She was married to Mr. Roberts about the time of the beginning of the Civil War. To this union was born a daughter. Mr. Roberts died in the Army, and after many years she married Mr. Drummond, who lived only two years. Thus most of her adult life was spent a widow. For many years she lived in the home of her daughter, who had married Mr. T. A. Lee of Wesson, Miss. After the death of Mr. and Mrs. Lee she lived most of the time with her granddaughter, Mrs. Bessie Lee

Lyell. Mrs. Drummond was a charter member of the Woman's Missionary Society of Wesson, Miss. The society did honor to her and to itself by serving in a body as honorary pall bearers at her funeral. She died at the home of Mrs. Lyell at Kokomo, Miss., on July 14, 1934, and funeral services were held in the Methodist Church at Wesson, by the pastor, Rev. F. L. Applewhite, assisted by the writer. She lived a noble life and left a good name. The impress of her good life was left upon her grandchildren, who rise up and call her blessed.

J. H. GRICE.

SECULAR PAPER PRAISES CHURCH PRESS.

The religious press, unfortunately, has been in a period of decline for several years. Numerous church papers that once were flourishing journals have merged. Conditions have been against these papers remaining half-supported, and a short-sighted clerical leadership and an indifferent and uninformed laity have failed to offer, in the case of a number of these papers, the necessary co-operation. The tendency to neglect its press has been a serious blunder on the part of most Protestant denominations during the last decade and more. One of the greatest handicaps to the carrying out of the Church's program today is the lack of information among the church membership about what is being done and what is proposed. The church paper is the best medium of communication within the bounds of the Church. As one of the most vital agencies in promoting denominational and religious progress, it deserves ample support.—Houston (Tex.) Post.

A MEMENTO OF A WORLD-WIDE WATCH NIGHT SERVICE

The General Commission of the Sesqui-Centennial celebration of Methodism has sent out a request to all the churches to hold a Watch Night Service on the Eve of New Year. The objective of the Sesqui-Centennial celebration, which has always been kept in mind, is a fresh baptism of the Holy Spirit, and a new commission from the Lord of the Church to Methodism to carry on its work into the coming years.—Richmond Christian Advocate.

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BISHOP KERN ON DEBTS

At the North Carolina Conference Bishop Paul B. Kern had the following to say to the Conference on the occasion of receiving the young ministers into the Conference in Full Connection:

"A new day has begun in this Conference in the matter of our attitude to the payment of debts. No longer, with my knowledge or consent, will any presiding elder be permitted to respond 'nothing against' a preacher who is persistently careless regarding his personal obligations. He must either arrange some progressive plan for paying his debts that is satisfactory to his creditors and to the Bishop and the cabinet, or he will be requested to locate until his obligations of this nature can be properly handled. There will be a minimum amount of discussion of this matter on the floor, but I expect a maximum amount of action off the floor."—Richmond Christian Advocate.

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The Methodist Home

DEVOTIONAL

By Rev. B. M. Hunt

MEDITATION

Exodus 33:11-23.

"The Lord spoke unto Moses face to face, as a man speaketh unto his friend." (Vs. 11) Moses had learned the secret of real worship. Moses enjoyed the privilege of receiving revelations direct from God. "The Lord knew Moses face to face." (Duet. 34:10) "The Lord talked with Moses." (Exodus 33:9)

"Show we now thy way," prayed Moses. God does not yield to this rash request. The uncertainties keep us watchful, humble, prayerful. One step enough at a time. The Voice replies, "This much will I show thee. My presence shall go with thee and give thee rest." God strips the request that is presumptuous and unwise for it would work mischief. He asked amiss. God grants the sure blessing.

God promises security. He does not promise immunity from suffering, but his presence shall sustain him. Not freedom from temptation, but a way of escape is provided in every time of temptation. "My grace is sufficient for all your needs." "As thy days may demand, so shall thy strength be." There are no limitations to this promise to the child of God.

Moses recognizes this is the greatest blessing. Yes, that is what Moses needed—God's presence. "If Thy presence go not with me, carry us not up hence." (Verse 15)

PRAYER

Our Father, we face the new year that is filled with so many uncertainties. "We have not gone this way before." But we thank Thee for the great constancies. "The foundation of God standeth sure." "Thy Almighty Arm is not shortened." It is still mighty to save. Thou dost never forsake Thine own. How firm the foundation of our faith.

May we talk to Thee face to face. And speak Thou to us, we beseech Thee. Our prayer is for Thy presence. If Thou wilt go with us, we will go anywhere.

Our self-complacency has been shattered. We see how great is our dependence upon Thee. Those unmindful of their need of Thee, are in need of all

things. We act wisely and well when we take hold of Thy hand. In trustful prayer may we obey Thee. "We can do all things through Christ, who strengtheneth us." Our calculations can be confidently made, when we know Thou art leading.

A NEW-YEAR'S MOTTO

Author Unknown

"I asked the New Year for some motto sweet,

Some rule of life with which to guide my feet;

I asked and paused; he answered soft and low,

'God's will to know.'

"Will knowledge then suffice, New Year? I cried;

And ere the question into silence died The answer came, 'Nay, but remember, too,

God's will to do.'

"Once more I asked, 'Is there no more to tell?'"

And once again the answer sweetly fell: 'Yes, this one thing, all other things above,

God's will to love.'

LITTLE COMMEN

Once upon a time there was a mother whose children grew to be strong and well and a credit to the family. But another baby was born who gave her more trouble than all the rest put together. So she consulted a Wise Man, who said the child was normal but lacked development, and that if she agreed, he and a Doctor French would take entire charge for a year and a day and see what could be done. At the end of the time they brought him and had him weighed. "Tekel!" (weighed), murmured the Wise Man. "Sans Sang!" (without blood), said the doctor, not wishing to be outdone in learning. So they called another conference, and decided, after much discussion, that an immediate blood transfusion was necessary. An appeal was broadcast to all the relatives far and near, but they nearly all with one consent began to make excuse. Some said they were bled to death already. Others produced doctors' certificates to say they were suffering from pernicious anaemia. Meanwhile the little child grew

steadily worse until all the doctors despaired. This sadly affected the health of the mother. Now strange to say, although there was no great affection for the child, everybody loved the mother, so that when a celebrated specialist suggested "A Week for the Weak," they hailed it with delight. And thus it happened that, when the week of sacrifice arrived, arms were bared on every hand and blood flowed freely. Gradually the child responded to the new treatment. The mother looked years younger, and little Commem—no longer an infant crying in the night and with no language but a cry—became at last a fine, upstanding lad, and lived to do a wonderful work in the world—From Methodist Recorder (Adapted).

WHAT IS PRAISE?

(Continued from Page 11)

of these gods, or groups of gods, was more powerful than any of the others, and that he was the real god. But they rarely thought of these gods as being good or kind; they thought of them as very big and powerful people, sometimes nice and often nasty.

Then two great men came into the world, and said that there was only one true and living God and that He was a God of beauty and purity and truth. The names of these two men were Zoroaster and Moses. Zoroaster preached to the Persians and Moses preached to the Israelites. But Moses also showed how God helped his people by leading the Israelites out of bondage in Egypt into the promised land of Canaan. And then, after the Israelites had learned many lessons, God sent His only Son Jesus to show us exactly what He was like.

And Jesus showed us by His own life on earth that God loved people very much indeed, far more than people love each other, even more than a mother loves her baby. And He showed us that God healed the sick and comforted the sad, and that He wanted us to have lives full of happiness, so full of happiness that we could not help singing for joy. That is praising God. Singing for joy, singing His praises. But we can sing with our minds, and hands, and feet, as well as with our lips.—British Weekly.

GRAY'S OINTMENT

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QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Alexandria District—First Round

Melville, at Melville, Jan. 6, 11 a.m.; 2 p.m.
Opelousas, Jan. 6, night.
Provencal, at Provencal, Jan. 9, 2 p.m.
Olla and Jonesville, at Olla, Jan. 13, 11 a.m.; 2 p.m.
Trout and Goodpine, at Goodpine, Jan. 13, night.
Montrose, Jan. 16, night.
Glenmora, Jan. 20, 11 a.m.; 2 p.m.
Bunkie, Jan. 20, night.
Natchitoches, Jan. 23, night.
Campiti, at Davis Springs, Jan. 27, 11 a.m.; 2 p.m.
Colfax and Montgomery, at Colfax, Jan. 27, night.
Sicily Island, Jan. 29, 2 p.m.
Rochelle, Feb. 3, 11 a.m.; 2 p.m.
Winnfield, Feb. 3, night.
Pleasant Hill, at Pleasant Hill, Feb. 10, 11 a.m.; 2:30 p.m.
Lecompte, Feb. 12, night.
Pineville, Feb. 13, night.
Jena, Feb. 17, 11 a.m.; 2 p.m.
Ferryday, Feb. 17, night.
Alexandria, _____
Alco _____
Marksville, at Marksville, Feb. 24, 11 a.m.; 2 p.m.
Boyce, Feb. 24, night

BRISCOE CARTER, P. E.

Baton Rouge Dist.—First Round

Keener Memorial, Dec. 23, 11 a.m.
Clinton, at Clinton, Dec. 30, 11 a.m.
Zachary, at Slaughter, Dec. 30, 7:30 p.m.
St. Francisville, at St. Francisville, Jan. 6, 11 a.m.
Jackson, at Jackson, Jan. 6, 7:30 p.m.
Angle, at Fisher, Jan. 13, 11 a.m.
Franklinton, Jan. 13, 7:30 p.m.
Denham Springs, at Denham Springs, Jan. 20, 11 a.m.
Hammond, Jan. 20, 7:30 p.m.
Pine Grove, at Montpelier, Jan. 27, 11 a.m.
Amite, Jan. 27, 7:30 p.m.
Lottie, at New Roads, Feb. 3, 11 a.m.
First Church, Baton Rouge, Feb. 3, 7:45 p.m.
Natalbany, at Natalbany, Feb. 10, 11 a.m.
Ponchatoula, Feb. 10, 7:30 p.m.
Plaquemine, Feb. 17, 11 a.m.
Baker, at Baker, Feb. 24, 11 a.m.
Springfield, at Maurepas, Feb. 24.

K. W. DODSON, P. E.

Monroe Dist.—First Round

Waterproof, at Waterproof, Dec. 23, a.m.; Q.C., 2 p.m.
Oak Ridge, at Oak Ridge, Dec. 30, a.m.; Q. C., 2 p.m.
West Monroe, Dec. 30, -p.m.; Q. C., date to be fixed.
Pioneer, at Pioneer, Jan. 6, a.m.; Q. C., 2 p.m.
Rayville, Jan. 6, p.m.; Q.C., after preaching service.
Delhi, at Delhi, Jan. 13, a.m.; Q. C., 2 p.m.
Tallulah, Jan. 13, p.m.; Q.C., after preaching service.
Wisner, Jan. 20, a.m.; Q. C., 2 p.m.
Winnsboro, Jan. 20, p.m.; Q.C., after preaching service.
Oak Grove, at Oak Grove, Jan. 27, a.m.; Q. C., 2 p.m.
Lake Providence, Jan. 27, p.m.; Q. C., after preaching service.
Gilbert, at Gilbert, Feb. 3, a.m.; Q. C., 2 p.m.
Columbia, Feb. 10, a.m.; Q.C., 2 p.m.
Bonita, at Bonita, Feb. 17, a.m.; Q.C., 2 p.m.
Sterling and Marion, at Sterling, Feb. 24, a.m.; Q.C., 2 p.m.
Mangham, at Mangham, Mar. 3, a.m.; Q.C., 2 p.m.
The above dates are subject to change, when practicable, to suit the convenience of those concerned.

H. L. JOHNS, P. E.

First Round—Ruston District

Dubach, at Dubach, Dec. 23, a.m.
Cotton Valley and Springhill, Dec. 30.
Bernice and Farmerville, at Bernice, Jan. 6, a.m.
Choudrant, at Choudrant, Jan. 6, p.m.
Athens, at Athens, Jan. 13, a.m.
Haynesville, Jan. 13, p.m.
Simsboro, at Simsboro, Jan. 20, a.m.
Calhoun and Downs, at Downs, Jan. 27, a.m.
Hodge, Jan. 27, p.m.
Haughton, at Haughton, Feb. 3, a.m.
Mindon, Feb. 3, p.m.
Sibley, at Brushwood, Feb. 10, a.m.
Ringold, at Ringold, Feb. 10, p.m.
Bienville and Bienville Ct., at Bienville, Feb. 17.
Gibbsland, at Gibbsland, Feb. 24, a.m.
Homer, Feb. 24, p.m.
Eros, at Eros, Mar. 3, a.m.
Lapine, at Lapine, Mar. 2, (Saturday).

LOUIS HOFFPAUR, P. E.

MISSISSIPPI CONFERENCE

Brookhaven District—First Round

Utica, at Utica, Dec. 23, 11 a.m.; Feb. 6, 10 a.m.
Gallman, at Gallman, Dec. 23, 7 p.m.; Feb. 6, 3 p.m.
Bogue Chitto, at Bogue Chitto, Dec. 30, 11 a.m.; Feb. 7, 10 a.m.
Summit and Topisaw, at Summit, Dec. 30, 7 p.m.; Feb. 7, 3 p.m.
Silver Creek, at Silver Creek, Jan. 6, 11 a.m.; Feb. 12, 10 a.m.
Crystal Springs, Jan. 6, 7 p.m.; Feb. 16, 7 p.m.
Meadville and Bude, at Meadville, Jan. 13, 9 a.m.; Feb. 13, 10 a.m.
Scotland, at New Hope, Jan. 13, 7 p.m.; Feb. 14, 10 a.m.
Osyka, at Muddy Springs, Jan. 20, 11 a.m.; Feb. 20, 10 a.m.
Magnolia, Jan. 20, 7 p.m.; Feb. 20, 7 p.m.
Prentiss, at Prentiss, Jan. 27, 11 a.m.; Feb. 26, 10 a.m.
Monticello and Pleasant Grove, at Monticello, Jan. 27, 7 p.m.; Feb. 26, 3 p.m.
Georgetown, at Providence, Feb. 3, 11 a.m.; 1:30 p.m.
Foxworth, at Sandy Hook, Feb. 10, 11 a.m.; Feb. 27, 10 a.m.
Tylertown, Feb. 10, 7 p.m.; Feb. 27, 7 p.m.
Harrisville, at Braxton, Feb. 17, 11 a.m.; 1:30 p.m.

CHARLES W. CRISLER, P. E.

Hattiesburg Dist.—First Round

Hattiesburg, at Main Street, Dec. 23, 11 a.m.; Jan. 14, 7:30 p.m.
Montrose, at Louin, Dec. 30, 11 a.m. and 2 p.m.
Bay Springs, at Bay Springs, Dec. 30, 4 p.m. and 7 p.m.
Magee, at Magee, Jan. 6, 11 a.m. and 2 p.m.
Mount Olive, at Mount Olive, Jan. 6, 7 p.m.
New Augusta, at Leaf, Jan. 13, 11 a.m. and 2 p.m.
Richton, at Richton, Jan. 13, 7 p.m.
Williamsburg, at Williamsburg, Jan. 20, 11 a.m. and 2 p.m.
Collins, at Collins, Jan. 20, 4 p.m. and 7 p.m.
Heidelberg, at Vossburg, Jan. 27, 11 a.m. and 2 p.m.
Laurel, at West Laurel, Jan. 27, 4 p.m. and 7 p.m.
Sumrall, at Sumrall, Feb. 3, 11 a.m. and 2 p.m.
Taylorsville, at Mize, Feb. 6, 11 a.m. and 2 p.m.
Eucutta, at Eucutta, Feb. 10, 11 a.m. and 2 p.m.
Laurel, at Kingston, Feb. 10, 7 p.m.
Matherville, at Poplar Springs, Feb. 17, 11 a.m. and 2 p.m.
Shubuta, at Shubuta, Feb. 17, 7 p.m.
Waynesboro Circuit, at Big Rock, Feb. 23, 11 a.m. and 2 p.m.
Bucatanua, at Bucatanua, Feb. 24, 11 a.m. and 2 p.m.
Waynesboro, at Waynesboro, Feb. 24, 7 p.m.

VICTOR G. CLIFFORD, P. E.

Jackson District—First Round

Morton, at Independence, Dec. 23, 11 a.m.; 1 p.m.
Florence, at Star, Dec. 23, 7 p.m.; Feb. 12, 3 p.m.
Camden, at Sharon, Dec. 30, 11 a.m.; 1 p.m.
Vaughan, at Vaughan, Dec. 30, 4 p.m.; 7 p.m.
Canton, Jan. 6, 11 a.m.; Feb. 13, 7 p.m.
Benton, at Benton, Jan. 6, 3 p.m.; 7 p.m.
Madison, at Madison, Jan. 13, 11 a.m.; 1:30 p.m.
Lena, at Lena, Jan. 13, 5 p.m.; 7 p.m.
Shiloh, at Shiloh, Jan. 20, 11 a.m.; 1 p.m.
Millsaps Memorial, Jan. 20, 7:30 p.m.; Jan. 21, 7:30 p.m.
Homewood, at Homewood, Jan. 27, 11 a.m.; 1 p.m.
Walnut Grove, at Walnut Grove, Jan. 27, 3:30 p.m.; 7 p.m.
Lake, at Lawrence, Feb. 3, 11 a.m.; 1 p.m.
Harperville, at Harperville, Feb. 3, 4 p.m.; 7 p.m.
Galloway Memorial, Feb. 4, 7:30 p.m.; Feb. 10, 11 a.m.
Capitol Street, Feb. 8, 7:30 p.m.; Feb. 10, 7:30 p.m.
Mendenhall, at Mendenhall, Feb. 13, 7 p.m.
Carthage Circuit, at Bethel, Feb. 17, 11 a.m.; 1 p.m.
Carthage, Feb. 17, 3:30 p.m.; 7:30 p.m.
Forest, Feb. 24, 11 a.m.; 2 p.m.
Grace, Feb. 24, 7:30 p.m.; Feb. 25, 7:30 p.m.

B. L. SUTHERLAND, P. E.

Meridian District—First Round

Daleville, at Andrews Chapel, Dec. 23, 11 a.m.; Feb. 6, 11 a.m.
Chunky, at Meehan, Dec. 23, 7 p.m. Feb. 13, 2 p.m.
Philadelphia, Dec. 30, 11 a.m.; 2 p.m.
East End, Dec. 30, 5 p.m.; Jan. 1, 7:30 p.m.
DeSoto, Jan. 5, 11 a.m.; Jan. 6, 11 a.m.
Lauderdale, at Lauderdale, Jan. 6, 4 p.m.; 7:30 p.m.
Porterville, at Porterville, Jan. 13, 11 a.m.; 2 p.m.
Scooba, at Scooba, Jan. 20, 11 a.m.; 2 p.m.
Rose Hill, at Homewood, Jan. 26, 11 a.m.; Jan. 27, 11 a.m.
Vimville, at Bonita, Jan. 27, 4 p.m.; 7:30 p.m.

Burnside, at Longino, Feb. 2, 11 a.m.; Feb. 3, 11 a.m.
Union, Feb. 3, 4 p.m.; 7:30 p.m.
Cleveland, at Mellen, Feb. 9, 11 a.m.; Feb. 10, 11 a.m.
Newton, Feb. 10, 7:30 p.m.; Feb. 11, 11 a.m.
DeKalk, Feb. 17, 11 a.m.; 1:30 p.m.
Quitman, Feb. 17, 7:30 p.m.; Feb. 16, 10 a.m.

JOSEPH A. SMITH, P. E.

Seashore District—First Round

Columbia, Dec. 23, 11 a.m.
Lumberton, Dec. 23, 7 p.m.
Pascagoula, Dec. 30, 11 a.m.
Moss Point, Dec. 30, 7 p.m.
Coalville, at Beulah, Jan. 3, 11 a.m.
Mentorum, at Alexander Memorial, Jan. 3, 11 p.m.
Vanceleave, at Vanceleave, Jan. 3, 7 p.m.
Logtown, Jan. 6, 11 a.m.
Poplarville, Jan. 6, 7 p.m.
Brooklyn, Jan. 12, 11 a.m.
Oloh, at East Columbia, Jan. 13, 11 a.m.
Purvis, Jan. 13, 7 p.m.
Carriere, at Carriere, Jan. 20, 11 a.m.
Picayune, Jan. 20, 7 p.m.
Escatawpa, at Escatawpa, Jan. 25, 11 a.m.
Kreole, at Kreole, Jan. 25, 7 p.m.
Americus, at Pleasant Hill, Jan. 26, 11 a.m.
Lucedale, Jan. 27, 11 a.m.
Leakesville, at Leakesville, Jan. 27, 7 p.m.

L. J. POWER, P. E.

Vicksburg District—First Round

Satartia, at Mt. Olivet, Dec. 23, 11 a.m.; 1:30 p.m.
Gibson Memorial, Dec. 23, 7:30 p.m.; Dec. 26, 7:30 p.m.
Oak Ridge, at Bradley, Dec. 30, 1:30 a.m.; 1 p.m.
Edwards, Dec. 30, 4 p.m.; 7:30 p.m.
Roxie, Jan. 6, 11 a.m.; 1:30 p.m.
Silver City, Jan. 13, 11 a.m.; 1:30 p.m.
Louise and Holly Bluff, at Holly Bluff, Jan. 13, 4 p.m.; 7:30 p.m.
Gloster, at Crosby, Jan. 20, 11 a.m.; 2 p.m.
Crawford Street, Vicksburg, Jan. 23, 7:30 p.m.
Hermanville, Jan. 27, 11 a.m.; 2 p.m.
Port Gibson, Jan. 27, 4 p.m.; 7:30 p.m.
Natchez, Feb. 3, 11 a.m.; 2 p.m.
Washington, at Natchez Mission, Feb. 3, 4 p.m.; 7:30 p.m.
Woodville, Feb. 10, 11 a.m.; 2 p.m.
Centerville, Feb. 10, 4 p.m.; 7:30 p.m.
Yazoo City, Feb. 17, 11 a.m.; 2 p.m.
Eden, at Lintonia, Feb. 17, 3:30 p.m.; 7:30 p.m.
Angulla, at Catchings, Feb. 24, 11 a.m.; 2 p.m.
Rolling Fork and Cary, at Rolling Fork, Feb. 24, 4 p.m.

H. G. HAWKINS, P. E.

NORTH MISSISSIPPI CONFERENCE

Aberdeen District—First Round

Prairie and Strong, Dec. 21, at Hamilton.
Eupora, Dec. 29.
Mathiston and Maben, Dec. 30, 11 a.m.
Bellefontaine, Dec. 30, 7 p.m.
Okolona, Jan. 3.
Shannon, Jan. 6, 11 a.m.
Verona, Jan. 6, 7 p.m.
Aberdeen, Jan. 9, evening.
Salem and Friendship, Jan. 11.
Toccopola, Jan. 12.
Randolph, Jan. 13, 11 a.m.
Pittsboro and Bruce, Jan. 13, 7 p.m.
Fulton, Jan. 16, 7 p.m.
Tremont, Jan. 17, forenoon.
Smithville, at New Bethel, Jan. 17, afternoon.
Water Valley, First Church, Jan. 20, 11 a.m.
Paris, Jan. 20, afternoon or night.
Greenwood Springs, at Riggins Chapel, Jan. 23.

W. P. BUHRMAN, P. E.

Greenville District—First Round

Rosedale and Benoit, at Rosedale, preaching Dec. 23, a.m.; Q. C. afternoon.
Gunnison, preaching and Q. C., Dec. 23, p.m.
Indianola, prayer service and Q. C., Jan. 2, p.m.
Clarksdale, preaching, Jan. 6, a.m.; Q. C. afternoon.
Dublin and Mattson, at Dublin, preaching and Q. C., Jan. 6, p.m.
Greenville, prayer service and Q. C., Jan. 9, p.m.
Friars Point and Lyon, at Lyon, preaching, Jan. 13, a.m.; Q. C. afternoon.
Coahoma and Jonestown, at Coahoma, preaching and Q. C., Jan. 13, p.m.
Shelby, prayer service and Q. C., Jan. 16, p.m.
Shaw and Litton, at Shaw, preaching, Jan. 20, a.m.; Q. C. afternoon.
Cleveland, preaching and Q. C., Jan. 20, p.m.
Tunica, prayer service and Q. C., Jan. 23, p.m.
Lula and Dundee, at Dundee, preaching, Jan. 27, a.m.; Q. C. afternoon.
Dubbs, preaching and Q. C., Jan. 27, p.m.
Merigold and Sherard, at Merigold, prayer service and Q. C., Jan. 30.

J. R. COUNTISS, P. E.